M. H. Shepherd, Jr.

March, 1934.

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Liturgiae Americanae

OR

THE BOOK OF COMMON PRAYER

AS USED IN

THE UNITED STATES OF AMERICA

COMPARED WITH THE PROPOSED BOOK OF 1786
AND WITH THE PRAYER BOOK OF

The Church of England,

AND AN HISTORICAL ACCOUNT AND DOCUMENTS.

BY

WILLIAM McGARVEY, B.D.

TO WHICH IS ADDED

A BIBLIOGRAPHICAL SKETCH

OF THE

STANDARD EDITIONS OF THE AMERICAN PRAYER BOOK,

AND A CRITICAL EXAMINATION OF THE
PRAYER BOOK PSALTER,

BY THE

REV. FREDERICK GIBSON, D.D.

EDITION LIMITED TO ONE THOUSAND COPIES. NUMBER.....

PHILADELPHIA,

MDCCCXCV.

1895

"It seems unnecessary to enumerate all the different alterations and amendments. They will appear, and it is to be hoped the reasons of them also, upon a comparison of this with the Book of Common Prayer of the Church of England. In which it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or farther than local circumstances require." (*Preface of the American Prayer Book.*)

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PREFACE.

AS Keeling's invaluable *Liturgiæ Britannicæ* is intended to set forth the wording of the various Prayer Books of the Church of England since 1549, so the present work is primarily an attempt to give the *wording* of the Prayer Book used in the United States together with the Articles of Religion, compared with the Proposed Book of 1786 (which was never adopted), and with the English Prayer Book of 1662 in use when this country was a dependency of the British Crown. In the footnotes I have given such items of information, gathered chiefly from the works of Bishop White, as help to throw light on the reasons for the departures from the English Book made by the revisers of 1789, and also the immediate originals of all those prayers, thanksgivings, and collects which are peculiar to the American Book, except those of the prayer *For Malefactors after Condemnation*, and the *Thanksgiving for the beginning of a Recovery;* the sources of these are yet to be discovered. I have taken no notice of variations in punctuation, and merely typographical differences, which exist between the Proposed Book and the English Book, and even between the various editions of the American Prayer Book. Indeed the arrangement adopted for this comparative reprint precluded such notice, which could only be adequately done by reprinting all the books *in extenso*. In a few cases, however, where these variations seemed to be of sufficient importance, attention has been drawn to them in the footnotes. I have drawn up for the Introduction, a history of the American Prayer Book from which, it is thought, no salient fact has been omitted; and in Appendix II will be found a verbatim reprint of illustrative documents.

The Rev. Frederick Gibson, D. D., has kindly contributed the bibliographical account of the Standard Editions of the American Prayer Book which immediately follows the Introduction, and also a Critical Examination of the Psalter printed as Appendix I. In the preparation of the latter work he has been occupied for some years, during which time he has consulted the principal libraries of England as well as of this country. His well-established reputation for painstaking accuracy is a sufficient assurance beforehand of the value of any work done by him.

At the outset, I desire the reader to remember that, in the preparation of this work, the object kept in view has been to give an impartial

statement of facts connected with the Prayer Book, without the expression of opinion as to any conclusion which might or might not be drawn from such facts. And therefore, where it has been necessary consistently with this aim to point out in the footnotes alterations introduced from time to time into the American Prayer Book by editors or editing committees, I do not wish to be understood as thereby giving any opinion as to the desirability or otherwise of such changes in themselves, or as to the legality of the method in which they were made; all such questions I leave to the judgment of the reader.

A word of explanation may be needed with regard to what constitutes the standard text of the American Prayer Book. The first edition was published in 1790; at the next General Convention in 1792, a committee was appointed "to compare the printed edition of the Book of Common Prayer with the original acts of the last General Convention where they may judge it necessary." The result of their work was the setting forth of a corrected book in 1793, which was the first edition officially styled "the Standard." Thereafter as occasion required, the Prayer Book was re-edited by Committees appointed by General Convention, and each time a new standard was authorized which displaced the previous one, and was supposed to represent the true text of the Church's liturgy. Accordingly there have been, since the first edition published in 1790, seven standard editions, viz.: 1793, 1822, 1832, 1838, 1845, 1871 and 1892, the last being not a set of plates, but a single volume duly authenticated. It may perhaps be unnecessary to remind the reader that the American Prayer Book continued without revision for almost a hundred years, and therefore these various Standards, except the last one, are simply so many editions of the same book.

Prior to 1811, one session of General Convention could make (*cæteris paribus*) any change it saw fit in the Prayer Book. This being the case, if the Convention set forth a book as the only pure text, it became so *eo ipso*, whether it had been so before or not. But in 1811, before the publication of the second Standard, the eighth article of the Constitution of the Church was so amended that it required the action of two consecutive General Conventions, together with formal notification during the interim to all the dioceses, before any alteration or addition could be made.

The Standard of 1793 is therefore the foundation text of the American Prayer Book. And since it was the last edition in which the General Convention could make alterations at one session, all changes made thereafter from that text, are in this work placed in the footnotes, except such as have been constitutionally ordered by the action of two successive Conventions, or such as are manifest corrections of misprints. Errors of this kind are to be found in all the Standards, not excepting the one of 1793, and have always been corrected when discovered. Some of them originated in the *editio princeps* of 1790 and in the first Standard, but others have been inherited from the Proposed Book and the editions of the English Book current in this country in the last century, and a few are as old as the sixteenth century. A large number of such errors were corrected in 1845, others in 1871, and an exceedingly large number by the painstaking committee which has just completed its labours.

The Proposed Book, which will be found parallelled with the English Prayer Book, is the revision of the latter made by the first General

Convention in 1785 and published, with many changes by its Committee, in 1786. A full account of it is given in the Introduction to the present volume. Although it was not adopted by the Church, it influenced the revision of 1789, and many of its peculiarities passed into the American Prayer Book. Of this book there have been already three reprints. The first was published in London by "J. Debrett, opposite Burlington House, Piccadilly, M,DCC,LXXXIX." The second is to be found in Hall's *Reliquæ Liturgiæ*, Vol. V. The third, copied from the London reprint of 1789, was put forth in this country in 1873 for polemical purposes by those who with Bishop Cummins left the Church at that time. The present, and fourth reprint, is made from a copy of the original book in the Philadelphia Library.

The text of the English Book reprinted in this volume is that of the Oxford quarto of 1775, probably the last edition of the Prayer Book of the Church of England used in this country. It was the edition by which the Proposed Book was punctuated as we learn from Dr. White (afterward the first Bishop of Pennsylvania) in a letter to Dr. Smith:— "I have rec'd yours of the 28th which I have sent to the press in the manner you approve of, having first reviewed and compared the pointing of it with an Oxford edition of the Prayer Book printed in 1775, and adjusted it accordingly. This I think you cannot but approve of, as the said edition appears to have been made on great deliberation in that Seat of letters. I observed that wherever you had altered the pointing in the proof sheet, you had done it conformably to the same book. I intend to bestow the same pains on all I shall send to the press."[1] The copy of this edition from which the present reprint was made belongs to the historic parish of St. Peters, Philadelphia.

In parallelling these Prayer Books, the arrangement of Keeling's *Liturgiæ Britanicæ* has been followed as being on the whole the most satisfactory. Accordingly the present text of the American Book as ordered by General Convention to be set forth in 1892, is printed in the *first* column marked "[Sd. 1892]," and the text in use prior to the recent revision is contained in the *second* column, which has the heading, "[Ed. 1790, Sds. 1793–1871]." The parts which were added after 1790, viz.: the forms of Ordination, the order for the Consecration of a Church, the Institution of Ministers, and the Articles of Religion, have in the heading at the top of the column, for the first date, the year in which they were respectively authorized.

The Tables of Lessons marked "[1877 (Eng. Bk. 1871)]" are those set forth by the Church of England in 1871, and permitted to be used in this country for three years by the General Convention of 1877. They are reprinted from the official copy sent out by the Secretary of the House of Deputies.

The Proposed Book published in 1786, is contained in the *third* column marked, "[Prop. Bk. 1786]." The English Prayer Book is printed in the *fourth* column with the heading, "[Eng. Bk. 1775 (1662)]."

Those portions which are common to the American books before and after the late revision are printed across the page; and similarly those which are common to the Proposed Book and the English Book, attention being drawn to the verbal differences in the footnotes.

[1] Perry's *Hist. Notes and Doc.*, p. 137.

This general plan has been departed from where whole offices, or portions of considerable length are found in one liturgy only, and consequently to have printed them in any single column would have caused an unsightly extent of blank space. A careful attention to the names and dates placed at the top of each page will guide the reader and prevent any confusion.

Those offices of the American Book which have nothing corresponding to them in the English Prayer Book, viz.: the offices for the Visitation of Prisoners, Thanksgiving Day, Family Prayers, Consecration of a Church, and Institution of Ministers, have been parallelled with the offices from which they were derived. The Irish Office for the Visitation of Prisoners, set forth by the Synod of Dublin in 1711 is marked, "[Irish Office, 1711]", and is taken from a Prayer Book printed at Dublin by George Grierson in 1730. The original of the office of Thanksgiving Day is found in the Proposed Book. Bishop Gibson's Family Prayers is reprinted from a volume in the possession of the Rt. Rev., the Bishop of Cairo, entitled, "Family Devotion | or, an | Exhortation | to | Morning and Evening | Prayer | in Families | with two | Forms of Prayer | suited to these two seasons, and also fitted for the | Use of one Person in Private. | To which are now added, | Two shorter Forms to be used by Children and | Servants, when they cannot conveniently be present at | the Family Prayers. | First drawn up for the Use of the Inhabitants of | the Parish of Lambeth, and now Revised and Enlarged, | By the Right Reverend Father in God, | Edmund Gibson, D. D., | Late Lord Bishop of London. | Now reprinted at the Recommendation and under the | Direction of the Right Reverend John Lord Bishop of Clogher. | The Twenty-Sixth Edition | Dublin: | Printed for Robert Barton, No. 2. Capel-Street | M,DCC,LXXIX."

The order for the Consecration of a Church drawn up by the English Convocation of 1712 is marked "[Eng. Convocation, 1712]," and is copied from Burn's *Ecclesiastical Law*, 2d edition, London, 1767. The Office of Induction adopted by the clergy in Connecticut in 1799, and the one set forth by the General Convention of 1804, are marked respectively, "[Conn., 1799]" and "[1804–1808]." They are both reprinted from the original pamphlets preserved in the archives of the diocese of Connecticut.

In a work of this kind, involving the collation of so many books, it is hopeless to guard against all typographical slips. Every care, however, has been taken by repeated revision to secure accuracy, and it is hoped that no misprints will be found of such a character as to mislead the reader. I shall be glad to be informed of any inaccuracies which may be discovered that they may be corrected in case of the issue of a future edition.

It only remains for me to express my thanks to those who, in one way or an other, have aided me in the preparation of this volume. In the first place, I desire to thank the Rev. Frederick Gibson, D. D., of Baltimore, for the use of his set of the Standard Prayer Books, and also to gratefully acknowledge the obligations which, in common with all students of the American Prayer Book, I am under to his labours as presented in various articles contributed by him to the Church periodicals. It may be safely said that until the appearance of his unique essay on *The American Book of Common Prayer and its Several*

Standard Editions,[1] little or nothing was known of these books. Even the scholarly Dr. Coit, much as he contributed to the criticism of the Prayer Book, seems to have been acquainted with only one or two of the earlier Standards. To Dr. Gibson belongs the credit of inaugurating the scientific study of the text of the American Prayer Book, and the result of his researches will be of permanent interest and value to the Church. I have also derived much information from him in personal converse, when he has always gladly imparted the knowledge accumulated through years of patient investigation. It is, however, only just to him to say, that I alone am responsible for the present work, his responsibility being limited to the two articles to which his name is attached.

I have also to express my obligations to my diocesan, the Right Rev. the Bishop of Pennsylvania, for his kind permission to examine the archives of the diocese; to the Rt. Rev. Charles R. Hale, D. D., Bishop of Cairo, for the use of his copy of Bishop Gibson's Family Prayers; to the Rev. Henry R. Percival, D. D., Rector of the Church of the Evangelists, Philadelphia, for the information gathered from the many articles and essays which have appeared from his pen during the past twelve years, for the use of his extensive library, and for his many criticisms and suggestions which have added greatly to the value of the work; to the Rev. Samuel Hart, D. D., Secretary of the House of Bishops, for the unfailing kindness with which he answered my many enquiries, and for providing me with the *editio princeps* of the offices of Ordination, and the original pamphlets with the offices of Induction of 1799 and 1804 from which to make the reprints found in this volume; to the Rev. William R. Huntington, D. D., D. C. L., Rector of Grace Church, New York, for the kind gift of a number of valuable pamphlets bearing upon the recent revision of the Prayer Book; to the Rev. Canon W. R. Churton, D. D., of King's College, Cambridge, England, for some items of information; to the Rev. J. Lewis Parks, D. D., Rector of St. Peter's Church Philadelphia, who courteously entrusted me with the copy of the Oxford Prayer Book of 1775 belonging to his parish; to the Rev. C. Ellis Stevens, LL. D., D. C. L., Rector of Christ Church, Philadelphia, for permission to use the rare collection of books preserved in the vestry of that Church; to the Rev. Thomas P. Hughes, D. D., Rector of the Church of the Holy Sepulchre, New York, for the text of Bishop Cotton's Prayer for Missions; to James S. Biddle, Esq., of Philadelphia, for his active interest in the work even before its inception and during its whole progress; to Andrew Wheeler, Esq., Jr., of Philadelphia, for kindly consenting to act as Secretary; and to the many Right Reverend Bishops and others of the Clergy and Laity, both in this country and in England, who by their subscriptions rendered possible the publication of the work.

In conclusion I have but to express the hope, that in the following pages something has been contributed to deepen interest in the history of the Book of Common Prayer, and that others may be stirred up to

[1] Printed first in the *American Church Review*, January, 1885. The material part of it is reproduced in the bibliographical account of *The Standard Editions of the American Prayer Book* in this volume.

prosecute the work still further, feeling assured that the more the Prayer Book is studied, the more it will be loved, and the more marvellous will appear God's watchful care over the Church in America.

WILLIAM MCGARVEY.

Church of the Evangelists,
Philadelphia, U. S. A.
Christmas, 1894.

P. S. This edition is limited to one thousand numbered copies. After all expenses have been paid, the proceeds will be handed to the "Bishop White Prayer Book Society."

AN HISTORICAL ACCOUNT
OF THE
AMERICAN BOOK OF COMMON PRAYER.

THE Book of Common Prayer of the Church of England, as revised in 1661, was the liturgy in use in this country at the time of the Revolution. Immediately after the Declaration of Independence in 1776, it was altered by Rectors and vestries here and there, and in Virginia by the State Convention, in order to adapt it to the changed political conditions.[1]

Maryland Conventions, 1783.

But the first concerted action, looking towards an authoritative revision of the Prayer Book, was taken in a meeting of clergymen at Washington College, Chestertown, Maryland, on the 13th of May, 1783. As the Church in this State was still established by law, a memorial and petition to the General Assembly was drawn up praying "that the said clergy might have leave to consult, prepare, and draft a bill," enabling them "to make such alterations in the liturgy and service as might adapt the same to the revolution, and for other purposes of uniformity, concord, and subordination to the State." The memorial was signed by William Smith and Thomas Gates as a Committee.[2] The petition having been granted, another meeting of the clergy was held at Annapolis, August 13th, 1783, at which there was drawn up *A Declaration of Certain Fundamental Rights and Liberties of the Protestant Episcopal*[3] *Church of Maryland, &c.* In this document it was declared, "That as it is the right, so it will be the duty, of the said Church, when duly organized, constituted, and represented in a Synod or Convention of the different orders of her Ministry and people, to revise her liturgy, forms

[1] For an account of these alterations, *vide* Hoffman's *Law of the Church*, p. 31, and Perry's *Hist. Notes and Doc.*, p. 100, *et seq.*, also his *History of the Amer. Epis. Church*, II, p. 115.

[2] *Notices and Journals, &c. of the P. E. Church in the Diocese of Maryland*, App. to Journal of 1855. See also *Conventions in Maryland*, 1780–1783, printed with Journal of 1878.

[3] For the history of the use of the title "Protestant Episcopal," *vide* an article by the Rev. Dr Fred. Gibson in the *Amer. Ch. Review*, Jan., 1885, p. 5. See also Perry's *Hist.* of the *Amer. Epis. Ch.*, II, p. 21, and the Report of a Committee of the House of Bishops in the Convention of 1883 (*Journal*, p. 334).

of prayer, and public worship, in order to adapt the same to the late revolution, and other local circumstances of America; which it is humbly conceived, may and will be done without any other or farther departure from the venerable order and beautiful forms of worship of the Church from whence we sprung, than may be found expedient in the change of our situation from a daughter to a sister church." [1]

Pennsylvania Convention, 1784.

After the meeting at Annapolis, we next have a Convention of the Church in Pennsylvania, which met at Christ Church, Philadelphia, May 24–25, 1784. There were present five clergymen and twenty-two laymen. "This was the first ecclesiastical assembly in any of the States consisting partly of lay members."[2] Among the fundamental principles proposed as instructions by this Convention to a Committee "Empowered to correspond and confer with representatives from the Episcopal Church in other States or any of them, and to assist in forming an Ecclesiastical Government," the following is the third article: "That the doctrines of the Gospel be maintained as now professed by the Church of England; and uniformity of worship continued, as near as may be, to the liturgy of the said Church."[3]

Convention at Boston, 1784.

A meeting of the clergy of Massachusetts, and Rhode Island was held in Boston, September 8th, 1784, when there were adopted the six fundamental principles set forth by the Pennsylvania Convention. A slight addition was made to two of the articles, but the third touching the doctrine and worship of the Church was accepted word for word as above. A copy of these resolutions was sent to the clergy of Connecticut, New York and Pennsylvania, together with a letter urging the necessity of "adopting some speedy measures to procure an American Episcopate." "We are extremely anxious for the preservation of our Communion and the continuance of an uniformity of doctrine and worship, but we see not how this can be maintained without a common head." [4] That such was also the view of the Connecticut clergy, will appear from the following extract, probably written about this time by the Rev. Mr. Jarvis in their name: "The clergy in Connecticut consider the Church in which they officiate as collected and formed upon the principles on which the Church was at first founded by her great Head. Therefore what they have to deliberate upon and endeavour to carry into effect, in the first place is, that she be settled in the full enjoyment of the spiritual powers and officers essential to her: viz., a Bishop, from whom alone all the other officers in the Ministry derive their commission. And when this is accomplished, and our Church thus completed in her members, then, 2. The clergy of this State will consider it as their duty, as that is ascertained by Scripture and primitive example, to revise the Liturgy and render as perfect, as they may

[1] *Hist. Notes and Doc.*, p. 22.

[2] So says Bp. White, *Memoirs of the Church*, 3d. ed., p. 94. But it has since been discovered that a Convention was held in Maryland, Nov. 9th, 1780, at which representatives of the laity were present along with the clergy. It was at this Convention that the title "Protestant Episcopal" was first adopted as the official designation of the Church.

[3] *Journal of the meetings which led to the institution of a Convention of the P. E. Church in the State of Pennsylvania.* [4] Reprint of the *Journals of Mass.*

be able, whatever shall be found needful for a pure and Scriptural worship for all Christians of her communion."[1]

Convention at New York, 1784.

In accordance with the arrangement made at a meeting held at New Brunswick, New Jersey, May 11th, there assembled in New York, October 6–7, 1784, a Convention of fifteen clergymen and eleven laymen, from Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, and Maryland. The Rev. Mr. Griffith from Virginia was present by permission but not as a delegate, as the Church in that State was not yet free from civil control. Connecticut, consistently with the principles it had thus far acted upon, sent no lay representative. The clergy there "thought themselves fully adequate to the business of representing the Episcopal Church in their State," and "the laity did not expect or wish to be called in as delegates on such an occasion; but would, with full confidence, trust matters purely ecclesiastical to their clergy."[2]

Among the fundamental principles adopted with a view to the future unification of the Church, and proposed to the Church in all the States, the following is the fourth article: "That the said Church shall maintain the doctrines of the Gospel as now held by the Church of England, and shall adhere to the liturgy of the said Church, as far as shall be consistent with the American revolution and the Constitution of the respective States."[3] The declaration of this principle, writes Mr. Parker, is "disgusting to many of our Communion who neither like the doctrines held by the Church of England nor the liturgy as it now stands."[4] At this Convention, formal action was taken towards uniting the Church under one legislative body, by inviting the Episcopal Church in each State to send deputies to a General Convention, consisting of clergymen and laity, to be held in Philadelphia the "Tuesday before the feast of Saint Michael and All Angels," 1785.

Concordat of Bishop Seabury with the Scotch Bishops.

At a meeting of ten clergymen in Woodbury, Connecticut, March 25th, 1783, the Rev. Dr. Samuel Seabury had been chosen to go to England to ask for consecration to the Episcopate. Compliance with his request not having been granted by the English Bishops, he proceeded to Scotland, and on the 14th day of November (the xxii Sunday after Trinity) 1784, was consecrated Bishop at Aberdeen by three of the Scotch Bishops. On the following day a Concordat was drawn up between them, of which the following is the fifth article: "As the celebration of the holy Eucharist, or the Administration of the Sacrament of the Body and Blood of Christ, is the principal Bond of Union among Christians, as well as the most Solemn Act of Worship in the Christian Church, the Bishops aforesaid agree in desiring that there may be as little Variance here as possible. And tho' the Scottish Bishops are very far from prescribing to their Brethren in this matter, they cannot help ardently wishing that Bishop Seabury would endeavour all he can consistently with peace and prudence, to make the Celebration of this vener-

[1] *The Evergreen*, Vol. III, p. 173, New Haven, 1846.
[2] Letter of the Rev. Abraham Beach to Dr. White, *Hist. Notes and Doc.*, p. 12.
[3] *Hist. Notes and Doc.*, p. 4.
[4] Letter to Dr. White, *Hist. Notes and Doc.*, p. 91.

able Mystery conformable to the most primitive Doctrine and practice in that respect: Which is the pattern the Church of Scotland has copied after in her Communion Office, and which it has been the wish of some of the most Eminent Divines of the Church of England, that she also had more closely followed, than she seems to have done since she gave up her first reformed Liturgy used in the Reign of Edward VI., between which and the form used in the Church of Scotland there is no Difference in any point, which the primitive Church reckoned essential to the right Ministration of the holy Eucharist.—In this capital Article therefore of the Eucharistic Service, in which the Scottish Bishops so earnestly wish for as much Unity as possible, Bishop Seabury also agreed to take a serious View of the Communion Office recommended by them, and if found agreeable to the Genuine Standards of Antiquity, to give his Sanction to it, and by Gentle Methods of Argument and persuasion, to endeavour, as they have done, to introduce it by degrees into practice without the Compulsion of Authority on the one side, or the prejudice of former custom on the other side."[1]

Virginia Convention, 1785.

The Church in Virginia having been set free from civil control, a Convention of thirty-six clergymen and upwards of seventy laymen, gathered at Richmond, May 18–23, 1785. It was decided to send deputies to the General Convention, and a letter of instruction "concerning doctrine and worship" was framed for their guidance. In this letter the deputies were told that "from the Holy Scriptures rather than the comments of men, must we learn the terms of salvation. Creeds therefore ought to be simple: And we are not anxious to retain any other than that which is commonly called the Apostles' Creed. Should a change in the Liturgy be proposed, let it be made with caution: And in that case let the alterations be few, and the style of prayer continue as agreeable as may be to the essential characteristics of our persuasion. We will not now decide what ceremonies ought to be retained. We wish, however, that those which exist may be estimated according to their utility; and that such as may appear fit to be laid aside, may no longer be appendages of our Church."[2] A resolution was also passed directing "that until farther order of the Convention, the liturgy of the Church of England be used in the several churches throughout this Commonwealth with such alterations as the American revolution has rendered necessary."[3]

Convocation at Middletown, 1785.

On the 2d day of August, 1785, the clergy of Connecticut met at Middletown to receive Bishop Seabury but shortly returned from Scotland. Eleven clergymen were present together with the Rev. Mr. Moore of New York, and the Rev. Mr. Parker of Boston. A Convocation was afterwards held on August 4th and 5th, at which a Committee was appointed to act with the Bishop in making "some alterations in the liturgy needful for the present use of the Church."[4] "Having the honour," writes Mr. Parker to Bishop Seabury some time

[1] Hawks & Perry, *Church Documents of Connecticut*, Vol. II.
[2] Hawks' *Contributions*, Vol. I, Journals, p. 6.
[3] *Ibid.*
[4] *The Evergreen*, New Haven, 1846, Vol. III, p. 152.

afterward, "of being named in that Committee, in conjunction with the Rev'd Messrs. Jarvis and Bowdoin, you will recollect, sir, that we spent Friday and Saturday in that week upon this subject, and that most, if not all the proposed alterations were such as we were under obligation to you for, or such as you readily agreed to."[1] The changes in the State prayers were set forth at once in an Injunction dated August 12th, 1785,[2] but the other alterations were reserved to be reported at a meeting to be held at New Haven in September. A copy of them was transmitted "to the Rev'd Dr. Smith of Maryland, to be communicated to the Convention to be held at Philadelphia, in the month of October."[3]

Convention at Boston, 1785.

They were also laid before a Convention of four clergymen and ten lay deputies from Massachusetts, Rhode Island, and New Hampshire, which assembled at Boston, September 7th and 8th of the same year. The substitutes for the State prayers were received and adopted by this Convention with the change of a single word, viz., the word "State," in place of which the word "Commonwealth" was used. The other proposed alterations, with two exceptions, were also agreed to and proposed to the churches in the States represented.[4] "You will see upon perusal of them," says the Rev. Mr. Parker writing to Bishop Seabury, "that those proposed at Middletown are mostly adopted, and some few others proposed. The only material ones we have not agreed to are the omitting of the second Lesson in the Morning Service and the Gospel and Exhortations in the Baptismal Office. The additional alterations in some of the offices are such as were mentioned at Middletown, but which we had not time to enter upon them."[5] The text of the alterations drawn up at Middletown, other than those set forth in Bishop Seabury's Injunction, is unfortunately lost.[6] But that they did not differ in their general character from those proposed at Boston would seem to be clear from a letter of the Rev. Mr. Parker to Bishop Seabury, in which he assumes the substantial identity of both sets of alterations, and expressly speaks of them as "these alterations suggested by yourself and adopted by this [*i. e.*, the Boston] Convention."[7] And writing to Dr. White, he says, "Certain alterations were proposed in the liturgy of the Church by the Bishop of Connecticut and at his request lay before the Convention at Boston for their approbation, and those were made the basis of our proceedings, but when approved were not to be adopted till the other churches had approved of them also, in

[1] *Hist. Notes and Doc.*, p. 364.
[2] Appendix II, 1.
[3] *Hist. Notes and Doc.*, p. 365.
[4] Appendix II, 3.
[5] *Church Documents of Connecticut*, Vol. II, p. 284.
[6] It is to be regretted that, while the records of the early Conventions of the Church in the other States have been preserved and are accessible in print, those of Connecticut, prior to 1790, have not yet been discovered. That they were known to the Rev. Dr. S. F. Jarvis is evident from the fact that in the Memoir of Bp. Jarvis his father, printed in the *Evergreen*, he quotes them, and refers to them in his *Voice from Connecticut*. These precious documents belonging to the diocese of Connecticut may still be among the papers of Dr. Jarvis, although a letter of enquiry written by the Editor of the present work to the Rev. S. F. Jarvis, of Brooklyn, Conn. (in whose possession they are said to be), met with no response.
[7] *Notes and Doc.*, p. 365.

order if possible to obtain an uniformity. And accordingly we have not yet made any alterations except a substitute for the State prayers." [1]

From these propositions for the revision of the Prayer Book, drawn up by New England Churchmen, the Proposed Book of 1786 immediately derived not a few of its most characteristic features. It is here that we first meet with the omission from the *Te Deum* of the clause, "thou didst not abhor the Virgin's womb" and the substitution of, "thou didst humble thyself to be born of a pure virgin." Here also we meet with the omission of the article on the Descent into Hell from the Apostles' Creed; the disuse of the Athanasian Creed; the permission to omit the Nicene Creed; the omission of the second Lord's Prayer and the *Kyries* in Morning and Evening Prayer, and likewise of the Lord's Prayer at the beginning of the Communion Service; the saying of *Gloria Patri* but once; the doing away with the interrogative Creed in Baptism; the permission to omit the Sign of the Cross in Baptism; the change in the formula of Committal in the Burial of the Dead; the omission of the Churching office; the omission of the form of private Absolution; the reducing of the exhortation in the Marriage Service to one sentence; the permission to omit the Collect for the day from one service when Morning Prayer is followed by the Communion; and the permission to read the Communion Service in the desk.[2] It needs only the most cursory examination of the Proposed Book to convince anyone of the positive influence exercised by these suggestions in shaping the revision of the Prayer Book in the General Convention held a few weeks afterward. Moreover we have the express statement of Dr. William Smith, in a letter to be cited hereafter, acknowledging his indebtedness to the work of the Committee appointed at Middletown and the Boston Convention.

Convocation at New Haven, 1785.

These proposed alterations, although most of them, according to Mr. Parker, were either suggested by Bishop Seabury, or such as he readily agreed to, did not commend themselves to the general body of Church people in Connecticut, and at the Convocation which met at New Haven on the 14th of September, 1785, they do not seem to have been even presented for discussion. The result of this Convocation, so far as the revision of the Prayer Book was concerned, may be given in the words of Bishop Seabury writing to Mr. Parker. "Between the time of our parting at Middletown and the clerical meeting in New Haven, it was found that the Church people in Connecticut were much alarmed at the thought of any considerable alteration being made in the Prayer Book; and upon the whole it was judged that no alterations should be attempted at present, but to wait till a little time shall have cooled down the temper and conciliated the affections of the people to each other." [3]

General Convention of 1785.

In accordance with the recommendations of the Convention held in

[1] *Hist. Notes and Doc.*, p. 295.

[2] If we are to believe Mr. Parker, as cited above, Bishop Seabury was chiefly responsible for suggesting these alterations. Yet we know that after the action of the General Convention of 1785 he exerted himself to the utmost to have the Apostles' Creed restored to its integrity, and to have the two other Creeds replaced in the Prayer Book.

[3] *Church Doc. of Conn.*, Vol. II.

New York, May, 1784, the first General Convention assembled at Christ Church, Philadelphia, on September 27th, 1785, and continued in session until the seventh of the following month, under the presidency of the Rev. Dr. William White. There were present sixteen clergymen and twenty-six laymen, representing seven States, viz.: New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina. No delegates were sent from the New England States. On the second day a Committee was appointed, of which the Rev. Dr. William Smith of Maryland was Chairman, "to report such alterations in the liturgy, as shall render it consistent with the American revolution and the Constitutions of the respective States: and such further alterations in the liturgy as it may be advisable for the Convention to recommend to the consideration of the Church here represented." As this Committee was also directed to "report a draft of an ecclesiastical Constitution," it divided itself into two sub-divisions, one of which took charge of the revision of the Prayer Book, the other prepared the draft of a Constitution. Dr. Wm. White was assigned to the latter, and so had no hand in the work of liturgical revision.

When the alterations in the Prayer Book were brought by the sub-Committee into the General Committee on the fifth day, "they were not reconsidered; because the ground would have to be gone over again in the Convention." "Even in the Convention there were but few points canvassed with any material difference of opinion."[1] With regard to the Service for the Fourth of July, an office which Dr. Smith had compiled from the State services then in the English Prayer Book, Dr. White objected to its adoption on the ground of the inexpediency of requiring the use of such an office. "To his great surprise, there was but one gentleman, and he a professed friend to American independence, who spoke on the same side of the question; and there were very few, if any, who voted with the two speakers against the measure."[2] Only on two points does the opinion of him, who was afterward the first Bishop of Pennsylvania, seem to have had any modifying influence in the Convention on the report of the Committee. The one was with regard to the Article on Justification, in place of which he succeeded in having the English Article restored; the other was with regard to the Article on Original Sin, the phraseology of which he induced the Convention to amend.[3] So little did he have to do with the revision of the Prayer Book at this time. The *facile princeps* in this work, both in the Committee and in the Convention, was Dr. William Smith, of Maryland. And the Convention formally recognized the important part he had taken, by extending to him a vote of thanks "for his exemplary diligence and the great assistance he had rendered this Convention as Chairman of their Committee, in perfecting the important business in which they have been engaged," and asked him to preach the sermon at the close of the session. It was also resolved "that the service be then read as proposed for future use." Which last resolution Bishop White speaks of as a 'capital error which helped to confirm the opinion that the proposed alterations were to be introduced with a high hand.'[4]

A few quotations from the sermon preached before the Conven-

[1] Bp. White's *Memoirs of the Church*, p. 116.
[2] *Ibid.*, p. 118.
[3] *Ibid.*, pp. 119, 120.
[4] *Ibid.*, p. 121.

tion, on this occasion, will set before us the aim had in view by Dr. Smith in the work of revision. Speaking of the changes made in the Prayer Book, he says: "Ardent and of long continuance, have been the wishes of many of the greatest, wisest and best Divines of our Church, for some alterations and improvements of this kind. Among these we have a Whitby, Tillotson, Sanderson, Stillingfleet, Burnet, Beveridge, Wake, Tenison, Hales, and innumerable others of venerable name among the Clergy, and among the Laity a multitude more, at the head of whom may be placed the great Lord Bacon, the father of almost all reformation and improvement in modern philosophy and science.....The greatest and most important alterations and amendments were proposed at the Revolution, that great æra of liberty, when in 1689 commissioners were appointed.....At the commencement of a new æra in the civil and religious condition of mankind in this new world, and upon another great revolution about a hundred years after the former, all these proposed alterations and amendments were in our hands, and we had it in power to adopt or even improve them.....It is our duty, as it hath been our great endeavour in all the alterations proposed, to make the consciences of those easy who believe in the true principles of Christianity in general, and who, could they be made easy on certain points no way essential to Christianity itself, would rather become worshippers, as well as labourers, in that part of Christ's vineyard, in which we profess to worship and to labour, than in any other.....Let us not, therefore, repeat former errors, nor let the advantages now in our hands slip from us."[1]

The alterations accepted by the Convention were set forth under two general heads, viz: "Alterations agreed on and confirmed in Convention, for rendering the Liturgy conformable to the principles of the American revolution, and the Constitutions of the several States,"[2] and "Alterations in the Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England, proposed and recommended to the Protestant Episcopal Church in the United States of America."[3] It will be observed that the first of these two sets of alterations was "agreed on and confirmed" by the Convention, the second is not said to be adopted, but only "proposed and recommended." An editing Committee, consisting of the Rev. Dr. White, the Rev. Dr. Smith, and the Rev. Dr. Wharton, was appointed "to publish the Book of Common Prayer with the alterations, as well as those now ratified, in order to render the Liturgy consistent with the American revolution and the Constitutions of the respective States, as the alterations and new Offices recommended to this Church; and that the book be accompanied with a proper Preface or Address, setting forth the reason and expediency of the alterations, and that the Committee have the liberty to make verbal and grammatical corrections, but in such manner, as that nothing in form or substance be altered." The Committee was also "authorized to publish with the Book of Common Prayer, such of the reading and singing Psalms, and such a Kalendar of proper lessons for the different Sundays and Holy-days throughout

[1] *Life and Correspondence of the Rev. William Smith, D. D.*, by Horace W. Smith, Phila., 1880, Vol. II, pp. 134–139.

[2] Appendix II, 4.

[3] Appendix II, 5.

the year, as they may think proper." With these ample powers the Committee set about their work. The occasional letters which passed between them during the winter and spring of 1785–1786 bring before us the ideas of liturgical revision prevalent at the time, and are among the most valuable of the documents illustrative of the history of the Prayer Book in America.[1]

The Preface for the new Prayer Book was written by Dr. Smith. The Tables of Lessons and the Easter Tables were prepared by Dr. White. The Psalter the most original feature of the work seems to have been the joint work of all three members of the Committee. In its preparation the Psalms were very freely handled; those portions which for one reason or other were thought to be unsuitable for Christian worship were omitted, and new Psalms were made by the combination of verses gathered out of two or more of the Psalms of David. The result was a series of sixty *centos*, two of which were assigned to each day of the month, one for the Morning, the other for the Evening service. Some of the verses of this new Psalter were taken from the Prayer Book version, others were from the Authorized Version, and still others were original renderings of the compilers.

The guiding principles of this revision as a whole were those which characterized the work of the Commissioners of 1689. It is exceedingly doubtful however that anyone in the Convention of 1785 was acquainted with the original records[2] of this attempted revision in the reign of William III.[3] The Preface of the Proposed Book probably indicates the chief sources from whence the knowledge Dr. Smith possessed of the "great and good work" of 1689 was derived. Bishop Burnet,[4] and Dr. William Nicholls[5] are there credited by name, and a quotation is made from "other certain account," which, although the Preface does not say so, is probably taken from the Puritan Calamy,[6] who had gathered together all the exceptions made against the Prayer Book. Besides these, we learn from a letter of Dr. Smith's[7] that Warner[8] was consulted, who had given an account of the alterations prepared by the

[1] These letters have all been printed in Bp. Perry's *Hist. Notes and Doc.*, pp. 125–200.

[2] They are now accessible in a *Return to an Address of the House of Commons, March 14, 1854, and ordered by the House to be printed, June 2, 1854.* They have also been set forth in *The Revised Liturgy of 1689, being the Book of Common Prayer interleaved with the alterations prepared by the Royal Commissioners in the first year of the reign of William and Mary*, edited from the copy printed by order of the House of Commons, by John Taylor, London, 1855.

[3] For an account of this revision *vide* Cardwell's *Conferences*, p. 392, Lathbury's *History of Convocation*, chap. XI, and Bp. Patrick's *Brief Account of my Life*, Works, Oxford, 1858, Vol. IX. See also "The Attempted Eng. Revision of 1689 and the Prop. Bk. of 1785," *The Churchman*, Dec. 20, 1873.

[4] *The History of my own Times*, bk. V.

[5] *Gulielmi Nicholsii Presbyteri Defensio Ecclesiæ Anglicanæ, in qua vindicantur omnia, quæ ab adversariis in Doctrina, cultu et Disciplina ejus, improbantur. Præmittitur Apparatus, qui Historiam Turbarum, e secessione ab ecclesia Anglicana, exortarum continet. Londini*, 1707, p. 92 *et seq.* (A copy of this book is in the library of the General Theological Seminary, New York.)

[6] *An Abridgement of Mr. Baxter's History of his Life and Times*, by Edmund Calamy, D. D., London, 1713.

[7] *Hist. Notes and Doc.*, p. 173–175.

[8] *An Illustration of the Book of Common Prayer*, by Ferdinand Warner, M. A., London, 1754.

royal Commissioners, and may have had access to the original documents, for in one instance at least, in his notes on the Athanasian Creed, he quotes them *verbatim*.

Other suggestions were gathered from what was known as Benjamin Franklin's Prayer Book,[1] and from the editing Committee's own sense of the fitness of things. Whatever was novel in the Articles " was taken from a book in the possession of the Rev. Dr. Smith. The book was anonymous, and was one of the publications which have abounded in England, projecting changes in the established Articles."[2] But the document which directly exercised the greatest influence in determining the general character of the Proposed Book, was the series of alterations prepared at Middletown, and afterward proposed by the Boston Convention. The Rev. Mr. Parker of Trinity Church Boston writing to Bishop Seabury before the meeting of the first General Convention, says: " We have voted not to send any delegates to the Convention at Philadelphia, but only to acquaint them with our proceedings; and I flatter myself that no other alterations will be adopted by them than those we proposed at Middletown and have agreed to here. If they are so prudent as to pursue the same steps, the desired object of a general uniformity will thereby be obtained."[3] Dr. Smith was desirous of doing whatever would contribute to the unification of the Church, and accordingly exerted himself to have suggestions of the New England Churchmen adopted by the General Convention, as he acknowledged in a letter to Mr. Parker written sometime after the adjournment of General Convention. " I trust that after a serious and candid consideration of what we have done, it will have the approbation of the worthy body, clergy as well as laity, who are to meet you in Convention; or that if there be some things which you may judge could have been done otherwise, or better, we can in future editions come to an easy agreement on this head, as would certainly have been the case had we been so happy as to have had your advice and assistance as we expected at the last Convention. I think there are few alterations which you did not wish. As Chairman of the Grand Committee for revising, etc., I had the Alterations which you had proposed in your last meeting put into my hands the first day of our sitting, and you will see that I paid full attention to them, and that we have agreed with you almost in every matter, except only respecting the Nicene Creed, and our Convention in Maryland which met last week have recommended the restoring of that Creed also."[4]

[1] "I have omitted in this Table all the Holy Days besides Easter; because that being known, the next Table shows the others. In all other respects I shall print the said Table, agreeably to Dr. Franklin's Book which has them in the neatest way of any I have seen." (Letter of Dr. White to Dr. Smith, printed in *Hist. Notes and Doc.*, p. 159.) The book here referred to as "Dr. Franklin's" is entitled, *Abridgement of the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Church of England: together with the Psalter or Psalms of David, printed as they are to be sung or said in churches.* London. Printed in the Year MDCCLXXIII. (A copy of this book is in the library of the Divinity School, Phila., and in the Library of Congress.) *Vide* note in *Hist. Notes and Doc.*, p. 159.

[2] *Memoirs of the Church*, p. 120.

[3] *Church Documents of Conn.*, Vol. II.

[4] *Hist. Notes and Doc.*, p. 199.

The first General Convention besides revising the Prayer Book and framing a Constitution addressed a petition to the Archbishops and Bishops of the Church of England requesting them "to confer the Episcopal character on such persons as shall be recommended by this Church in the several States here represented." In a letter dated February 24th, 1786, the English Bishops expressed their desire to use their best endeavours to comply with the prayer of the address, but asked to be first advised as to the alterations which the Convention proposed to make in the Prayer Book, lest they "should be the instrument of establishing an ecclesiastical system which will be called a branch of the Church of England, but afterwards may possibly appear to have departed from it essentially in doctrine or discipline."[1] The Committee appointed to edit the Proposed Book had sent the printed sheets to England as they came from the press, but through some miscarriage they had not reached the Bishops at the time of their writing. "Hence arose the caution with which the Convention was answered by the right reverend bench."[2]

The revised Prayer Book was published in April, 1786, and almost immediately was referred to as the "Proposed Book," a name by which it has ever since been known. In the preface it was declared that, "It is far from the intention of this Church to depart from the Church of England, any farther than local circumstances require, or to deviate in anything essential to the true meaning of the thirty-nine Articles." Notwithstanding the many departures from the English Book, there is no reason whatever for doubting the perfect sincerity of this declaration. The omissions made by the Convention were prompted by a desire to remove whatever might seem to be a stumbling block in the way of persons otherwise disposed to enter the Church, and not from a wish to deny any doctrine held by the Church of England. It was thought that certain terms and statements could well be spared with great advantage to the Church, and without her doctrinal position being thereby weakened; to use the words of the General Convention of 1786, the omissions made were "such as were calculated to remove objections which it appeared to us more conducive to union and general content to obviate than to dispute." "I wish to God," writes the Rev. Dr. West, a member of the Convention, "that no construction may be put on any of the late Convention proceedings, by which a departure from what some of the Church of England may deem essential to its doctrines may be inferred!.....The next thing we may probably hear, is that the Convention at Philadelphia have rejected the Nicene and Athanasian Creed! The truth is, they omitted, but did not reject them; and could the motive inducing that body to omit them, have been made as public as the actual omission, I trust no ill-natured reflexions would have been made."[3] But however excellent were the intentions of the Convention of 1785, the Proposed Book had no sooner issued from the press than it was at once the object of bitter attack. So many were the objections to the book, and so determined was the opposition stirred up against it, that the Rev. Mr. Provoost writing from New York shortly after its appearance, says, "Such a strong party has been raised against the alterations that I am afraid we should not be

[1] Journal of 1786.
[2] *Memoirs of the Church*, p. 125.
[3] *Hist. Notes and Doc.*, p. 307.

able to adopt the book at present without danger of a schism—the ostensible object is that they were made without the sanction of a Bishop, but the Thanksgiving for the Fourth of July in all probability is one principal cause of the opposition. The sale of the books has been very dull—only thirteen have been disposed of."[1]

State Conventions subsequent to the First General Convention.

The first State Convention in which the new Prayer Book came up for consideration was that of Maryland, which met at Annapolis, April 4th, 1786. A majority of the clergy were present, but not many of the laity. Among other things, it was recommended that the Nicene Creed should be restored to the Prayer Book, and printed as an alternative with the Apostles' Creed, and that a prayer for the sanctification of the bread and wine should be inserted before the words of institution.[2] This last proposition, Dr. Smith tells us, "perfectly reconciled Mr. Smith[3] to our service, and will prevent any further division between us and the numbers of clergy coming among us from Bp. S[eabury] and the Scots Church."[4] These emendations seem to have fallen in with the views of Dr. White, of Pennsylvania, for writing to Dr. Smith he remarks, "I think the proposed alterations of your Convention will render our service more compleat."[5] The Church in New Jersey met in Convention on May 19th, at Perth Amboy, and addressed a Memorial to the General Convention, strongly deprecating many of the proposed alterations and the manner in which they had been made.[6] The Convention of Pennsylvania, which met at Philadelphia, May 22d, proposed a number of amendments to the Proposed Book, chief among which were the restoration of the Nicene Creed, the introduction into the Prayer of Consecration in the Communion Office, of the same clause as that proposed by the Maryland Convention, and the putting back of the Apostles' Creed in the offices of Baptism.[7] There is every probability that these amendments were suggested by Dr. White. On the 29th of the same month a Convention met at Richmond, Virginia. Its chief objection to the new Prayer Book was with regard to the rubric which directed the Minister to repel notorious evil livers from the Holy Communion. "The offensive matter was not the precise provisions of the rubric, but that there should be any provision of the kind, or power exercised to the end contemplated."[8] It drew up a detailed criticism of the new Articles of Religion, and framed a letter of instruction for the delegates to the next General Convention.[9] At the same time a Convention of the Church in South Carolina was being held at Charlestown. A committee, which had been appointed a month before, presented a carefully prepared report on the proposed changes in the Prayer Book, in which were embodied a number of propositions for still further alterations.[10] The report was adopted, and 'the

[1] *Church Doc. of Conn.*, Vol. II, p. 297. [2] Appendix II, 6.

[3] A relative of Dr. Smith who speaks of him as "My learned but zealous high church little Friend and relation (as he says), Mr. Smith, of Somerset," Maryland. He afterward went to Connecticut and became Rector of Norwalk, where he drew up the Institution Office. For an account of his life, see *Annals of the American Pulpit*, Vol. V, p. 345; also, *The Churchman*, New York, Sept. 8th and 15th, 1883.

[4] *Hist. Notes and Doc.*, p. 190. [5] *Ibid.*, p. 191. [6] Appendix II, 7.

[7] Appendix II, 8. [8] *Memoirs of the Church*, p. 127.

[9] Appendix II, 9. [10] Appendix II, 10.

Deputies to the General Convention desired to use their endeavours to have its propositions adopted.' It was evidently from the suggestions of the South Carolina Convention that not a few of the features which distinguished the Prayer Book of 1789, not only from the English Book, but also from the Proposed Book, were derived, *e. g.*, the following omissions: the word "again" from the Apostles' Creed, the versicle "O God make speed to save us," with its response, and the three Evangelical canticles. The Convention of New York, which assembled on June 14th, deferred the consideration of the Proposed Book to a future time.[1] No Convention met in Delaware.

General Convention of 1786.

The Second General Convention assembled in Philadelphia, the 20th of June, 1786, and continued in session until the 26th of the same month. There were in attendance fourteen clerical and twelve lay delegates. The first business was to draft a reply to the letter of the English Bishops. In this answer it was declared that, "We are unanimous and explicit in assuring your Lordships, that we neither have departed, nor propose to depart from the doctrine of your Church. We have retained the same discipline and forms of worship, as far as has been consistent with our civil constitutions; and we have made no alterations or omissions in the Book of Common Prayer but such as that consideration prescribed, and such as were calculated to remove objections which it appeared to us more conducive to union and general content to obviate than to dispute."[2] No action was attempted at this time with regard to the alterations which had been passed with such apparent unanimity the previous October, and the various memorials from the State Conventions on the subject were "referred to the first General Convention which shall assemble with sufficient powers to determine the same." Before adjourning, the Committee of Correspondence with the English prelates was "empowered to call a General Convention whenever a majority of the said Committee shall think necessary."[3]

Adjourned Meeting of a Convention at Boston, 1786.

The Convention of the Church in Massachusetts, Rhode Island and New Hampshire which met at Boston, September, 1785, was kept under adjournment until the following July waiting to see what action would be taken by the Church in Connecticut and in the Southern States with regard to the alterations prepared at Middletown and proposed in Boston. As has been already noted these alterations were not generally acceptable to the Churchmen of Connecticut, and no action was there taken with regard to them. "When our Convention met in July by adjournment," writes the Rev. Mr. Parker of Boston, "we found that we were left by our brethren in Connecticut—that they thought it not advisable to make any alterations. The Convention at the southward, though they acceded to some of our alterations had gone much further,[4] and did

[1] Appendix II, 11. [2] *Journal.* [3] *Ibid.*

[4] Chiefly in omitting the Nicene Creed, but Mr. Parker's only objection to this was on the score of its inopportuneness :—"No objection, I think, can be made to the omission of the Nicene Creed but the time. Some passages in it are as obscure and unintelligible as many in the Creed of Saint Athanasius, which I am very glad we are rid of." (*Hist. Notes and Doc.*, p. 295.)

not adopt the substitutes for the State prayers."[1] So far, however, was the Proposed Book from being distasteful to the New England Churchmen, outside of Connecticut, that it would probably have been adopted by this Convention, had there been any likelihood of its general acceptance in the Southern States. This we learn from a letter of Mr. Parker to Dr. White, September 15th, 1786: "Our Convention met here on the 20th of July and seemed disposed to adopt your Alterations in the Book of Common Prayer, but were discouraged from the circumstance of your not being agreed to the use of it in those States which were represented in the Convention by which those alterations were proposed. Indeed the Alterations proposed in our own Convention in September last had been sent to the several Churches in these States and returns received from them purporting their approbation of them and readiness to adopt them. And though yours are in a great measure similar, yet as there are some things in which we disagree, it was thought best, all things considered, to leave it optional with the several Churches to adopt which they like best, or even to continue the use of the old liturgy (the State prayers excepted) until we become complete in our officers and one common liturgy is established by the first Order of the Clergy to whom alone, we are of opinion, this matter appertains." Availing himself of the permission given by this Convention, Mr. Parker introduced into the services of Trinity Church, Boston, on the first Sunday in August the alterations proposed the September before, together with the use of the Psalms of the Proposed Book which he had "reprinted by themselves," and which he thought were "much more suitable for public worship than the collective body of David's Psalms."[2]

Convocation at Derby, Connecticut, 1786.

On the 22d of September, 1786, Bishop Seabury with his clergy assembled in Convocation at Derby. In his charge, the Bishop animadverted to the Proposed Book. Some of the alterations he thought were "for the worse, most of them not for the better." His chief objection, however, rested upon the fact that it had been set forth without Episcopal authority: "Liturgies are left more to the prudence and judgment of the governors of the Church; and the primitive practice seems to have been that the Bishop did, with the advice no doubt of his Presbyters, provide a Liturgy for the use of his diocese. This ought to have been the case here. Bishops should first have been obtained to preside over those Churches. And to those Bishops, with the Proctors of the Clergy, should have been committed the business of compiling a liturgy for the use of the Church throughout the States."[3] The Bishop of Connecticut's estimate of the doctrinal character of the Proposed Book may perhaps be gathered from a letter written to the Rev. Mr. Parker sometime afterward: "I never thought there was any heterodoxy in the Southern Prayer Book, but I do think the true doctrine is left too unguarded, and that the offices are, some of them, lowered to such a degree, that they will, in a great measure lose their influence."[4] It was

[1] *Church Documents of Connecticut*, Vol. II, p. 319, and *Hist. Notes and Doc*, p. 365.

[2] *Hist. Notes and Doc.*, pp. 365, 324.

[3] Cited by the Rev. Dr. Saml. Hart in his *Historical Sketch and Notes* to Bp. Seabury's Communion Office, 2d. Ed. p. 33.

[4] *Hist. Notes and Doc.*, p. 367.

at this Convocation[1] that Bishop Seabury set forth a Communion Office, which was taken, with some alterations, from that which was then used in Scotland. He did not formally impose it, but "recommended" it to the congregations in his diocese. It "seems to have been almost, if not quite, universally adopted by the clergy of Connecticut."[2] At the same time, a new State Prayer, and a suffrage in the Litany were provided.[3]

General Convention at Wilmington, 1786.

Upon the receipt of an answer from the English Bishops to the letter sent by the General Convention of 1786, an adjourned Convention was called, and met at Wilmington, October 10th, 1786. In this second communication, their Lordships expressed their willingness to confer the Episcopate upon such properly accredited persons as should be sent to them, but at the same time exhorted the Convention to "restore to its integrity the Apostles' Creed, in which you have omitted an article, merely as it seems, from misapprehension of the sense in which it is understood by our Church; nor can we help adding, that we hope you will think it but a decent proof of the attachment you profess to the services of our liturgy to give the other two Creeds a place in your Book of Common Prayer, even though the use of them should be left discretional." It is noteworthy that no particular reference was made to the other peculiarities of the Proposed Book, except the very general remark that, "it was impossible not to observe with concern that if the essential doctrines of our common faith were retained, less respect, however, was paid to our liturgy than its own excellence, and your declared attachment to it, had led us to expect."[4] As a matter of fact the Proposed Book but reflected the ideas of liturgical revision prevalent at the time, and there is little doubt that the majority of the Georgian prelates would gladly have revised the Prayer Book after much the same fashion had they been free to do so. "The feeble recommendation," as Bishop White styles it, that the Athanasian Creed should be restored was understood to have been made more for form's sake and to preclude the cavils of the Non-Jurors, than for any other reason. "The inclination of the Archbishop on that head was, not to give any trouble, but only to avoid any act or omission, which might have been an implicating of them and their Church."[5] Too much, also, must not be attributed to

[1] *Vide* Dr. Jarvis' *Voice from Connecticut.* Before this time Bishop Seabury in his own ministrations may have made some departures from the English Prayer Book for Dr. Smith tells us that rumors were afloat that the Bishop of Connecticut was "making very great alterations from the English Liturgy, especially in the administration of the blessed Sacrament of the Lord's Supper, striving as Archbishop Land did, to introduce again some of those superstitions of which it had been cleared at the Reformation." (*Church Documents of Conn.*, Vol. II, p. 302.)

[2] The Rev. Dr. Hart's *Notes* to Bp. Seabury's Communion Office, p. 40.

[3] Appendix II, 13. Mention may here be made of two other liturgical productions of Bishop Seabury, viz., "A Burial Office for Infants who depart this life before they have polluted their Baptism by actual sin," reprinted in Beardsley's *Life and Correspondence of Bp. Seabury*, p. 488; also "The Psalter or Psalms of David pointed as they are to be said or sung in churches, with the Order for Morning and Evening Prayer Daily throughout the year." This latter work printed in 1795 is noteworthy in having the Athanasian Creed, in omitting the Latin titles of the Psalms, and in 'substituting the future tense for the imperative mood in passages which might be called damnatory.' *Vide* App. to Dr. Hart's *Reprint of Bp. Seabury's Com. Office.*

[4] Appendix II. 12. [5] *Memoirs of the Church*, p. 134.

the influence, in the Wilmington Convention, of the letter of the English Bishops. Maryland and Pennsylvania had both voted that the Nicene Creed should be restored long before the second letter of the Bishops' had been received; and in those days, before the unification of the Church, the wishes of State Conventions were of paramount importance in General Convention. When the letter of their Lordships was first received, it was "a matter of surprise that the only thing which looked like a condition made on the subject of the Common Prayer Book, was the restoring of the clause concerning the Descent into Hell, in the Apostles' Creed."[1] And it was principally owing to the objections of one Bishop, the then Bishop of Bath and Wells, that any point was made even of this.[2] All the other peculiarities of the Proposed Book, were not considered of such a character as to prevent their conferring the Episcopate.

A Committee was appointed to take the communication of the English Bishops into consideration, and to report thereon. "We sat up the whole of the succeeding night," says Bishop White, "digesting the determinations in the form in which they appear in the Journal. When they were brought into the Convention little difficulty occurred in regard to what was proposed concerning the retaining of the Nicene and the rejecting of the Athanasian Creed. But a warm debate arose on the subject of the Descent into Hell in the Apostles' Creed. Although this was at last carried, agreeably to the proposal of the Committee; yet whoever looks into the Journal will see, that the result was not owing to the having of a majority of votes, but to the nullity of the votes of those churches in which the clergy and laity were divided."[3] The action of the Convention was set forth in a document, entitled "An Act of the General Convention of Clerical and Lay Deputies of the Protestant Episcopal Church," etc.[4] "As the matter now stood, there was evidently no ground on which the English Bishops could have rejected the persons sent, unless they had made the Athanasian Creed an essential; which would not have been warranted by the feeble recommendation of their letter."[5]

Affair of King's Chapel, Boston.

Before proceeding further, mention must be made of the trouble at King's Chapel, Boston. The causes which led to the withdrawal of this building from the control of the Church, throw an interesting light upon the history of the Prayer Book during this period. The Chapel was the oldest and most imposing edifice the Church had in Boston. During the progress of the war of the revolution, "Many of the members of the congregation, had gone to Nova Scotia and elsewhere, from disaffection to the American cause. Their pews were let to persons, sundry

[1] *Memoirs of the Church*, p. 133.
[2] *Ibid.*, p. 157.
[3] The action of the Wilmington Convention seems to have given satisfaction everywhere except in Virginia. In a Convention held at Richmond, May 16–20, 1787, it was resolved "that the deputies to be appointed to attend the next General Convention, be instructed to move the General Convention to expunge the words, 'He descended into hell,' inserted in the Apostles' Creed by the General Convention held at Wilmington, and also whatever relates to the restoration of the Nicene Creed." (Hawk's *Contributions to the Ecclesiastical History of the United States of America.*)
[4] Appendix II, 14. [5] *Memoirs of the Church*, p. 139.

of whom had never professed themselves of the Church, to the members of which they had no other affinity in principle than what consisted in dissatisfaction with the system then generally preached in Boston. Thus a majority was produced, to whom were sacrificed the rights of the real members of the Episcopal Church. The remembrance of the manœuvre should be perpetuated," continues Bishop White, "for the guarding against the like in the future."[1] Unitarianism was at the time beginning to make rapid strides through New England. Its spirit was already present in many of the Congregational churches, and soon took firm hold of the congregation of King's Chapel. 'It was because here that spirit met the clear terms of a stated and required liturgy,' observes the late Bishop Brooks, 'that that Church was the first to set itself avowedly upon the basis of the new belief.'[2] "The liturgy of the Church of England was believed by that Society" one of the Unitarian members of the Chapel tells us, "to be essentially erroneous with regard to the object of prayer," in that they held that Christ ought not to be addressed with prayers of divine worship.[3] "They waited with patience till the result of the Convention which was held at New York, October, 1784, was known. When, however, they found it was established as a fundamental principle by that Convention, that the Episcopal Church in America 'shall maintain the doctrines of the Gospel as now held by the Church of England, and shall adhere to the liturgy of the said Church as far as shall be consistent with the American revolution,' etc.—they concluded that no more time was to be lost, and that as there was no expectation that a great and liberal reformation would be made, they had an undoubted right to deliver themselves from what seemed to them unscriptural impositions."[4] Accordingly on June 19th, 1785, the congregation set forth a revised Prayer Book, based upon that of Dr. Samuel Clarke. The object "in the new liturgy was to leave out all such expressions as wound the conscience of a Unitarian, without introducing any which should displease a Trinitarian."[5] And the book was intended to be of so comprehensive a nature "that every sect may conscientiously adopt it. It is general and indefinite like the sacred Scriptures, and every sect may reason from it, as from the sacred Scriptures in defence of their peculiar tenets."[6] "Some reasonable expectations were entertained that the Convention which was to be held in Philadelphia (1785) would expunge all disputable doctrines (and the doctrine of the Trinity is certainly disputable, to say nothing more of it), and whilst they inserted no expression in the liturgy which could wound an Athanasian, that they would leave out all which would hurt the conscience of a Unitarian."[7]

But the action of the first General Convention afforded but little satisfaction to these expectations. In the Proposed Book Christ was as distinctly the object of worship with the Father and the Holy Ghost as in the English Book. Still the people of King's Chapel were loath to suffer the loss of prestige that separation from the Episcopal Church would

[1] *Memoir of the Life of the Rt. Rev. Wm. White, D. D.*, by Bird Wilson, D.D., p. 323.

[2] *A Century of Church Growth in Boston*, Monograph VI in Vol. II of the History of the American Episcopal Church, p. 491.

[3] *Correspondence of the Rev. Dr. White with Mr. Charles Miller*, in Dr. Wilson's Memoir, p. 329.

[4] *Ibid.* [5] *Ibid.*, p. 334. [6] *Ibid.*, p. 330. [7] *Ibid.*

entail. They hoped that a *modus vivendi* might be found within the Church for the Unitarians as well as for those who worshipped the Triune God. The Proposed Book was evidently not going to be the established liturgy, and in the Convention which was to meet in June, 1786, more liberal counsels might prevail. Accordingly, Mr. Miller appealed to Dr. White in order to enlist his influence in behalf of the congregation of King's Chapel. In the first place he regretted that the 34th of the Articles of the Church of England reads "'That it is not necessary that traditions and ceremonies be in all places one or utterly alike.' Had a more general and enlarged idea been expressed in the Article; it would, in my opinion, have contributed more to the peace and harmony of the Church. For it appears to me that it is not necessary that traditions, ceremonies, doctrines and public prayers be one or utterly alike even in different congregations of the same Church. For were the several congregations which compose a Church permitted to make such alterations and omissions in the liturgy as might appear to them necessary, they might forever continue united as one body, under their Episcopal heads, however various their sentiments might be. The Athanasian, whilst his conscience would not allow him to leave out the petitions to the Son and Holy Ghost, might rest satisfied with having these addresses printed in the liturgy, and might cheerfully and candidly permit the Unitarian to suppress them."[1] He further urged the consideration that the enlarged membership gained to the Episcopal Church by the adoption of this principle would be a powerful offset to the influence of the Roman Church: "The ambitious schemes of that Church or of any other enterprising zealots will most effectually be crushed by the Episcopal Church accomplishing a plan which will be *truly* great and liberal. For whilst she tenaciously adheres to disputable doctrines many conscientious persons will be prevented from joining her Communion, though they might otherwise be engaged by the general propriety and beauty of her worship. There is also reason to apprehend that other congregations, beside that of which I am a member, will, should they become Unitarians, separate themselves from the Episcopal Church, and form themselves into independent societies. Should Unitarian sentiments spread as rapidly in America as they have the last century in England, revolts from the Episcopal Church may become very frequent, as no causes of an interested nature exist here to prevent a separation."[2]

These suggestions for increasing the Church's membership, failed to enlist the sympathies of Dr. White. In his letter of reply, he observed, as "it would be a very singular Church, indeed, which should hold up a certain matter of order as the only part of its foundation essential to be retained, so I hope you will, on further consideration, think it quite unnecessary on my part to prove, that the same cannot be said of the Church to which we have belonged. I shall lay the less stress on this subject, as it is a singular opinion, and what I do not think you will long maintain, that persons differing in regard to the object of prayer, may be of the same Church or Communion."[3] Whatever hopes the congregation of King's Chapel might still have had were given up after the action of the General Convention at Wilmington, and soon afterward they ceased to have any relation with the Episcopal Church.

[1] *Cor. of Dr. White and Mr. Miller.* [2] *Ibid.*, p. 335. [3] *Ibid.*, p. 337.

The Episcopate obtained from England.

On the 2d of November, 1786, the Rev. Dr. White, and the Rev. Dr. Provoost sailed for England, and on Septuagesima Sunday, the 4th day of February, 1787, were consecrated to the Episcopate in the chapel of Lambeth palace. Shortly after their return, Bishop Seabury addressed a letter of congratulation[1] to each of them in which he took occasion to express his hearty desire for the union of the Church in the various States, and suggested in order to accomplish the end "the most likely method will be to retain the present Book of Common Prayer, accommodating it to the civil Constitution of the United States."[2] In reply Bishop White expressed his willingness to accede to this proposal should it be found practicable: "As to the liturgy, if it should be thought advisable by the general body of our Church to adhere to the English Book of Common Prayer (the political parts excepted) I shall be one of the first, after the appearance of such a disposition to comply with it most punctually. Further than this, if it should seem the most probable way of maintaining an agreement among ourselves, I shall use my best endeavours to effect it. At the same time I must candidly express my opinion, that the review of the liturgy would tend very much to the

[1] *Hist. Notes and Doc.*, p. 344.

[2] The Reverend Mr. Leaming, of Connecticut, also addressed a letter of similar purport to Bishop White, which, as it has not before appeared in print, we here give from among the MSS. left by Bishop Kemper:

STRATFORD, May 2d, 1787.

Allow me, my very dear sir, to congratulate you upon your happy success in your Undertaking for the Service of the Church, and your Safe Return to your Native Land.

I am far advanced in Life, and nothing can give me more pleasure, than to see the Church of England (for by that title I wish she may be called) fixed upon a firm Basis, in Unity thro' all the States.

May it not be worth consideration to enquire, what method is most likely to produce this effect? Perhaps, there is no Scheme that promises so fair to accomplish the End desired, as keeping, as near as we can to the old Forms. We know these have been tried for Ages, and have always answered the purpose. Why should we make a new experiment, upon a subject which has had sufficient Trial already?

It seems that Dr. S[mith]—the last man in the world for such Business—has been the Director, in forming the constitution and service of the Chh. for these States, as he intended. He was one of the Com^{tee}, and you know, they must do what he directed, or do nothing.

It appears to me, that it is unhappy for the Church, That, that man ever came into this land: he has done more harm to it, than any other person.

However, let us lay aside all worldly schemes, and take a View of what will be agreeable to our great Master's design, in building up his Kingdom which is not of this world. Provided we do this, we shall see the Chh. in its native purity.

There is no need to enlarge upon this point, as I have sent you with this Letter, my sentiments, in what Method the Chh. of England is to be perpetuated in this land. If I have made any mistake, I shall stand corrected by you.

If your affairs will permit, it would give me unspeakable pleasure to see you at our Convocation, which will be held at Stamford in Whitsunday week.

Remember me kindly to all your Clergy, and to your good Lady, and believe me to be,

Right Reverend Sir.

Your most obedient & hum. Ser.,

Bp. White. JEREMIAH LEAMING.

satisfaction of most of the members of our Communion, and to its future success and prosperity. The worst evil which I apprehend from a refusal to review is this, that it will give a great advantage to those who wish to carry the alterations into essential points of doctrine. Reviewed it will unquestionably be in some places, and the only way to prevent its being done by men of the above description is the taking it up as a general business."[1] In another letter written to Dr. West, February 24th, 1789, Bishop White touched upon the same subject:— "It is my most earnest wish that the ensuing Convention may be so wise and moderate as to establish a book which shall be sure of a general reception. I see little prospect of this, without a considerable deviation from the Proposed Book towards the old. Much will depend on what is now to be done. And I pray God, that we may be enabled to take such measures as shall have a tendency to build up and not to pull down, to unite and not to divide."[2]

General Convention of 1789.

The first Convention after the obtaining of the Episcopate from England gathered in Philadelphia, July 30th, 1789. An adjourned meeting was held from September 29th to October 3d in the same city, at which the Constitution was so modified as to give the Bishops the right, sitting as a separate House, to originate measures and also to negative acts of the other House not adhered to by four-fifths of the delegates. Thereupon it was assented to by the deputies from Connecticut, Massachusetts, and New Hampshire, and they took their seats in the General Convention, thus completing the unification of the Church, a consummation, which had been long and anxiously desired. On Saturday, the 3d of October, the Bishops withdrew from the House of Deputies, and on the following Monday sat for the first time as a distinct House.

The chief business of the Convention after its division into two Houses, was the revision of the Book of Common Prayer. The Journal gives us little or no detailed information with regard to the progress of this work, so that we are indebted altogether to Bp. White's *Memoirs* and to incidental statements in his other works for whatever knowledge we possess. At the very outset there was a grave difference of opinion between the two Houses, which continued throughout the session. The House of Bishops held that the English Book was still the liturgy of the Church, and that it should be taken as the book in which some alterations were contemplated. On the other hand the lower House contended "that there were no forms of prayer, no offices, and no rubrics until they should be formed by the Convention now assembled." "Everyone must perceive," observes Bishop White, "that this abridged the species of negative lodged with the House of Bishops. For if, in any branch of the liturgy, they should be disposed to be tenacious in any point, which should be a deviation from the English Book, the consequence must be, not that the prayer, or whatever else it were, remained as before, but that no such matters were to be inserted. This, in some instances, would have operated to the extent of excluding a whole office of the Church, if the negative of the Bishops had been insisted on."[3] Referring, in a letter to Bishop Hobart, to this difference of

[1] *Hist. Notes and Doc.*, p. 346. [2] *Archives of Maryland.*
[3] *Memoirs of the Church*, p. 171.

principle in the work of revision in the Convention of 1789, he says, "In all other respects [*i. e.*, other than the State prayers], I held the former ecclesiastical system to be binding. The Conventions of our Church have always acted in the same principle, except that of October, 1789, whose adopting of a different principle has rendered our liturgy more imperfect (according to my opinion) that it would otherwise have been. On this point I could give you some interesting information."[1]

The particular reasons, so far as known which induced the Convention to make the verbal departures it did from the English Book have been noted in the body of this work, and need not be enumerated here. The Evangelical Canticles, and the word "again" after "he rose" in the Apostles' Creed, which had been in the Proposed Book as well as the English Book, were omitted, as the Convention of South Carolina had suggested. The House of Bishops proposed in an amendment to retain the Athanasian Creed with a rubric permitting its use. On the part of Bishop White this was assented to "on the principle of accommodation, to the many who were reported to desire it, especially in Connecticut, where, it was said, the omitting of it would hazard the reception of the book." It was his intention, however, "never to read the Creed himself, and he declared his mind to that effect." "The amendment was negatived by the other House, and when the subject afterward came up in conference they would not allow of the Creed in any shape; which was thought intolerant by the gentlemen from New England, who with Bishop Seabury, gave it up with great reluctance."[2]

In addition to the offices in the English Book the Convention adopted "A Form of Prayer and Thanksgiving to Almighty God for the Fruits of the Earth, and all the other Blessings of his merciful Providence." This office was taken from the Proposed Book, and had in all probability been drawn up by Dr. William Smith. "Forms of Prayer for use in Families" were also added. These are abridgements of those set forth by Bishop Gibson of London. The latter were among the books provided by the Society for the Propagation of the Gospel for distribution by its Missionaries in the Colonies.[3] They were therefore in all probability well known and widely used by Church people of the last century. They may not have been original compositions of this prelate, but perhaps were drawn by him from earlier forms, as they bear considerable likeness to a series of prayers prepared by Archbishop Tillotson for the use of William III.[4] Selections of Psalms to be used instead of the Psalms of the day were prepared by the House of Deputies, and reluctantly assented to by the Bishops.[5] An office for the Visitation of Prisoners which had been in the Proposed Book, was adopted after some changes in it had been made. Nothing more seems to be known as to

[1] *Memoir of the Life of the Rt. Rev. Wm. White, D. D.*, by Bird Wilson, D. D., p. 348.

[2] *Memoirs of the Church*, p. 174.

[3] A Rev. Mr. Murray, Minister at Reading, Pa., writing in 1769 to the Secretary of the Venerable Society, says: "To forward the education and to instruct several of the older poor people, I have occasion for some small tracts such as Lewis's Catechism, 4 doz.; Husbandman's Manual, 3 doz.; Bp. Gibson's Family Prayer, 4 doz.; ditto on the Sacraments, 6 doz: or any of the most approved, short, plain Treatise on that subject" (*Historical Collections*, Ed. by Wm. S. Perry, D. D., Vol. II, Penn., p. 438).

[4] *Works of Abp. Tillotson*, London, 1722, Vol. II, p. 677.

[5] *Vide Memoirs of the Church*, p. 176.

the origin of this office, than that it was drawn up by the Synod held at Dublin in 1711, and, was commonly found afterward in Prayer Books printed in Ireland.[1] A number of Occasional Prayers[2] and Thanksgivings were introduced, and three new prayers added to the office for Visitation of the Sick. Bishop White speaking generally of these prayers, says they were taken from Bishop Jeremy Taylor, and this statement has been repeated by subsequent writers. It is clear that we are indebted to Bishop Taylor for *A Prayer which may be said by the Minister in behalf of all present at the Visitation*, and *A Prayer which may be said in case of sudden surprise and immediate danger*, both of which are taken from his *Holy Dying*. The wording of the *Thanksgiving for the beginning of a recovery* may have been suggested by *A Prayer to be said when the Sick Man takes Physic*, in the same book. But a careful search through his works has failed to discover any of the others. No one having any acquaintance with the polished English of this great divine will think it likely that the prayer for *Malefactors after Condemnation* came from his pen. And the others appear to be but compilations of sentences and clauses taken from various parts of the Prayer Book.

The most notable addition made in the Prayer Book was to the Prayer of Consecration in the Communion Office. The Conventions of Maryland and Pennsylvania, had both asked, as we have seen, for the insertion of a prayer more explicit than the clause in the English Book, expressly beseeching God for the consecration of the Sacrament. It was a matter which "lay very near to the heart of Bishop Seabury."[3] Writing to Bishop White on the eve of the Convention of 1789, he expressed the earnest hope that the matter might be taken up, and that God will raise up some able and worthy advocate for this primitive practice, and make you and the Convention the instruments of restoring it to his Church in America. It would do you more honour in the world, and contribute more to the union of the Churches than any other alterations you can make." Bishop Seabury did not overrate the influence of the Bishop of Pennsylvania in thus appealing to him, for had the latter thrown his vote against what is now the most striking departure of the American from the English Prayer Book it would never have had a place therein. On the contrary however, the proposition to add the Prayers of Oblation and Invocation with what follows, received his hearty support, so that its adoption in the House of Bishops was unanimous. In the House of Deputies it was also passed without opposition. "It may perhaps be expected that the great change made, in restoring to the consecration prayer the oblatory words and the invocation of the Holy Spirit, left out in King Edward's reign, must at least have produced an opposition. But no such thing happened to any considerable extent, or at least the author did not hear of any in the other House, further than a disposition to the effect in a few gentlemen, which was counteracted by some pertinent remarks of the president."[4] One important change was made in the Invocation before being adopted. Instead of the words of the Scotch Offices and of

[1] *The Irish Prayer Book*, by W. K. Clay, British Magazine, Dec., 1846. See also Mants' *History of the Church of Ireland*, Vol. II, p. 233.

[2] *Vide* a letter of Dr. Jarvis, suggesting the addition of such Prayers, in Hoffman's *Law of the Church*, p. 35.

[3] *Memoirs of the Church*, p. 179.

[4] *Ibid.*, p. 178.

Bishop Seabury's book, which read, "that they may become the Body and Blood of thy most dearly beloved Son," there was substituted, "that we receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood." In all other respects, with the exception of the change of "lively" to "living," the text of the Canon of Bishop Seabury's Office, which he had set forth in 1786 for use in his diocese, was copied. This office was in turn substantially taken from Bishops Forbes and Falconer's edition of the Scotch liturgy, which was published in 1764,[1]

The work of the revision in the Convention of 1789 occupied thirteen days. On the last day a committee was appointed to edit the book thus revised, and in August, 1790, the first American Prayer Book was set forth, bearing not the Ratification of a Parliament, but the Ratification of the Bishops, Clergy, and Laity of the Church itself. In the preface, the declaration so often made before, was again repeated, even more explicitly: "This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or farther than local circumstances require." Everywhere the new book was received without opposition, and at once went into use. In Connecticut where some of its omissions were not regarded altogether with favour, it was nevertheless formally approved and received by a resolution of Convocation at Newtown, September 30th, 1790. At the same time it was agreed "that in the use of the New-Prayer-Book, we be as uniform as possible, and for that purpose that we approach as near the *Old Liturgy*, as a compliance with the Rubrics of the *New* will allow."[2] In a little while however the new Prayer Book had become as dear to the members of the Church everywhere as the old book had ever been.

General Convention of 1792.

In the Convention of 1792 the Forms for conferring Holy Orders were formally set forth. In the ordinations which had been performed by the American Bishops previous to this time, the English Prayer Book had been used, with the omission of the political parts. But few alterations were made by the Convention in these venerable forms, and those which were introduced were prepared by the Bishops. "There was no material difference of opinion, except in regard to the words used by the Bishop at the ordination of Priests, 'Receive ye (*sic*) the Holy Ghost,' and 'Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained.' Bishop Seabury, who alone was tenacious of this form, consented at last with great reluctance, to allow the alternative of another as it now stands."[3] That no departure from the doctrine of the Church of England was intended, is evident from the fact that the old form was still retained, and also from what Bishop White tells us in his *Memoirs* where he defends both forms, but thinks the second is of "more obvious signification."

General Convention of 1799.

A Form for the Consecration of a Church or Chapel was proposed in 1799 by the House of Bishops and adopted. Bishop White tells us that "it is substantially the same with a service composed by Bishop Andrews

[1] Hall's *Fragmenta Liturgica*, Vol. V, p. 193.
[2] *A Voice from Connecticut*, p. 27.
[3] *Memoirs of the Church*, p. 191.

in the reign of James the First." One however has only to compare our American office with the service drawn up by the great Bishop of Winchester to see that it was not immediately derived from the latter. Bishop Andrews' order was the basis of the many forms for the Consecration of churches set forth in the seventeenth and eighteenth centuries,[1] but so widely did most of them depart from their original that their resemblance to it is very faint. Our service is really a revision of one adopted by Convocation in 1712, which was not however finally confirmed, as one of the heads of business given by George I. in 1715 was "the preparing a form for consecrating Churches and Chapels." This form of 1712 must not be confounded with one prepared by the English Bishops in 1714 and submitted to the Convocation of the following year, and which also failed to obtain formal authorization.[2] The two offices are alike in general structure, but differ from each other in a number of particulars, in all of which the American service agrees with the earlier order. The form of 1712 was "not printed till 1719, when it appeared in the appendix to John Lewis' *Historical Essay upon the Consecration of Churches.*"[3] It was afterwards reprinted by Gibson,[4] and also by Burn.[5] The latter, writing in the middle of the last century, says of it, that this office "as it did not receive the royal assent,[6] was not injoined, but is now generally used." The General Convention, therefore, in 1799, but adopted a form which was then commonly observed in England for the Consecration of Churches. There was also set forth at this time a Prayer for Convention, probably drawn from the conclusion of the second part of the Homily for Whitsunday.

General Convention of 1801.

Thus far the Prayer Book was without the Articles of Religion. The House of Bishops in 1789 had proposed the "ratification of the Thirty-nine Articles, with an exception in regard to the thirty-sixth and thirty-seventh articles," but the lower House referred the subject to a future Convention. The absence of this familiar feature caused some uneasiness among Church people. "The Articles," says Bishop White, "with the exception of the political parts, the obligation of which had been abrogated by Divine Providence through the instrumentality of the revolution, were still the acknowledged faith of the Church; while on

[1] References to where some of these forms are to be found may here be given :—Bp. Andrews' Order is in Sparrow's *Rationale*. The order for *The Consecration of Abbey Dore Church*, Ed. by Rev. J. Fuller Russell, Pickering, 1870. Bp. Cosin's *Form*, Surtees Soc. Vol. LV, p. 176. Bp. Wilson's *Works*, Anglo-Cath. Lib., Vol. VII, p. 143. Bp. Patrick's *Works*, Oxford, 1858, Vol. IX, p. 349. The form laid before the Convocation of 1715 is reprinted by Cardwell, *Synodalia*, Vol. II, p. 819. See also *Irish Form of Consecration of Churches*, with Introduction by Bishop Reeves, S. P. C. K., 1893. Still other forms are given by Oughton in his *Ordo Judiciorum*, Vol. II, London, 1738. (A copy of this work is in the Astor Library, New York). See also Harrington's *The Object, Importance, and Antiquity of the Rite of Consecration of Churches*, London, 1844.

[2] Reprinted by Cardwell, *Synodalia*, Vol. II, p. 819.

[3] The Rt. Rev. Bishop Reeves in Preface to *Irish Forms of Consecration of Churches*. S. P. C. K. 1892.

[4] *Codex Juris Ecclesiastici*, last Ed., II, 1459.

[5] *Ecclesiastical Law*, by Richard Burn, LL.D., Chancelor of the Diocese of Carlisle, and Vicar of Orton, in the County of Westmoreland, 2d. Ed. London, 1767, Vol. I, p. 298.

[6] Cardwell thinks otherwise. See *Synodalia*, Vol. II, p. 819.

the other hand they could not be edited as such, without changes at least in the manner of exhibiting them, which no individual had a right to regulate. What rendered the situation of the Church the worse in this respect, was that it suited the opinions of some, to declare in consequence of it that she had no Articles, and could have none, until they should be framed by a convention, and established by its authority."[1] This opinion was met in New York by the following resolution adopted by its Convention, Nov. 4th, 1790. "Whereas many respectable members of our Church are alarmed at the Articles of Religion not being inserted in our New Book of Common Prayer:—*Resolved*, That the Articles of the Church of England, as they now stand, except such parts thereof as affect the political Government of this Country, be held in full force and virtue, until a further provision is made by the General Convention, agreeably to the eighth article of the Constitution of the Protestant Episcopal Church in the United States of America."[2] In the Convention of 1792 the subject was informally discussed by the Bishops. Bishops Prevost and Madison were directly against the having of Articles, while Bishops White and Claggett were in favour of them. Bishop Seabury was in doubt as to their necessity, "although on the other side he acknowledged his inability to answer an argument pressed on him, that without them individual ministers would have to do by their respective will and authority, what had better be done by known law, for the preventing of the delivery of opposite doctrines to their flocks by different preachers."[3] In the Convention of 1799, a Committee having the subject in hand, reported a resolution, "That the articles of our faith and religion, as founded on the Holy Scriptures of the Old and New Testaments, are sufficiently declared in our Creeds and Liturgy, as set forth in the Book of Common Prayer established for the use of this Church, and that further articles do not appear necessary," which was not agreed to. It was next proposed "that the Convention now proceed to the framing of Articles for this Church," which was adopted. Of the clergy, Massachusetts, Pennsylvania, and Virginia voted against the resolution, but all the laity present voted for it, except the delegation from Virginia. A Committee was accordingly appointed, and within three days a draft of seventeen Articles was laid before the Convention.[4] Their consideration however was postponed to the next Convention. In the meanwhile, the conviction grew "that the doctrines of the Gospel, as they stand in the Thirty-nine Articles of the Church of England, with the exception of such matters as are local, were more likely to give general satisfaction than the same doctrines in any new form that might be devised." And the Convention of New York (Sep. 5th, 1801) instructed its delegates to General Convention "to advocate and vote for the adoption of the Articles of Religion of the Church of England,

[1] *Memoirs of the Church*, p. 211.

[2] This resolution was probably due to the suggestion of the deputation from Trinity Church, for at a meeting of the Corporation of this parish, November 1st, 1790, the delegates to the State Convention were instructed "to use their utmost endeavours to procure a compliance with the proposal made by the Bishops at the last General Convention, for a ratification of the Thirty-nine Articles of the Church of England, except the 36th and 37th of the said Articles." (Berrian's *History of Trinity Church*, p. 178.)

[3] *Memoirs of the Church*, p. 213.

[4] They will be found printed in the Journal of 1799.

except such parts as may affect the political government of this country." Accordingly in 1801 the English Articles with the change of the political parts, were unanimously adopted. From the history of the Church during the twenty-five years which followed the revolution, it must appear "that the object kept in view, in all the consultations held, and the determinations formed, was the perpetuating of the Episcopal Church, on the ground of the general principles which she had inherited from the Church of England; and of not departing from them, except so far as either local circumstances required, or some very important cause rendered proper. To those acquainted with the System of the Church of England, it must be evident, that the object here stated was accomplished on the ratification of the Articles."[1]

General Conventions of 1804 *and* 1808.

In the diocesan Convention of Connecticut, held at Stratfield in 1799 it was "Voted that Dr. Smith be desired to prepare an office for inducting and recognizing clergymen into vacant parishes, and present the same for adoption to the next Convention of this diocese."[2] This office was accordingly drawn up, and first "adopted by the Bishop and Clergy of the Diocese of Connecticut, in Convocation at Derby, November 20th, 1799." It was afterwards adopted by the Convention which met at Lichfield, the first Wednesday of June, 1804: "The Office of Induction," reads the Journal, "as agreed upon by the Bishop and Clergy in Convocation was adopted by this Convention."[2] Two years before (Oct. 6th, 1802) the Convention of New York adopted the same office with some verbal alterations, and made its use obligatory by canon.[3] In the General Convention which met in September, 1804, the New York Office was, with a few changes, adopted by the Church and made one of the offices of the Prayer Book. The most significant of the changes made was in the Letter of Induction. The Connecticut and New York offices made the Bishop the ultimate arbiter and judge in every case in which there was a desire, either on the part of the clergyman or the people, to dissolve the pastoral relation, thus seeming to imply that the Bishop had the power to forbid a priest leaving a cure which he desired to relinquish; but the General Convention so modified the wording of this letter that the Bishop was only to act as arbiter and judge "in case of any difference" between the priest and the congregation as to such dissolution. In the General Convention of 1808, in order to avoid any conflict with the rights of vestries as established by the law of certain States,[4] its use was made optional instead of obligatory, and the title changed from "An Office of Induction" to "An Office of Institution." It is not known whether it was an original composition of Dr. Smith's, or drawn by him from some earlier form in use in England, or perhaps in Maryland where the Clergy had employed the right of induction and institution, and where he had been Rector of Stepney, and Somerset. Bishop Andrew's *Manner of Induction*[5] may have suggested the general outline.

General Convention of 1811.

Hitherto the action of one General Convention sufficed to make alterations in the Prayer Book, but in 1811 an addition was made to

[1] *Memoirs of the Church*, p. 33. [2] Journal of Conn.
[3] *Vide*, page 470.
[4] *Vide* Hoffman's *Law of the Church*, pp. 120–126, 279–293.
[5] *Minor Works*, p. 162.

the eighth article of the Constitution, requiring that "No alteration or addition shall be made in the Book of Common Prayer, or other Offices of the Church, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every Diocese, and adopted at the subsequent Convention." The same provision was in 1829 extended to the Articles of Religion. The Prayer Book as set forth in 1789 with the additions made in 1792, 1799, 1801, 1804 (1808), remained without change until 1886. Corrections of what were thought to be errors were made from time to time by order of the Convention, or by Editing Committees, but these were merely verbal, or in matters of punctuation. Various attempts however were made to inaugurate a revision, or to secure alterations of one kind or other, but in every case the General Convention set its face against such efforts, and they came to naught.

General Convention of 1814.

In the Convention of 1814 it was thought good by both Houses to make a Declaration distinctly setting forth the organic identity of the Church in this country with the Church of England: "The Protestant Episcopal Church in the United States is the same body heretofore known in these States by the name of the Church of England; the change of name, although not of religious principle in doctrine, or in worship, or in discipline, being induced by a characteristic of the Church of England supposing the independence of the Christian Churches, under the different sovereignties, to which respectively their allegiance in civil concerns belongs. But that, when the severance alluded to took place, and ever since, this Church conceived of herself, as professing and acting on the principles of the Church of England, is evident from the organization of our Conventions, and from their subsequent proceedings, as recorded in the Journals; to which accordingly this Convention refer for satisfaction in the premises."

General Convention of 1820.

In the Convention of 1820 the following instructions were adopted by both Houses to be observed in editions of the Book of Common Prayer:—"1. That special attention be paid to the title page and table of contents, so that nothing may be omitted or added. 2. That the Book of Common Prayer be distinguished from the Book of Psalms in metre, the Articles of Religion, and sundry offices set forth by this Church, viz.—'The form and manner of making, ordaining, and consecrating Bishops, Priests and Deacons,' 'The form of consecration of a church or chapel,' 'A prayer to be used at the meetings of Convention,' 'An office of institution of ministers into parishes or Churches'—all of which are of equal authority with the Book of Common Prayer; but which, when bound up with it, ought not to appear as parts thereof."[1]

General Convention of 1826.

In 1826 certain provisions for the shortening of the Morning Service, and for modifying the statements of the Confirmation Office were introduced by Bishop Hobart of New York, and proposed to the dioceses by the General Convention for final action in 1829.[2] These proposed altera-

[1] *Cf.* a resolution of the House of Deputies in the Convention of 1886, Journal, p. 521. [2] Appendix II.

tions, stirred up no little controversy, and excited the gravest apprehensions.[1] It was felt by many, to use the words of the then Bishop of Virginia, that "that uniformity of worship which has distinguished us as a society, should the proposed alterations be carried into effect, would be destroyed. Instead of uniting in the same devotional exercises as we hitherto have done, every clergymen will have it in his power to select his own lessons, and to read such portions of the Psalms of David as he pleases, by which means the public worship of God in these particulars, will be as various as the constitutions of our minds. The old members of the Church, who have been taught to view the Liturgy through a medium the most sacred, will be grieved. The guards to uniformity being once removed, one innovation will succeed another, until the people will lose that reverence for our incomparable services by which they have been actuated, and the Church receive the most vital injury."[2] So general was the opposition manifested to these changes in the Prayer Book, that in the next Convention in 1829, they were on Bishop Hobart's own motion, "dismissed from the consideration of the Convention."[3]

General Convention of 1832.

In 1832 a change was made in the text of the Prayer Book as a correction of an error. This was the omission, from the office for receiving children privately baptized, of the question and answer, "*Minister.* Wilt thou be baptized in this faith. *Ans.* That is my desire." The presence of this question and answer in this place was declared by a resolution of the House of Bishops to be a "mistake," which "should be corrected in future editions of the Prayer Book."

Three alterations were proposed by this Convention to the dioceses for final action in 1835, viz.: The change of "the rubric before the selection of Psalms, so as to read, *The following Selections of Psalms, or any one or more Psalms, or any portion of the* 119*th Psalm in the Psalter, may be used instead of the Psalms for the Day, at the discretion of the Minister;*" and the omission of the fourth paragraph in the Order how the Psalter is appointed to be read. The second proposed change was "to alter the last rubric before the Communion Service by substituting the word *right* for the word *north.*" It was also proposed to move the Prayer for Conventions to a place among the Occasional Prayers and to append to it the rubric.[4]

General Convention of 1835.

The above alterations were finally adopted in 1835, except the first. In this Convention both Houses concurred in the opinion "that the Confessions, the Creeds, and the Lord's Prayer in the Liturgy of our Church should be the joint acts of minister and people, and be confirmed by their united declaration of assent in the word 'Amen.'" And

[1] See *Memoir of the Life of Bishop Griswold*, by John Stone, D. D., pp. 332–336; *The Episcopal Register*, July, 1828, to August, 1829; *The Gospel Messenger*, 1829, and *Memoir of the Life of Bishop Hobart*, by Rev. Wm. Berrian, D. D., pp. 367–375.

[2] *Memoir of the Life of Bishop Moore*, by J. P. K. Henshaw, D. D., p. 183.

[3] See *Life of Bishop Hopkins of Vermont*, by John Henry Hopkins, D. D., pp. 77–83.

[4] Journal, pp. 92, 93.

a Committee of the House of Bishops further proposed, in a report presented on the 29th of August, that in these parts, and at the end of "the Gloria in Excelsis, the Trisagion, and the last prayer for Ash-Wednesday, the word 'Amen' should be printed in Roman letters, and the Minister unite with the people in saying it; and that in all cases where the word 'Amen' is the response of the people to what the Minister alone says, it should be printed in italics." The report of the Committee was adopted by the Bishops, and sent to the House of Deputies "to be read therein."[1] In this Convention it was proposed to the dioceses "to add to the note on the table of moveable feasts, according to the several days that Easter can possibly fall upon, the words, 'unless the table gives some day in the month of March for it, for, in that case, the day given in the table is the right day.'"

General Convention of 1838.

The next Convention which met in 1838 adopted the above amendments, and enacted the following rules for printing all future editions of the Prayer Book, viz:—"I. The words 'Let us pray' to be always printed in the same type with the prayers. II. The word 'Amen' to be printed in the Roman character, besides in the cases mentioned in the action of the House of Bishops as recorded in the minutes of the proceedings of that House on the 29th of August, 1835, in the following cases, viz.: 1. After the Baptismal act, 'N. I baptise thee,' &c., in each of the baptismal services. 2. After the sentence in the marriage service, commencing, 'With this ring,' &c. 3. After the sentence in the same service, commencing, 'Forasmuch as M. and N.,' &c. 4. After the sentence pronounced by the Bishop, at the laying on of hands in the ordination of Deacons and Priests. It being understood by this Convention, that the word 'Amen,' in the above cases, is not properly a response, but proper to be used only by the party required to say the words to which it is attached. III. The rubric in the Institution Office commencing with the words 'If any objection,' &c., to be printed in three paragraphs, as follows:

'*If any objection*,' &c., to the word '*service*'

'*No objection*,' &c., to the word '*institution*'

'*And then shall*,' &c., to the end.

"And whereas there is a difference in different editions of the Prayer Book in the mode of printing the word Amen after the words used by the Bishop at the laying on of hands in Confirmation, therefore, *Resolved*, As the sense of this Convention, that in this case the word 'Amen' should be printed in Italic character, as being properly a response."[2]

General Conventions of 1841 *and* 1844.

In the Convention of 1841 it was formally proposed to the dioceses "to erase the words 'Associated Rector,' and also the word 'State' wherever they occur in former editions of the Institution office;" which changes were ratified by the Convention of 1844.

General Conventions of 1853 *and* 1856.

We come next to the Convention of 1853, when the Rev. Dr. Muhlenberg and others laid before the House of Bishops the celebrated

[1] Journal, pp. 24, 65, 102.

[2] Journal, pp. 41, 81, 115.

"Memorial" in favour of the inauguration of measures looking towards a comprehension of the various Protestant bodies. Liturgical relaxation was suggested as one of the means to this end: "It is believed that men can be found among the other bodies of Christians around us, who would gladly receive ordination at your hands, could they obtain it without that entire surrender, which would now be required of them, of *all* the liberty in public worship to which they have been accustomed."[1] At the same time the House of Deputies requested the Bishops "to take into consideration the propriety of setting forth a form of Prayer for the increase of the Holy Ministry, according to the command of Christ, 'Pray ye the Lord of the harvest that he would send forth labourers into his harvest.'"[2] A similar resolution was offered by the Rt. Rev. Alonzo Potter of Pennsylvania in the House of Bishops.[3] A Committee of Bishops was appointed to take into consideration the matters brought forward by the Memorial and the resolutions, and to report at the next Convention.[4]

In their report in 1856,[5] they say, that "It is the general voice of our Communion, that in adjusting the length of our public services, more regard should be had to the physical ability of both minister and people; and this is especially important in those parts of our country where the heats of summer are long-continued and debilitating, rendering mental exertion burdensome, and even perilous to health." They however proposed no alteration in the Prayer Book, quite the contrary: "It has been the purpose of the Commission, so far as their present labours go, to leave the Prayer Book untouched," and they "have come to the unanimous conclusion that some of the most material of the improvements which are loudly called for, and which commend themselves to our judgment, might be attained without legislation," and to this end they recommended the adoption of a series of resolutions. They also recommended "that Canon xlv. (1832) be so amended that the concluding sentence [which then read, 'And in performing said service (*i. e.* of the Pr. Bk.), no other prayers shall be used than those prescribed by the said book'] may read as follows: 'And in performing said service, no other Prayers, Lessons, Anthems or Hymns shall be used than those prescribed by the said book, unless with the consent of the Ecclesiastical authority of the Diocese.' The effect of this amendment would be to enable particular dioceses under the direction of the Ecclesiastical authority of the same, during such seasons as Passion Week, Christmas, and the like to substitute Lessons, Anthems, or Canticles more appropriate to the occasion." In order to meet the requests made in 1853 for a form of prayer for the increase of the Ministry and for other occasions, they also presented for consideration a number of forms of prayer, viz.: 1. A Prayer for Unity,[6] 2. A Prayer for the increase of the Ministry, 3. A Prayer for Missions and Missionaries, 4. A Prayer for the Young, to be used on occasions of Catechising and the like, 5. A Prayer for a Person about to be exposed to special danger, 6. A Prayer in time of public calamities, dangers, or difficulties, 7. A Thanksgiving

[1] Journal, p 182.

[2] This was done upon two resolutions, one offered by a Rev. Mr. Scott, and the other by the Rev. A. C. Coxe of Maryland, afterward Bishop of Western New York. Journal, pp. 49, 74, 85, 96.

[3] Journal, pp. 157, 216.

[4] *Ibid.*, pp. 216, 231, 232.

[5] Journal, p. 340.

[6] Adopted by the Conventions of 1889–1892.

for deliverance of a person from any peril, 8. A Prayer for deliverance from public calamities and dangers, 9. A Thanksgiving for the recovery of a sick child.

Whatever expectations had been raised that the 'Memorial Movement'[1] would lead to the revision of the Prayer Book, were brought to an end by the adoption of the three following resolutions, modifications of those suggested by the Commission: "Resolved as the opinion of the Bishops, 1. That the Order of the Morning Prayer, the Litany, and the Communion Service, being separate offices, may, as in former times, be used separately under the advice of the Bishop of the Diocese. 2. That on special occasions, or at extraordinary services not otherwise provided for, ministers may, at their discretion, use such parts of the Book of Common Prayer, and such lesson or lessons of Holy Scripture, as shall in their judgment tend most to edification. 3. That the Bishops of the several Dioceses may provide special services as, in their judgment, shall be required by the peculiar necessities of any class or portion of the population within said Diocese: provided that such services shall not take the place of the services or offices of the Book of Common Prayer in congregations capable of its use."

General Convention of 1859.

The action of the House of Bishops with regard to the 'Memorial Movement' caused no little dissatisfaction among some persons, and in 1859 the House of Deputies passed a resolution in which they declared that the action of the Bishops "had disturbed the minds of many in our Church," and asked the Bishops "to reconsider their preamble and resolution, and to throw the subject matter into such shape as will admit of the joint action of both Houses of Convention." Bishop Otey also offered in the Upper House a resolution asking that the "Memorial," the amendment to the Canon on the Prayer Book, and kindred matters, be referred to a Joint Commission to report to the next Convention. The Bishops, however, refused to do anything which might seem to involve the reconsideration of their former action.[2]

General Conventions of 1862 *and* 1865.

In 1862 a memorial was offered again asking for the insertion in the Prayer Book of a prayer for the increase of the Ministry, but the matter was referred to the next Convention.[3]

In the same Convention, the House of Deputies, upon the motion of the Rev. D. H. Buel of Vermont, resolved "that the following suffrage be proposed to be inserted immediately after the supplication for Bishops, Priests and Deacons: 'That it may plase thee to send forth labourers into thy harvest; *We beseech thee*,'" etc. The proposition however was not concurred in by the House of Bishops, for the reason that it was "inexpedient."[4]

General Conventions of 1868 *and* 1871.

In 1868 "an additional cycle for the years 1861 to 1899 inclusive," to be inserted in the Prayer Book in "the place of the cycle for the

[1] For an account of this movement, see *Memorial Papers, The Memorial with Circular and Questions of the Episcopal Commission*, with an introduction by Rt. Rev. Alonzo Potter, D. D., Philadelphia, 1857.

[2] Journal, pp. 196, 215, 216, 217.

[3] Journal, 1862, pp. 99, 105.

[4] Journal, pp. 95, 194, 205, 206, 220.

years 1843 to 1861 inclusive " was proposed to the dioceses, and adopted in 1871.[1]

A growing desire for shortened services took definite shape in the Convention of 1871 when it was thought to secure the end sought for by the adoption by the Lower House of the following amended form of Canon 20[2]: "*Of the Use of the Book of Common Prayer.* Every Minister shall on all occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church, and this rule shall be understood to prohibit all additions to, and omissions from the prescribed order of the said book, except in the cases prescribed by Section XIV. of Canon 13, Title I.: *Provided*, That on other occasions than Sundays, and the mornings of those week-days for which a special service is ordered, and at all times in mission stations, and other places than parish churches, when the prescribed order of Morning and Evening Prayer cannot be used to edification, other services may be used, compiled only from the Book of Common Prayer; but no such deviation shall be permissible, except on emergencies, without the approbation of the ecclesiastical authority of the diocese." This canon failed to obtain the assent of the Bishops.[3]

General Conventions of 1874 *and* 1877.

In 1874 the attempt was made to secure shortened services by an amendment to the Constitution, which would explicitly authorize General Convention to modify the requirements of the Prayer Book by canon. Both Houses proposed the following addition to the Eighth Article, to be inserted after the words "subsequent General Convention:"— "*Provided*, That the General Convention may by canon arrange and set forth a shortened form of Morning and Evening Prayer to be compiled wholly from the Book of Common Prayer."[4] Immediately after this it was proposed to add the still further amendment, "*Provided, however*, That the General Convention shall have power from time to time to amend the Lectionary; but no act for this purpose shall be valid which is not voted for by a majority of the whole number of Bishops entitled to seats in the House of Bishops, and by a majority of all the Dioceses entitled to representation in the House of Deputies."

The second of these two amendments, having reference to the Lectionary, was adopted by the Convention of 1877, but the first providing for shortened services was defeated in the Lower House. It was next proposed, by the House of Deputies, in 1877, to secure the much desired shortened services by the adoption of a rubric " to be inserted immediately after *The Order how the rest of Holy Scripture is appointed to be read.*" This rubric was as follows: "*The Order Concerning Divine Service.*" "On days other than Sunday, Christmas Day, The Epiphany, Ash-Wedne-day, Good Friday, Thanksgiving Day, and the Ascension Day, it shall suffice if the Minister begin Morning or Evening Prayer at the General Confession or at the Lord's Prayer, and end with the Collect for Grace or for Aid against Perils, as the case may be, and 2 Cor. xiii, 14; using so much of the Lessons appointed for the day and so much of the Psalter, as he shall judge to be for edification And note that on any day, the Morning Prayer, the Litany, or the Order for the Admin-

[1] The Convention of 1821, and the Committee of 1844, made similar alterations, but without the action of two Conventions.

[2] Now Canon 24 of Title I. [3] Journal, pp. 103–113, 155. [4] Journal, p. 575.

istration of the Lord's Supper, or Holy Communion may be used as separate Services. *Provided*, That no one of these Services shall be habitually disused. And note further, that on any day when the Morning or Evening Prayer has been already used, or is to be used, and upon days other than those first aforenamed, it shall suffice, when need may require, if the Minister say before a Sermon or Lecture the Lord's Prayer, and one or more Collects found in this Book."[1] This rubric was not adopted by the Bishops, who aimed to accomplish the same end by amending Canon 22, Title I.,[2] so that it would read: "Every Minister shall, before all Sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church; and in performing such service no other prayers shall be used than those prescribed by the said Book; *provided* that the Minister may, by permission of the Ordinary, on any days except the Lord's Day and the festivals of our Lord, Ash-Wednesday, Good Friday, and the Day of Annual Thanksgiving, begin the Morning Prayer (or the Evening Prayer) at the General Confession, or at the Lord's Prayer, using both or one of the Lessons followed by a Canticle, and then as ordered, ending after the Collect for Grace (or the Collect against Perils), with the Prayer of St. Chrysostom and 2 Cor. xiii. 14."[3] The House of Deputies refused to recede from its position and concur with the Bishops, but finally agreed "That a Joint Committee be appointed (to sit during the recess) on the matter of providing Shortened Services."[4] The Bishops also resolved "to insert after the suffrage for Bishops, Priests, and Deacons, the following: "That it may please thee, O Lord of the harvest, to send forth labourers into thy harvest; *We beseech thee*," etc., but the House of Deputies referred the matter to the next Convention.[5] In accordance with the constitutional provision enacted at this time, the Lectionary set forth by the Church of England in 1871, was permitted to be used for three years, and proper Lessons for Lent and for the Ember and Rogation Days were provided.

General Convention of 1880.

In the report of the Joint Committee on Shortened Services to the Convention of 1880, they recommended the adoption of a canon providing for the desired object. This proposition was not favourably received, and upon the recommendation of a special Joint Committee an entirely new method of liturgical legislation was suggested. This was nothing less than the amending of *The Ratification*, which stands in the front of the Prayer Book, by the addition of three paragraphs in which provision was made for the shortening of the services on certain occasions.[6] The expedient commended itself to both Houses, and it was accordingly proposed to the Dioceses for adoption.[7]

In this same Convention of 1880, the Rev. Dr. Wm. R. Huntington of Massachusetts, offered the following resolution: "*Resolved*, the House of Bishops concurring, That a Joint Committee, to consist of seven Bishops, seven Presbyters, and seven Laymen, be appointed to

[1] Journal, p. 337. [2] Now Canon 24, Title I. [3] Journal, p. 193.
[4] *Ibid.*, p. 204. [5] *Ibid.*, pp. 289, 290, 187. This petition was at length granted a place in the Litany in 1886, just thirty-three years after it was first proposed. [6] Appendix II. [7] The measure did not meet with general approval, and in 1883 it was quietly dropped.

consider, and report to the next General Convention, whether, in view of the fact that this Church is soon to enter upon the second century of its organized existence in this country, the changed conditions of the national life do not demand certain alterations in the Book of Common Prayer in the direction of liturgical enrichment and increased flexibility of use." This resolution was adopted in the House of Deputies by the following vote: of the clergy there were forty-three dioceses represented, ayes 33; nays 9; divided 1. Of the laity there were thirty-five dioceses represented, ayes 20; nays 11; divided 4. The House of Bishops having concurred in the resolution, the Committee was accordingly appointed. In the House of Bishops this was done by ballot, but in the Lower House by the appointment of the President, the Rev Dr. Beardsley of Connecticut. The Committee consisted of the Rt. Revs. the Bishops of Connecticut, Easton, Pennsylvania, Western New York, Florida, Albany, and Central New York; the Rev. Dr. Huntington, the Rev. Dr. Dalrymple, the Rev Dr. Goodwin, the Rev. Dr. Dix, the Rev. Dr. Harwood, the Rev. Dr. Garrison, the Rev. Dr. Harrison; Mr. Fish, Mr Coppée, Mr. Sheffey, Mr. Wilder, Mr. Andrews, Mr. Smith, Mr. Burgwin. Thus was inaugurated a revision destined to last for twelve years.

General Convention of 1883.

"In accordance with a resolution of General Convention," says the report of the Committee, "which recommends all Committees, appointed to sit during the recess, to meet for the purpose of organizing immediately after the close of the session; the Committee came together on the evening of Wednesday, the twenty-seventh day of October 1880, and was organized by the appointment of the Bishop of Connecticut as Chairman, and of Dr. Huntington of Massachusetts as Secretary. Later it was agreed that the official title of the Committee should be *The Joint Committee on the Book of Common Prayer.* In addition to the first meeting for organization, three groups of sessions have been held during the recess, one of them in January 1881, another in October 1882, and another in April 1883. All of these were convened in the city of New York, and were very fully attended." "Early in 1881 the work of review was distributed among three Sub-Committees, and at the same time the following resolutions were adopted:—'(*a*) *Resolved*, That this Committee asserts, at the outset, its conviction that no alteration should be made touching either statements or standards of doctrine. (*b*) *Resolved*, That the Committee in all its suggestions and acts, be guided by those principles of liturgical construction and ritual which have guided the compilation and amendments of the Book of Common Prayer, and have made it what it is.'"[1] The report further states, that the object of the Committee had been "to search for what seemed necessary or desirable in the way of additions among the rich stores of devotional forms which are the common heritage of the Catholic Church, rather than to undertake new compositions of their own. Among the later sources which have thus been drawn upon, they feel bound to mention especially Canon Bright's *Ancient Collects*,[2] and *The Daily Service* of our own lamented Hutton."[3] In this connection mention must be made of the *Materia*

[1] Journal of 1883, p. 393.

[2] *Ancient Collects and other Prayers, Selected*, etc., by William Bright, M. A.

[3] *The Daily Service; A Book of Offices for Daily Use through all the Seasons of the Christian Year*, [by Rev. Richard G. Hutton], 1874.

Ritualis,[1] a pamphlet prepared by the Rev. Dr. Huntington, and laid before the Committee, and from which many of the more important of the proposed alterations were immediately derived.

The report of the Committee was made public a short time before the meeting of General Convention. It was drawn up in the form of a series of resolutions, embodying about two hundred and fourteen distinct alterations. To this report there was attached a Prayer Book, (referred to as the *Book Annexed*[2]), in which all the suggested changes were incorporated in their proper places, thus presenting to the eye what would be the appearance of the Common Prayer Book should the alterations be adopted by the Church. The consideration of the report occupied the greater part of the session of the Convention of 1883. No little praise is due to the skill, courtesy and patience with which the Rev. Dr. Huntington guided the House of Deputies through a work the like of which it had not been engaged in for a hundred years, and for which, it may be said without any disrespect, its members were but little prepared by previous training in liturgiology. On the thirteenth day of the session, a Committee of Conference, consisting of those who were members of the Joint Committee on the Enrichment of the Prayer Book, was appointed to reconcile disagreements between the two Houses. On the evening of the last day (Oct. 26), a short time before adjournment, it presented its report. This report proposed the passage of some one hundred and six alterations in the Prayer Book, most of them modifications of those originally presented in the Report of the Joint Committee. Owing to the lateness of the hour, the alterations thus presented by the Committee of Conference were adopted without being read.[3] The result of the work of this Convention was that most of the alterations of the Book Annexed were adopted substantially as presented; some were considerably modified; only a very few wholly failed to receive the assent of both Houses.

Of the changes proposed by the Joint Committee, but which were not adopted by the Convention, the following are the most important:—

In the Calendar: The appointment of January 18th for the feast of the Transfiguration.

In Morning Prayer: The substitution of the following for the rubric before the Lord's Prayer. "¶ *Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him, both here and wheresoever else it is in this Book appointed to be used, save at the beginning of the Communion Office.*"

In the Visitation of the Sick: The change of the phraseology of the interrogative Creed, so that it would read, "that he descended into hell," instead of, "that he went down into hell," and, "the forgiveness of sins," instead of, "the remission of sins," and "the resurrection of the body," instead of "the resurrection of the flesh."

In the Burial of the Dead: The substitution of the following for the first rubric, "¶ *Here it is to be noted that the Office ensuing is not*

[1] *Materia Ritualis. An Appendix to a Paper on "The Revision of the Common Prayer" in the American Church Review for April*, 1881. *Privately printed. Worcester: Press of Charles Hamilton*, 1882.

[2] *The Book Annexed to the Report of the Joint Committee on the Book of Common Prayer—appointed by the General Convention of MDCCCLXXX.* [Printed by Everett C. Stone, Worcester, Mass.]

[3] Journal, pp. 359, 350, 390, 429. See also *The Churchman*, Nov. 10, 1883, p. 558.

to be used for any unbaptized adults, any excommunicate persons who die impenitent, or any who die in the commission of a grievious crime, or who, having laid violent hands on themselves have not been found to have been of unsound mind."

Before adjournment an editing Committee was appointed to republish *The Book Annexed*, incorporating all the alterations adopted by the Convention.[1] Criticisms on the proposed changes in the Prayer Book were now heard from all sides. The subject of liturgiology in general and of Prayer Book revision in particular was dealt with by Episcopal charges, reports, and resolutions of Committees in the Diocesan Conventions, articles in the religious and secular periodicals and even in the daily newspapers, and by pamphlets privately printed and circulated. The Book Annexed as Modified was scrutinized from every possible point of view. The doctrinal significance of its alterations, and their liturgical fitness; the grammatical construction of the new prayers, the felicity of their phrases, and the smoothness of their rhythm, all came in for searching examination. Even so small a matter as the position of a point of punctuation drew forth more than one contribution to the literature which gathered around the Book Annexed. To give even a list of the more important of these publications would fill many pages.

General Convention of 1886.

The next General Convention met in Chicago in 1886. No less than twenty-eight dioceses sent in Memorials, Resolutions, or Petitions on the subject of Prayer Book revision.[2] Their unanimous judgment was that the Book Annexed as modified ought not to be adopted as it stood. On the second day a Committee of Conference was appointed, consisting of the Bishops of Connecticut, Ohio, Albany, North Carolina, and the Assistant Bishop of New York; the Rev. Dr. Huntington, the Rev. Dr. Egar, the Rev Dr. Gold, the Rev. Dr. Hale, and the Rev. Dr. Hart; Mr. Sheffey, Mr. Nash, Mr. Shattuck, Mr. Gilbert, and Mr. Packard, Jr. All memorials and Resolutions presented in either House with reference to the subject of liturgical revision were referred to this Committee, which was asked to consider and report what action, if any, ought to be taken by the General Convention in the alterations proposed in 1883. On the tenth day of the session the Committee presented their report, in which they said that they had 'considered the Petitions, Memorials, and Resolutions above mentioned, and were impressed with the remarkable agreement with which the great majority unite in recommending or rejecting the same proposed changes.' The report was arranged under four distinct schedules. *Schedule A* contained those alterations which the Committee recommended for immediate adoption. *Schedule B* contained certain alterations proposed in 1883, but now so amended as to become new matter, and therefore to be proposed anew in the present Convention, and finally acted upon in 1889. *Schedule C* was made up of the alterations with regard to which it was recommended that the Convention take no action, and so to be rejected. Towards the end of their

[1] It accordingly appeared in 1885 with the title, *The Book Annexed to the Report of the Joint Committee on the Book of Common Prayer as modified by the action of the General Convention of* MD CCC.LXXXIII.

[2] It is greatly to be lamented that these documents have not been preserved in the Journal, constituting as they do the most valuable data for the study of this revision hereafter.

report the Committee added that 'they believe that this Convention has the power to take completed action at this session in establishing a Book of Offices for occasions which have not hitherto been provided for in the Book of Common Prayer. To this end they asked permission to bring in at an early date as a supplement to this report, a Book of Offices for several occasions.' Certain alterations which they proposed to make use of in preparing such a book were gathered together under *Schedule D.* The report, 'so far as it favoured the setting forth of a Book of Offices,' was dissented from by five members of the Committee, viz.: the Rt. Rev. Bishop Bedell, the Rev. Dr. Gold, the Rev. Dr. Egar, the Rev. Dr. Hale, and Mr. J. W. Gilbert.[1]

On the eleventh day of the session, the Rev. Dr. Huntington offered a resolution requesting the Committee on Amendments to the Constitution to consider "whether there be any constitutional impediment to the immediate setting forth of a Book of Offices and Prayers for use on occasions for which no provision is made in the Book of Common Prayer."[2] On the next day he presented in the House of Deputies, as a supplementary report from the Joint Committee, "A Book of Offices and Prayers to be authorized by the Convention of 1886 for use on and after November 1st." This book contained "A Penitential Office for any Day in Lent," "An Office for Harvest Home," "The Beatitudes of the Gospel," "A Short Office for Sundry Occasions," and diverse "Prayers and Thanksgivings."[3] On the following day, the Committee on Amendments to the Constitution reported "that they consider the proposition to set forth a Book of Offices and Prayer of such doubtful constitutionality that they deem it to be inexpedient to recommend such permission."[4] On the fourteenth day the Bishop of Albany presented to the House of Bishops from the Joint Committee, "a Supplementary Report known as 'Schedule B continued,' proposing to include in Schedule B matter previously provided for in the proposed Book of Offices." In the Upper House the Bishop of Long Island moved the indefinite postponement of the whole matter of the Book of Offices, but accepted as a substitute a resolution offered by the Bishop of Chicago, providing for the appointment of a Commission to report to the next Convention "suitable Forms for Days of Fasting and Thanksgiving, appointed by the Civil or the Ecclesiastical Authority, and for other special occasions for which no service or Prayer hath been provided in the Book of Common Prayer, the same if approved to be set forth by the General Convention, as a Book of Offices allowed for use under the authorization by the Ordinary, and not as a part of the Book of Common Prayer."[5] This resolution was afterward adopted by the Lower House.[6]

The whole of "Schedule A" was carefully considered by the Convention and almost all of its propositions adopted with very great unanimity. "Schedule B" was considered in part, but no action was taken with regard to "Schedule B continued," except to refer it, by a resolution originating in the House of Bishops, to the Joint Committee created as noted above.[7] By another resolution, first offered in the House of Deputies, "So much of Schedule B as has not been acted upon by both Houses," was referred to the same Committee.[8] The persons appointed on this Committee were the Bishops of Albany, New Hampshire, the

[1] Journal, p. 668. [2] Journal of 1886, p. 419. [3] *Ibid.*, pp. 419, 682.
[4] *Ibid.*, p. 440. [5] *Ibid.*, p. 381. [6] *Ibid.*, p. 541, 552.
[7] *Ibid.*, pp. 398, 541, 552. [8] *Ibid.*, pp. 554, 407.

Assistant Bishops of Mississippi and New York, and the Bishop of Pittsburgh; the Rev. Dr. Huntington, the Rev. Dr. Gold, the Rev. Dr. Hart, the Rev. Dr. Egar, and the Rev. Dr. Swope; Mr. Sheffey, Mr. McWorter, Mr. Woolworth, Mr. Gilbert, and Mr. Jackson. The Rev. Dr. Huntington having declined the appointment, the Rev. Dr. Davies was appointed in his place. Summing up the results accomplished by this Convention, we find that of the two hundred and twenty-one alterations proposed to the dioceses by the Convention of 1883, one hundred were ratified and made part of the Prayer Book. Eighteen other alterations, set forth under as many resolutions, were proposed for final action in 1889.

Of the alterations proposed in the Book Annexed by the Convention of 1883, but which were not adopted in 1886, the following are the most noteworthy:—

In the prefatory part of the Prayer Book: The section "Concerning the Service of the Church."[1]

In Morning Prayer: Additional Sentences of Scripture; The substitution of another prayer of Absolution for the one which now follows the Declaration of Absolution; Proper anthems for Christmas, Ascension, Whitsunday, and Trinity, to be used instead of the *Venite;* The original form of the *Venite;* The *Benedictus es, Domine* from the book of Daniel, as an alternative for the *Benedicite;* The *De profundis* as an alternative Canticle after the Second Lesson; The omission of the prayer for the President when the Litany is said.

In Evening Prayer: An alternative Confession; The substitution of another prayer of Absolution; Four versicles with their responses, chiefly from the English Book; The substitution of the prayer, "Assist us mercifully," etc., for the prayer of St. Chrysostom; An office to be used after Evening Prayer, entitled "The Beatitudes of the Gospel."

[1] This feature was proposed anew in 1886 and adopted in 1889. It was first suggested in the *Materia Ritualis*, but underwent some changes before being inserted in the Book Annexed of 1883, and was again modified before it was proposed by the Convention of 1886. The revisions of the last paragraph, dealing with Hymns and Anthems, are especially noteworthy. In the Book Annexed of 1883 it stood thus: "Hymns may be sung before and after every Office in this book, and also before and after Sermons; but only such Hymns shall be used in this Church as have been duly set forth and allowed by the authority of the same. Anthems in words either of Holy Scripture or of the Book of Common Prayer may be sung instead of Hymns, except in cases where particular Hymns are by Rubric prescribed." In the Convention of 1883 there were substituted for the last sentence the more restrictive words, "and Anthems only in the words either of Holy Scripture or of the Book of Common Prayer," and in this form the rubric was laid before the dioceses. But in 1886 the Joint Committee did not recommend its adoption, but in its stead proposed the following: "Hymns set forth and allowed by the authority of this Church, and Anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after sermons." When this came up for consideration in the House of Deputies it was proposed to amend it by inserting after the word "Church," the words "and none other," which was not agreed to. It was then proposed to substitute the rubric as notified to the dioceses by the Convention of 1883, which was also defeated. It was next moved to add at the end, "and no other hymns or anthems shall be sung on such occasions," and this too was negatived. (See *The Churchman*, Nov. 6th, 1886, p. 594, and *The Living Church*, Oct. 26th, 1886, p. 171.) The rubric was then adopted as presented by the Committee, and in 1889 became part of the Prayer Book.

In the Litany: Rubrics requiring the Litany to be said on the Rogation Days, as well as on Sunday, Wednesday, and Friday, and permitting it to be omitted on Christmas, Easter, and Whitsunday; The addition of the words "fire and flood," after the words "lightning and tempest;" A special suffrage for the President of the United States.

In the Occasional Prayers and Thanksgivings: The substitution of the word "chastisements" for "punishments" in the prayer *For Fair Weather;* Twenty-three new Prayers, viz.: For a Person or Persons on a Journey, For Persons preparing for Confirmation, For Missions,[1] For the Increase of the Ministry, For all who are dependent on the Public Care, Two Prayers for Fruitful Seasons,[2] In the Vacancy of a Cure of Souls, For the Spirit of Prayer, For the Light of God's Truth, For the Renewing of the Holy Ghost, For Patience under Suffering, For Grace to Speak the Truth in Love, An Intercession for those who labour in the Gospel, An Intercession for those who err from the Faith, An Intercession for those who live in Sin, A Prayer for Mercy and Pardon, A General Intercession, A Morning Prayer. A Morning Prayer, An Evening Prayer. An Evening Prayer, For Aid against Perils, Two New Thanksgivings, viz.: For a Child's Recovery from Sickness,[3] For an Escape from Accident.

Three occasional Offices, viz.: "A Penitential Office,"[1] an office for "Harvest Home," being an expanded form of our present Order for Thanksgiving Day, and "A Short Office of Prayer for Sundry Occasions."

In the Propers of the Communion Office: An alternative Collect, Epistle, and Gospel for Christmas;[1] An alternative Collect, Epistle, and Gospel for Easter;[1] Collects for each day of Holy Week, and for the Monday and Tuesday after Easter, and after Pentecost.

In the Order of the Communion: The response "Thanks be to thee, O Lord," after the Gospel; The change of the words, "we and all others" in the Prayer of Consecration, to "whosoever;" The substitution of the words, "*reverently consume the same*," for "*reverently eat and drink the same*" in the last rubric; The addition of the following rubrics. "¶*And*, Note, *That every Communicant should receive the Communion, at the least, three times in the year, of which Easter to be one.* ¶*There shall be no Celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.* ¶*And even though there be not above twenty persons in the Parish of discretion to receive the Communion, yet there shall be no Celebration, except three (or two at the least) communicate with the Priest.*"

In the Order of Private Baptism: The omission of the following words from the first rubric, "*longer than the first or second Sunday after their birth, or other Holy day falling between, unless upon a great and reasonable cause.*"

In the Order of Confirmation: The addition of questions and answers for the renewal of the baptismal vows; The insertion of a rubric permitting the singing of a hymn between the prayer for the gifts of the Holy Ghost and the Laying on of Hands.

In the Visitation of the Sick: Three new prayers, viz.: For the Aged, In time of great bodily Danger or Distress, and In Prolonged Sickness, also a series of Short Prayers with the Dying.

[1] Modified and adopted 1889–1892.

[2] The second one modified and adopted 1889–1892. [3] Adopted 1889–1892.

In the Communion of the Sick: The addition of the Psalm *Laudate Dominum* and the *Kyrie* before the Collect.

In the Burial of the Dead: Special Sentences, Psalm, Lesson and Anthem "At the Burial of Infants or Young Children."

In the Forms of Prayer to be used at Sea: The omission of the first rubric, viz.: "¶ *The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.*"

General Convention of 1889.

The Convention of 1889 met in the city of New York. Five dioceses presented memorials praying that the work of Prayer Book revision might not be continued beyond the session. On the second day the report of the Joint Committee appointed in 1886 was presented in both Houses. This report proposed eighty-one alterations extending to almost every office in the Prayer Book. The Committee had also prepared "A Book of Offices to be allowed for use where it shall be authorized by the Ordinary." A minority report signed by the Rt. Rev. Bishop Thompson, the Rev. Dr. Swope, and the Rev. Dr. Gold was also presented. This second report objected "that it was not strictly within the province of this Committee to take up the business of revising the Prayer Book as a whole," and deprecated the continuance of the work of revision as calculated to "excite uneasiness, shake the feeling of confidence and security with which devout people have rested upon the precious formularies of the Prayer Book, and impair the unquestioning loyalty which is the very foundation of the Christian character." It therefore offered, as a substitute for the proposals of the majority report, a resolution "that the revision of the Prayer Book be brought to an end at the present session of the General Convention."[1] The adoption of this resolution would have precluded the consideration of any alterations except those proposed in 1886. In the House of Bishops, twenty voted for the resolution, and twenty-eight against it. In the House of Deputies, of the clerical vote, twenty-one dioceses voted for the resolution, and twenty-four against it; of the lay vote, nineteen dioceses voted for it, and twenty-three against it. By this small majority the resolution was lost and the work of revision continued.[2]

The Convention ratified all the alterations proposed in 1886. The majority report of the Committee was afterward considered in detail, and forty-eight of its eighty-one propositions for change were adopted and proposed to the dioceses for final action in 1892. A resolution was afterwards adopted appointing three members of each order as a Committee "to prepare and to submit to the next General Convention for its approval, a new edition of the Standard Prayer Book."[3] The Rt. Revs. the Bishops of Albany, Iowa, and New York; the Rev. Dr. Huntington, the Rev. Dr. Kedney, and the Rev. Dr. Hart; Mr. Morgan, Mr. Packard, Jr., and Mr. Eliot were appointed on the Committee.[4] On the eighteenth day of the session, the Joint Committee on Liturgical Revision begged leave 'to recommend that owing to the lateness of the session the consideration of the Book of Offices be postponed to the next General Convention,' which resolution was adopted.[5]

[1] Journal, p. 696 *et seq.* [2] *Ibid.*, pp. 158, 414. [3] Journal, p. 387.
[4] *Ibid.*, pp. 87, 358. [5] *Ibid.*, pp. 210, 464.

Of the alterations presented in the report of the Committee to this Convention of 1889, but which were not adopted, the following are the most important:—

In Morning Prayer: The versicle and response, "O God make speed to save us. *Answ.* O Lord make haste to help us;"[1] The original form of the *Venite* as an alternative for the form now in Morning Prayer; The change of certain clauses of the *Te Deum*, so that they would read thus: "When thou tookest upon thee to deliver man, thou didst not abhor the Virgin's womb."[1] "Make them to be rewarded with thy Saints in glory everlasting." "O Lord let thy mercy lighten upon us;"[1] The addition to the rubric before *Benedicite* of the following, "*But* note, *That when the Benedicite is sung, it shall not be necessary to repeat the words*, Praise him and magnify him forever, *at the end of every verse;*" The substitution of the words, "the good estate of the Catholic Church,"[1] for the words, "thy holy Church universal;" in the prayer for all Conditions of Men.

In Evening Prayer: The versicle "O God make speed," etc., with its response.[1]

In the Litany: The substitution of the words "From fornication and all other deadly sin,"[1] for the words, "From all inordinate and sinful affections."

In the Occasional Prayers and Thanksgivings: The addition of An Intercession for those who labour in the Gospel, and a Thanksgiving For a Safe Return from Voyage or Travel.

In the Propers of the Communion Office: The alteration of the Collect for St. John Evangelist in order to conform it to the reading of the English Book; A Collect Epistle and Gospel for Funerals; A Collect, Epistle and Gospel for Ecclesiastical Conventions.

In the Order of Communion: The response "Thanks be to thee, O Lord," after the Gospel; The change of the rubric before the Offertory so that it would read, "¶ *Then shall follow the Sermon. After which, the Minister, when there is a Communion, shall return to the Lord's Table and say*, Let us make our offerings to the Lord with reverence and godly fear. ¶ *Then shall he begin the Offertory*," etc.; The omission of the word "militant" from the clause "Let us pray for the whole state of Christ's Church militant;" The substitution of the words "And we also bless thy holy Name for all thy servants, who having finished their course,"[2] etc., from the Scotch Liturgy of 1637, for the words "And we also bless thy holy Name for all thy servants departed this life," etc.; The addition of the following rubric after the Prayers for the Church Militant, "¶ *Here the Priest shall pause for a space, in order that such as are so minded may withdraw;*" The removal of the prayer "We do not presume," etc., to a place after the Prayer of Consecration; The substitution of the words, "whosoever shall be partakers" for "we and all others who shall be partakers" in the Prayer of Consecration. The addition of the following rubric at the end of the Communion Office, "¶ *There shall be no Celebration of the Lord's Supper, except there be some to Communicate with the Priest.*"

In the Order of Confirmation: The addition of three questions and

[1] From the English Book. [2] This prayer, after a significant alteration had been made in it, was inserted in the Burial Office by the Conventions of 1889 and 1892.

answers for the renewal of the baptismal vows; The omission of the word "confirming" from the Bishop's question, "Do ye here," etc.; An alternative form for administering Confirmation; viz.: "¶ *Or else all of them kneeling before the Bishop, he shall make a Cross on the forehead and lay his hands upon the head of every one severally, saying,* I sign thee with the sign of the Cross, and lay mine hands upon thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Confirm, O Lord, this thy Child [*or* this thy Servant] with thy heavenly grace: that *he* may continue," etc.

In the Communion of the Sick: The substitution of the word *Priest* for *Minister* in the first, second, fourth, and fifth rubrics at the end of this office as it stands in the Standard of 1871.

In the Burial of the Dead: The substitution of the 39th and 90th Psalms in their integrity as in the English Book, instead of the present forms.

The Book of Offices laid before the Convention of 1889, but with regard to which no action was taken, consisted of 1. A Short Office for Sundry Occasions. 2. An Office for the last hour of the Day. 3. An Office of Intercession for Unity. 4. An Office for the Fourth of July and for Special Days of Thanksgiving. 5. An Office for Special Days of Fasting. 6. An Office for Harvest Home. 7. A Penitential Office for Lent. 8. A Commemoration of the Passion. 9. A Litany for Missions. 10. A Litany of the Christian Life. 11. Prayers for Sundry Occasions.

General Convention of 1892.

The Convention of 1892 met in Baltimore. On the second day of the session the alterations in the Prayer Book proposed in 1889 were taken up and continued the order of the day until disposed of. Of the fifty-two propositions proposed forty-three were adopted, most of them with little or no debate. No action was taken upon the Book of Offices the consideration of which had been postponed at the previous Convention, and a proposition of the House of Deputies to appoint a Commission to prepare a Book of Offices, and to report the same in 1895 was negatived by the House of Bishops.[1] The Committee appointed to prepare a Standard Book of Common Prayer presented a report drawn up, it is believed, by the Rev. Dr. Samuel Hart, and the evident result of long and careful study. This report will be found printed in the Journal as an Appendix, and will always be an invaluable and indispensable part of the *apparatus criticus* for the study of the text of the Prayer Book.[2] Along with their report the Committee proposed the passage of a canon, (which was adopted,) providing that the Standard Book should be no longer an edition, but one volume "Set forth by the General Convention of this Church in the year 1892, and authenticated by the signatures of the presiding officers and secretaries of the two Houses of General Convention, and by the

[1] Journal, pp. 272, 333, 110, 345.

[2] In this connection, the student is also referred to the report of the Editing Committee of the Standard of 1822, printed in the Journal of 1821, and also to the Rev. Dr. T. W. Coit's elaborate and scholarly examination of the text of the Prayer Book made to the Convention of 1844, and printed in the Journal of 1868. The report of the Committee which prepared the Standard of 1871 is also worthy of study.

signatures of the members of the Joint Committee charged with the duty of preparing and submitting to the Convention a Standard Book of Common Prayer of this Church." It was further provided, that "No copy or edition of the Book of Common Prayer shall be made, printed, published, or used as of authority in this Church unless it contain the authorization of the Custodian of the Standard Book of Common Prayer, certifying that he or some person appointed by him has compared the said copy or edition with the said Standard or a certified copy thereof, and that it conforms thereto." Hitherto the *imprimatur* of the Bishop of the diocese had sufficed to authorize an edition of the Prayer Book.

Since 1811 the eighth article of the Constitution of General Convention providing for the making of alterations in the Prayer Book, has read, "No alteration or addition shall be made in the Book of Common Prayer, or other offices of the Church, or the Articles of Religion,[1] unless the same shall be proposed in our General Convention, and by a resolve thereof made known to the Convention of every diocese, and adopted at the subsequent General Convention."[2] It was now proposed to the dioceses to amend this by substituting after the words "Articles of Religion," the following: "unless the same shall be first proposed in one General Convention, by the vote of a majority of the whole number of Bishops entitled to seats in the House of Bishops, and by the vote of a majority of all the dioceses entitled to representation in the House of Deputies, and by a resolve of the General Convention made known to the Convention of every diocese, and adopted at the subsequent General Convention in the same manner in which it was proposed." This amendment to the constitution will come up for final action in 1895.

The following are the alterations proposed in 1889 but rejected by the Convention in 1892:—

In the Table of Proper Psalms: The substitution of the 64th for the 69th Psalm among the propers of Good Friday:

In the Litany: The alteration of one of the suffrages so that it would read, "From fire and flood; from earthquake, lightning, and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death."

In the Occasional Prayers and Thanksgivings: The addition of a prayer *For a Person or Persons, on a Journey;* The modification of the thanksgiving *For a Safe Return from Sea*, so as to make it a thanksgiving *For a Safe Return from Voyage or Travel.*

In the offices of Baptism: The substitution of an interrogative form of the Creed[3] for the question, "Dost thou believe all the Articles," etc.

In the Form of Matrimony: A special Collect, Epistle and Gospel.

In the Visitation of the Sick: The addition of *A Prayer for Patience under Suffering.*

In the Burial Office: Two additional sentences of Scripture, viz., St. Luke xviii. 16, and Rev. vii. 16, 17.

In the Offices of Ordination: The omission of the words, *after Morning Prayer is ended*, from the first rubric in each office.

[1] The words "or the Articles of Religion" were not added until 1829.

[2] There is an exception to this rule in the case of the Lectionary which may be amended by one Convention. [3] This form was the same as that proposed in the Book Annexed of 1883 for the Visitation of the Sick. *Vide* p. xliii.

All the other alterations proposed in 1889 were adopted and made part of the Prayer Book. The work of revision having been thus concluded, the Joint Committee presented in both Houses on the sixth day of the session a copy of the Prayer Book as amended, which was "accepted as the correct text of the Book of Common Prayer of this Church, with the Offices and Articles." And the Committee was "instructed to cause to be printed on vellum a corresponding book, which book, after having been duly authenticated, shall be by them delivered to the Custodian for careful preservation according to the provisions of the canon."[1] Within a few months afterward editions of the Prayer Book bearing the certificate of the Custodian had been published and were in the hands of the people.

Standard Prayer Book of 1892.

It was intended to close this volume with a critical examination of the Standard of 1892, but it has been found that this would require many pages. It may perhaps suffice to note that, besides the alterations and additions made by the General Convention in accordance with the eighth article of the Constitution, the Committee have introduced "a great number of less notable but scarcely less important changes,"[2] as corrections of errors or improvements. Attention is drawn to the most important of these changes in the footnotes of the pages which follow. It should also be noted that the method followed in the use of red ink is unprecedented in liturgical printing, and, while adopting some of the eccentricities of Collingwood's rubricated edition (Oxford, 1840), introduces others which have been hitherto unknown. It would seem to have been forgotten that Italic type is the modern substitute for rubrication, and therefore when the rubrics are printed in red, Roman letters are used and not Italics. It has also been overlooked that by custom black ink is introduced into the body of a rubricated rubric for quotations from the text, and not for titles. Thus for example, in the rubric after the second Absolution of Morning Prayer, "Lord's Prayer" would be in red ink; but if the rubric read, "*Then the Minister shall kneel, and say* Our Father," the last two words would be printed in black ink as being a quotation. The criticism of novelty is also applicable to the method of typographical arrangement adopted in a number of places.

It would seem necessary however to consider two points a little in detail. The names of the deutero-canonical books of the Old Testament are printed in Italics in the Tables of Lessons. This is a departure from the use of the Anglican Church for all time, and (as the Committee in its report observes) it does not appear from the Journal of 1883 that such change was directed by even the vote of both Houses of one General Convention. It also would seem that, while it never passed the Lower House at all, it did not even pass the Upper House by a constitutional vote (Art. 8 of the Constitution). Moreover had it done so, it is gravely doubtful whether such a change would have been a mere amendment of the Lectionary, but not rather a new method of printing certain pages of the Prayer Book introduced, it would seem, for doctrinal reasons, and as such requiring the action of two consecutive General Conventions with specific notice to the diocesan Conventions in the interim that it was proposed to make such an alteration.

[1] Journal, pp. 45, 251, 285.

[2] Rev. C. H. Hutchins, D. D., in *Alterations and Additions in the Book of Common Prayer*, p. 65.

The only other matter to which the reader's attention is directed in this place is the reading of the word *hands* instead of *hand* in the rubric before the words, "Defend, O Lord," etc., in the Confirmation service. On this point we simply state the facts. The word is in the singular in the Gelasian Sacramentary[1] from which our rubric probably came. It is in the singular in the first and second Prayer Book of Edward VI., 1549, and 1552; so also in Queen Elizabeth's Book, 1559, and in the Latin Prayer Book of 1560; so in King James's Book, 1603; and in the Prayer Book of the Savoy, 1662. It is in the singular in the Proposed Book, the American Prayer Book of 1790, in the edition of 1791, and in Bishop Claggett's edition of 1815, and in every Prayer Book of the Church of England to-day. The plural, *hands*, first appeared in the Standard of 1793, a book which, from the Journal it is evident, was issued merely to correct misprints and not to make any changes whatever, as Bishop White also expressly tells us.[2] As a matter of fact it is a very faulty edition with many original printer's errors, some of which have been corrected from time to time as such, but this misprint has been continued in Prayer Books generally, except in the edition of Bishop Claggett, where as has been already noted it is corrected to *hand*.

Conclusion.

Over one hundred years have gone by since the first American Prayer Book was set forth by the Convention of 1789. Its history, which we have rapidly reviewed, if it teaches anything, demonstrates the strong hold conservatism has within the Church. And nothing has brought out more clearly this characteristic spirit than the revision just completed. In the Convention of 1883 the Joint Committee on the Prayer Book proposed no less than two hundred and fourteen distinct alterations. Two hundred and twelve alterations were adopted by that Convention and proposed to the dioceses. But when after three years of consideration it came time to take final action on these proposed changes, only ninety-eight were adopted. In 1886 the small number of eighteen alterations were proposed, and adopted in 1889. Forty-nine alterations were proposed by the Convention of 1889, forty-five of which were adopted in 1892. When we come to estimate the results of the work of revision, extending as it did over twelve years, we find the following. Besides the many merely verbal changes, most of them made in accordance with the reading of the English Book, or for the sake of rubrical relaxation, there have been added to the Prayer Book (1) Diverse passages of Scripture in the shape of Sentences, Epistles, Gospels, and one Lesson; (2) Part of the section entitled "Concerning the Service of the Church; (3) New Tables for finding Easter; (4) The feast of the Transfiguration; (5) The words, "Let us humbly confess our sins to Almighty God;" (7) The Evangelical canticles; (8) Four versicles with their responses in Evening Prayer; (9) An additional suffrage in the Litany; (10) Ten new Prayers;[3] (11) A Penitential

[1] "Ad consignandum [Episcopus] imponit eis *manum* in his verbis," (Maratori, *Liturgia Romana Vetus*, T. I.)

[2] *Memoirs*, p 190.

[3] Strictly only nine, as the thanksgiving *For a Child's Recovery from Sickness* is only a modification of *The Thanksgiving of Women after Child-birth.*

Office;[1] (12) Three new Collects; (13) The *Kyrie*, in its ancient form in the Communion Office; (14) The printing of the formula for Baptism *sub conditione* in the Office of Adult Baptism; (15) The words, "Reverend Father in God, I present," etc., in the office of Confirmation; (16) The words, "Hear the words of the Evangelist," etc., in the same office; (17) And an addition to the exhortation in the office of Matrimony; (18) Proper Psalms for ten Holy Days, heretofore not so distinguished; (19) And ten new selections of Psalms.

But the greater part of these additions are restorations from the present English Book or from the books of 1549 and 1637. The only entirely new features, hitherto unknown to the Book of Common Prayer which this revision has now made part of the Church's liturgy are:— (1) Some new Sentences of Scripture in the Daily Offices, and one in the Communion Office,[2] and a Lesson of Scripture in the Confirmation Service; (2) Proper Psalms for ten of the Holy Days; (3) Ten new selections of Psalms; (3) the words, "Let us humbly confess," etc.; (4) A new suffrage in the Litany; (5) five prayers, viz., one *For Missions*, two *For Fruitful Seasons*, and the first two *Additional Prayers* in the Burial Office; (6) the words, "Reverend Father," etc., in the office of Confirmation, (7) one Collect, that is, of the Transfiguration; (8) and the response to one versicle, (with which words we may well close this whole history of the American Prayer Book) viz., "For it is thou, Lord, only, that makest us dwell in safety."

[1] A somewhat similar modification of the Commination Office is found in Deacon's *Compleat Collection of Devotions*, where it is entitled "The Penitential Office." *Vide* Hall's *Fragmenta Liturgica*, Vol. VI.

[2] The other new Offertory Sentences are found in the Scotch Book of 1637.

THE STANDARD EDITIONS OF THE AMERICAN BOOK OF COMMON PRAYER.

By the Rev. Frederick Gibson, D. D., Rector of S. George's Church, Baltimore, Md.

The American Book of Common Prayer is a revised edition of the English Book of 1662, with many verbal changes, some omissions, and a few additions, but, in all other respects, the American is an exact reproduction of the English Book. If one has any doubts on this subject, it will only be necessary to examine the two Books, to see that they are the same, save in the comparatively few changes that have been made in the later revision. The Preface to our Book openly and officially acknowledges that the American Book is a revision of the English. It affirms that "the attention of this Church was in the first place drawn to those alterations in the Liturgy [of the Church of England] which became necessary in the prayers of our Civil Rulers, in consequence of the Revolution," and then it states that "the different alterations and amendments will appear, and, it is to be hoped, the reasons of them also, upon a comparison of this with the Book of Common Prayer of the Church of England."

The General Convention also, in 1841, recommended the Printing Committee for the correction of typographical errors in the Prayer Book to consult not only "the former standard editions of the Prayer Book, set forth under the authority of this Church," but also "the edition of the English Prayer Book printed at the University Press, Oxford, by Samuel Collingwood & Co., 1840." This Committee would scarcely have been directed to consult the English Book, if the Convention had not considered that as the source of our own Book. And at this day, the Sealed Books of 1662, and particularly the MS. Book, formerly attached to the Act of Uniformity in 1662, are usually reckoned as the Standard by which language common to both Books should be corrected.

Proposed Edition of the American Prayer Book.

The short-lived "Proposed Book" was printed in Philadelphia, Hall & Sellers, MDCCLXXXVI., 8vo, and 4,000 copies of it were ordered to be published. A few of these were handsomely bound in red morocco with gilt ornamentation. It was reprinted in London, England, M,DCC,LXXXIX., 8vo, and from a manuscript note in Bishop Stevens' copy, as mentioned in *The Historical Magazine*, vol. i., p. 221, we learn that there were only *fifty* copies of this English Reprint published, and these were probably for the use of the English Bishops, who were then considering the request of the American Church for the "Succession."

The Standard Books.

The General Convention directs, from time to time, by Canon, which particular edition of the Prayer Book shall be the Standard Book, by which all editions shall be corrected, and to which all are to conform. There have been, thus far, seven different "Standard" editions, *so named by Canon*, and these were published respectively in the years of our Lord, 1793, 1822, 1832, 1838, 1845, 1871, and the last in 1892. To these seven Standard editions, so entitled by Canonical authority, must necessarily be added our *editio princeps*, in 1790, and thus there have been *eight* editions, each one of which was for a time the standard book. There are, besides, Standard copies of various Offices, usually bound up, and of equal authority, with the Prayer Book, to wit: The Standard of "The Ordination Offices," a royal quarto volume, New York, Hugh Gaine, 1793, containing only thirty-five printed pages; the Standard of "Articles of Religion," a small octavo pamphlet, New York, T. & J. Swords, 1802; and the Standard of "An Office of Institution," an octavo pamphlet, New York, Swords, 1808. The Standard of "The Prayer for Convention," adopted in 1799, would seem to be the copy printed, by order of the Convention, at the end of the original "Journal of the General Convention of 1799," or it may have been printed *after* the "Form of Consecration of a Church or Chapel," adopted also in 1799, a Standard edition of which was probably set forth at that time, though there is no order for such in the Journal of that year. It is desirable, also, for reference, to possess copies of the stereotyped editions of the Prayer Book, which were altered into Standards, where there have been such. As a complete collection of these Standards and Pre-Standards (if a word may be coined for use in a special sense), is a great rarity, and the writer, after many years' search, partly through purchase and partly through gift, has fortunately been able to acquire all of them, it is purposed for the information of those less fortunate, to give a short account of them, with some of their peculiarities, and the more important corrections or changes in them.

The First Book, the Editio Princeps of 1790.

Our first American Prayer Book, as set forth by the General Convention in October, 1789, is a small duodecimo volume, published in Philadelphia, in August, 1790, by Hall & Sellers. This firm was the successor of Franklin & Hall, and "The Newest Printing Office" on the board over their door, which remained in that position until 1814, was placed there originally by Benjamin Franklin. The Proposed Book had also been published by Hall & Sellers. This *editio princeps* of 1790 is a carefully printed book, on good paper, with two columns to a page, and with a line between the columns, and has very few typographical errors in it. As in English Prayer Books of that time, the pages of it are not numbered, except in the Psalms in Metre, where a separate title-page is given, and the pages are marked by Arabic numbers, in all 221 (iii) pages. The Committee appointed by the Convention of 1789 to superintend the printing of this Book, consisted of Bishop White, Rev. Doctors Smith, Magaw, and Blackwell, and Messrs. Hopkinson and Coxe. They were instructed, "besides a full and complete edition of the said book, printed in folio or octavo or in both, to have an edition published, to contain only the parts in general use and the Collects of the day, with references to the Epistles and Gospels." But

notwithstanding this instruction, *complete* editions of this Book in *folio* or *octavo* were not published, so far as I can learn.

The chief peculiarities in our First Prayer Book are as follows: In reading under A Table of Fasts, "The Season of Lent," instead of "The Forty Days of Lent;" in printing "He descended into Hell," of the Apostles' Creed—in the Morning and the Evening Prayer, in the Catechism, and in The Visitation of the Sick—in brackets and in italics; and in putting in *small capitals* the entire phrase "WHICH WE NOW OFFER UNTO THEE," in the Oblation of the Prayer of Consecration. The printing of this last phrase in capital letters was in a direct following of the later Scotch Book since 1755, and of Bishop Seabury's Communion-Office of 1786. In both of these Books, the entire sacred phrases, "THIS IS MY BODY," "THIS IS MY BLOOD," and the important word "DO" in "Do this," were printed in capitals; and in our Book of 1790, though the capitals *throughout* were omitted, yet each of these phrases *began* with a capital letter This *capital* "T" in "This" and "D" in "Do," of our first and second editions and in the First Standard, were never changed by authority, but a small "t" and "d" have crept into our later Standards from stereotyped editions, in which these letters were changed by a printer's mistake, and which afterwards became Standards, with or without other corrections, the small "t" being thus tacitly introduced in the Standard of 1822 from an edition of 1818, and the small "d" into the Standard of 1832 from an edition of 1831. The capital 'D' in "Do this" has been restored in our last Standard of 1892. "This is my Body—Blood," had also been printed in capital letters in a folio *English* Prayer Book, London, Norton & Bill, 1627. In like manner, from the Scotch Books we have inherited the position of the reference-letter to the marginal Rubric (e) in the Prayer of Consecration, it being placed *before*, and not after, the word "This." In the Churching of Women, the *Doxology* to the Lord's Prayer, which had been added in the English Book in 1661, was *omitted* in the American. On the other hand, at the beginning of the Office of the Holy Communion, the Doxology was *added* in our Book. In the Standard of 1892 this Doxology has again been omitted.

In the first Edition of 1790, sundry changes that had been adopted in the Proposed Book, seem unconsciously to have been reproduced. Thus, before the Prayer of Absolution, wherever it occurred, the word Priest, in accordance with the English Book, was carefully preserved, yet this retention was overlooked in the Offices at Sea, and in The Visitation of Prisoners, in both of which, as taken from the Proposed Book, the word *Minister* was continued in that position, evidently by an oversight, since this was afterwards corrected *by authority*, in the Standards of 1822 and 1838. The *Gloria Patri* was omitted after the Easter Canticle, "Christ our Passover," as in the Proposed Book, but has been restored to our Book in 1892.

The word "again" was dropped in the Apostles' Creed after the word "rose," but has been restored in 1892. In the Visitation of the Sick, the ancient Interrogative Creed of the English Church was omitted, and the ordinary Declarative Creed, in an interrogative form, was put in its stead, but this *was carefully corrected* in the Standard of 1793. The Ordinal, and Articles of Religion, were not at first admitted into our Book, and the prose part of it ended with the Psalter. In the

Office for Holy Matrimony, the form, "I *M.* take thee *N.*," was adopted, after the English Book of that date, instead of the original form, "I *N.* take thee *N.*," as given in the Sealed Books. The earliest Prayer Book in which this change has been noticed is a folio edition, Cambridge, Joseph Bentham, 1757, a copy of which is preserved in Christ Church, Cambridge, Massachusetts. In like manner, in Psalm 68.4, of the Psalter, the later form "JAH" was given, where the Sealed Books have "Yea." This change probably began early in the eighteenth century. The form "Jah" is in different Oxford editions, as early as 1701, 1703, and 1715, and the present full form "JAH" in a folio, Oxford, John Baskett, 1718. There was a slight typographical error in the Preface in the word "places" for "place," in the phrase quoted from the English Preface, "those who are in place of authority," and this was corrected in 1892. A remarkable error, in the insertion of a wrong question and answer at the Receiving of Infants, in the Private Baptism of Children, was continued in our Book till ordered to be omitted by the General Convention of 1832.

Peculiarities Inherited from Old English Editions.

The different editions of the English Prayer Book, as published by the University Press of Oxford or of Cambridge, and by the Queen's Printers at London, Edinburgh, or Dublin, differ somewhat from one another in spelling and typography, even at the present day, and much more during the last century. Thus the Oxford editions, following therein the Sealed Books, in the Gospel for Septuagesima Sunday, generally have "peny" with one n; in the Epistle for Sexagesima, they have "journeying;" and in that for Quinquagesima, "no charity;" but the Cambridge and London editions, usually have "penny," "journeyings," and "not charity." The present Cambridge editions, in Psalm 107.27, in the phrase "wits end," have the apostrophe *after* the s, while the Oxford and London editions, and our Bibles have it *before* the s. Now our American Book of 1790 being a revision of the English Book, it would be interesting and important to us, if we could know certainly what particular edition or editions were used in preparing our Book, and of what year or years. There are peculiar readings in the American Book, many of which have continued to the present time, and most of those in the Psalter may be found in London editions by Mark Baskett, near the close of the last century, as may be seen by examining the folio edition of the same, in 1766, still preserved in the Sacristy of Christ Church, Philadelphia and an octavo edition in 1765. If one will examine English Prayer Books of the last century, he will find that they almost all read in the Lord's Prayer, "*and* the Power," and in the General Thanksgiving Prayer "they *may* shew," instead of "the Power," and "they shew," as they now read, in accordance with the Manuscript Book and the Sealed Books. This proves that the "and" and the "may" were not changes intentionally made in our Book, but were inherited as typographical errors. The "may" was omitted in our Book in 1871, but the "and" is still retained. The Doxology, and with this wording "The Power," was added to the Lord's Prayer, for the first time, in the original Scotch Book of 1637, and from that it was introduced into the English Book in 1662.

The marginal note to the Prayer for Christ's Church Militant, in the present English Prayer Books, reads, after the Sealed Books, "*If there be no alms or oblations, then shall the words* [of accepting our alms and oblations] *be left out unsaid.*" In the American Book, after the Proposed Book, in this note, the phrase "[of accepting]" is printed "[to accept]," and the word "*out*" is omitted before "*unsaid.*" It is possible this was an intentional change, but as that same reading is to be found in a few old English Prayer Books of the last century, particularly in Cambridge editions, as in 1797 and 1813, it is quite likely that the American form is a copy of a misprint.

In the English Book, the terms "Mattins" and "Evensong" had always been in use in connection with the Proper Lessons for Sundays and Holy-days, and with the Proper Psalms. It is possible, however, that their omission in the American Book may have been a typographical error after an old English Book, for Stephens (vol. i., p. ccxx) calls attention to a Cambridge edition of 1816 in which "Morning" and "Evening" had been printed in their stead, and the same has been observed in copies of the Cambridge Press in 1813 and 1815; and besides, the American Book has adopted that same short form of the Cambridge Book, "Morning" and "Evening," where "Mattins" and "Evensong" had been, and not the full title "Morning Prayer," "Evening Prayer," as it is given in the Daily Calendar, in both the English and American Books.

Two Impressions of the First Edition.

There have been at least two impressions of our first edition, and both of these, so far as known, were printed in the year 1790 only. In a copy of the *editio princeps* of 1790, which may be called a *prima impressio*, the Second Morning Lesson in the Calendar for November 29 reads, "Acts 10 *to* v. 31," following in this the Proposed Book of 1786, instead of "*to* v. 34," as in several other copies of 1790 which have been examined. "To v. 34" is the correct reading in the Second Standard in 1793, and it had been correctly printed also, even in the copy mentioned, in the parallel Lesson for May 29, where again the Proposed Book had read "*to* v. 31."

A Second Edition of the First Book.

There is a second edition of our First Book, printed in Philadelphia in 1791, by the same publishers, Hall & Sellers. This is also a duodecimo volume, but a little less in size than the first edition, and in somewhat smaller type, but corresponds almost exactly, page for page, to the former edition.

There are, however, some decided typographical and verbal changes in this second edition in 1791. The Lesson in the Calendar for November 29 is corrected. In the beginning of the sixth paragraph of The Preface, the word "aforesaid" is inserted, and the clauses are transposed as follows: "In consequence of the aforesaid revolution, the attention of this Church was, in the first place, drawn to those alterations in the liturgy which became necessary in the prayers of our civil rulers." The edition of 1790 concludes after the Hymns with the words: "*End of the* PRAYER BOOK," and this had also been the conclusion in the Proposed Book, but the edition of 1791 and the Standard of 1793 both close simply with the usual expression,

"THE END." No doubt this change was made at the suggestion of Bishop White, for in his Memoirs, and in his Report to the General Convention of 1821, he calls attention to the fact that the Prayer Book proper ends with the Psalter, and not with the Hymns. Certain instructions, also, of the General Convention of 1820 declare: "2. That the Book of Common Prayer be distinguished from the Book of Psalms in Metre, the Articles of Religion, and Sundry Offices set forth by this Church, ... all which are of equal authority with the Book of Common Prayer, but which, when bound up with it, ought not to appear as parts thereof."

The entire phrase, "WHICH WE NOW OFFER UNTO THEE," was printed in this edition of 1791, as in that of 1790, in small capitals, and continued to be so printed in impressions of this edition, even up to the year 1800, and perhaps to a later date. "He descended into Hell" in the Creed, was uniformly printed with *brackets*, but the *italics* in this edition of 1791, in that phrase, varied with different impressions. A copy in the Whittingham Library has "He descended into Hell" in italics in the Morning *and* the Evening Prayer only, and in ordinary type in the Catechism, and in the Visitation of the Sick. Another copy of this second edition has it in italics in the *Morning* Prayer only. In most of the other copies which have been examined, the italics are in the *Evening* Prayer only. In Dr. Harison's copy, now belonging to the General Convention, it is not in italics anywhere, though the brackets are continued, as in all the other copies. A separate edition of The Catechism, octavo, Philadelphia, Z. Poulson, Jr., M DCC XCII., has that phrase in brackets, but not in italics. The Standard of 1793 omitted the brackets as well as the italics.

There are other slight changes from the edition of 1790 in that of 1791, which, since they appear also in the Standard of 1793, would lead one to infer that this edition of 1791, rather than the *editio princeps* of 1790, was followed in the Standard of 1793. Thus, in Psalm 73.18, "Oh" of 1790, was changed to "O" in 1791 and 1793, and this change continues through the Standard of 1871. In Psalm 38.4, "burden" was altered to "burthen," and this spelling continued till the Standard of 1845. In the Confession at Sea, "burden" was altered, in like manner, to "burthen," and this alteration continued till the Standard of 1838. In Psalm 114.7, the commas before and after "thou earth" were omitted in the edition of 1791, probably by an oversight, and they continued to be wanting till the Standard of 1845. In Psalm 56.3, "sometime" was printed "sometimes," and that change remained till the Standard of 1845. In the Table of Contents, in "The Ministration of Private Baptism of Children, in Houses," a comma was inserted after "Children," in the edition of 1791, and the comma continues to the present time. The only special change made in the edition of 1791, so far as has been observed, which was *not* followed in the Standard of 1793, was in the peculiar transposition of the first clauses of the sixth paragraph of the Preface.

Folio and Quarto "Partial" Editions of the First Book.

Besides the two duodecimo *full* editions of 1790 and 1791, by Hall & Sellers, in Philadelphia, there are reprints in folio and quarto (and perhaps in octavo also) of "the *parts* in general use," as ordered by the General Convention of 1789. It was only within the last few years that

the writer has been able either to hear of, or to see, any of these *partial* editions. They include the Calendar of the Lessons, The Morning and The Evening Prayer, The Litany, The Occasional Prayers and Thanksgivings, The Communion Office, A Form of Prayer and Thanksgiving, The Ten Selections of Psalms, Selections for Holy-Days, and a few of the Hymns. These partial editions were evidently printed with the intention of their being inserted in old English Prayer Books then in use. And we find that they were actually so used in many of the older parishes of our land. From S. John's Parish, Baltimore and Harford Counties, Md., there is a folio copy of an English Prayer Book, Oxford, John Baskett, 1718, in good preservation, now in the Whittingham Library, Baltimore, in which is inserted and bound up a *folio* edition of "the parts in general use" of our *first* American Prayer Book, and in common with that first Standard, it has "He descended into Hell" in *italics* and brackets, and the phrase "WHICH WE NOW OFFER UNTO THEE" in capital letters throughout. Similar old folio English Prayer Books, with this American folio partial edition bound up with them, or pasted in them, are to be found at Christ Church, Boston; Christ Church, Cambridge, Mass.; and S. John's Church, Portsmouth, N. H. An unique copy of this *folio* partial edition—corresponding exactly in the portions given, in typography and spelling, to the *duodecimo* editions of 1790 and 1791, in its original blue paper cover, and containing sixty-four printed pages—may be seen in the Rector's library of the late Dr. Edson, at Lowell, Mass. A copy also of the *quarto* partial edition is preserved in the American Antiquarian Library, at Worcester, Mass., and this copy was given to that library by the famous early printer Isaiah Thomas, who was called by Franklin the Baskerville of America, and he affirmed that it had been printed by the old firm of Thomas & Andrews. These partial editions have no title, publisher, or date on them. In one of the folio English Prayer Books, at Christ Church, Boston, a portion of the *full* folio American Book of 1795 is inserted, together with a portion of the *partial* folio, corresponding to the edition of 1790. In both the folio and quarto partial editions, the Lesson for November 29 is correctly printed, "*to* v. 34."

It is doubtful whether an *octavo* partial edition was ever published, but an unique copy of "Alterations" in the English Book for the American Book, in octavo, without title, publisher, or date, is in the possession of the writer, and would seem to have been intended as an octavo partial edition, as it answers the requirement of such an edition, and contains about all that the other partial editions contain. This unique book, in its original paste-board binding, is evidently the same document as the "rare pamphlet," referred to by Bishop Perry, in Vol. III of his General Convention Journals, pp. 449–485. It has 60 pages, unnumbered. It was evidently printed in 1790, for it has all the peculiar readings of the first edition, and was probably *the first book published*, since it has directions for changes not elsewhere given, as for instance, when it says: "*In the general confession, the Lord's Prayer, and in all other places for* them that, *read* those who." The directions about the use of the Apostles' Creed are somewhat differently worded from the rubric as given in the full Book, for it says:—"*the words in the Apostles Creed*, he descended into hell, *may be omitted, and any Churches may substitute the words*, he went into the place of departed spirits, *which are*, &c.

The Second Book, the Standard of 1793.

The Standard of 1793 is an octavo edition, ordered by the General Convention of 1792, and published in New York, by Hugh Gaine, in 1793. This is a most important Standard, for it is the first that was so named by Canon, to wit, Canon III. of 1801, and it was published with an authentication of it in these words, "By the Driection of the General Convention," placed at the foot of its title-page. In the General Convention of 1792, a joint committee was appointed—consisting of Bishops Seabury and White, Rev. Dr. Magaw, and Dr. Benjamin Moore, afterward Bishop of New York, Rev. Mr. Jarvis, afterward Bishop of Connecticut, and Colonel Ogden, John De Hart, Esq., and Dr. Hindman—who were directed "to compare the printed edition of the Book of Common Prayer with the original acts of the last General Convention," and their report was considered "by paragraphs," and, "with amendments," was passed by both houses. A joint committee, composed of Bishop Provoost, Rev. Drs. Moore and Beach, and Dr. Johnson, was also appointed "to superintend the printing a correct edition of the Common Prayer Book." We may, therefore, conclude that this edition represents the matured views of our American revisers. It is printed in clear, large type, but has very many typographical errors. In it the brackets and italics in the Apostles' Creed, in "He descended into hell," are both removed. This change was evidently made by special order of the Convention of 1792, but it seems to have been only a compromise, or "some such composition," as Bishop White calls it, and does not fully meet the original intention of the House of Bishops, which designed *the rubric* to be merely "explanatory," as we gather from Bishop White, and not permissive of an omission *or* a substitution, and, therefore, neither brackets nor italics would be required in the text of the Creed. In the Office for the Visitation of the Sick, the ancient interrogative form of the Creed is deliberately restored. The phrase, "which we now offer unto thee," is printed in the same type as the rest of the prayer, both in this Standard Prayer Book, and in the Quarto Standard of the Ordination Offices, published as a separate volume, and for the first time, in 1793. In the Invocation, in the clause "with thy Word and Holy Spirit," the expression "thy Word" is printed with a capital "W," which is continued to the present time. In the rubric of the Confirmation Office, before the prayer "Defend, O Lord," the word "hand," of the First Book, 1790, 1791, and of the English Book, is changed to "Hands," "*he shall lay his Hands.*" The word "shew" is modernized, and spelled everywhere "show." In the Calendar, "Civil and Religious Liberty," opposite July 4, is omitted. The page-title of "Private Baptism of *Infants*," after the English Book, is changed to "Private Baptism of *Children*, to make it conform to the title of the office, both here and in the Table of Contents. In the Public Baptism of Infants, the Doxology which had been added to the Lord's Prayer, in our First Book, 1790, 1791, probably by an oversight, is omitted. In the rubric after the Collect for Saint Stephen's Day, the word "unto," of the English Book, and of our First Book, is changed to "until." "Ever one God," in the conclusion of the Collects for Advent III., Christmas, Epiphany VI., Septuagesima, Good Friday, and Easter, is punctuated with a comma before the "ever," where in the First Edition it had been

printed "ever, one God," and followed in this particular the Proposed Book and the Oxford edition of 1775, by which Dr. White tells us he had punctuated that book, "as ye said edition appears to have been made on great Deliberation in that Seat of Letters." This matter is somewhat discussed in the "Notes and Queries," Fifth Series, vol. x., pp. 431, 471, 472. The Litany is punctuated, "O God, the Father of Heaven;" both in this Standard and in the Quarto Standard of the Ordinal; and this clause was not changed to its present form, "O God the Father of heaven," till the Standard of 1845. Our First Book, 1790, 1791, including the folio and quarto partial editions, read "O God the Father, of heaven," after that valuable Oxford quarto edition of 1775, copies of which may still be seen at Christ Church and S. Peter's Church, Philadelphia. The First Book of Edward VI; Whitchurch, June; and The Ordinal, 1549, Grafton (New York reprint), had each of them a similar punctuation. The capitalisation—of the beginning of each *liturgical* clause in the Collects, and in the Confession in the Office of the Holy Communion—which had been carefully preserved in our First Book, is omitted in this Standard of 1793, probably through the publisher's want of familiarity with liturgical printing. This was carefully corrected in the Standard of 1845. In Psalm 107.27, after Oxford and London Prayer Books, and our English Bible, an apostrophe is inserted *before* the s in the phrase "wit's end." In Psalm 68.27, "Zabulon" is spelled "Zebulon," and this continued till the Standard of 1845. Most of the typographical errors of this Standard have long since been corrected, chiefly in the Standard of 1822. Hugh Gaine, the printer of the Standard of 1793, came to this country in 1750, and died here April 25, 1807, aged eighty one years.

The Third Book, the Standard of 1822.

The Standard of 1822 is an octavo volume, published in Philadelphia by S. Potter & Co., from corrected stereotyped plates of the Common Prayer Book Society of Pennsylvania. This Standard is authorised in advance by the single Canon of the General Convention of 1821. It has the following certificate on its second page:

September 2nd, 1822.

WE certify, that this edition of the Book of Common Prayer and Administration of the Sacraments, &c., is published as the Standard edition of the said Book.

WM. WHITE, FRED'CK BEASLEY,
BIRD WILSON, W. MEREDITH,
Committee of the General Convention.

This edition was very soon after this date published by the Society for the Advancement of Christianity in Pennsylvania, that Society having purchased the plates from the Common Prayer Book Society, in October, 1822. A short report of this Committee was made to the General Convention of 1823, and in it they say that they have certified to this edition, under date of September 2, 1822. This Standard being a correction, by an authorised Committee, of an existing stereotyped edition, mentioned in the Canon of 1821, a comparison of the edition after correction, with an impression before revision, will enable one to see each minute change made by the Committee. The original edition was published in Philadelphia by "S. Potter & Co., for the Common Prayer

Book Society of Pennsylvania, W. Fry, Printer, 1818," with a certificate of "Bishop White, Philadelphia, March 3, 1818." But the plates from which it was printed were stereotyped by D. & G. Bruce, New York, and were ordered from them by the Prayer Book Society, in February, 1818. There is also an earlier edition from these same stereotyped plates of D. & G. Bruce, published in New York: Printed and Sold by T. & J. Swords, No. 160 Pearl Street, 1818, with Bishop Hobart's certificate, New York, January 2, 1818. This is the first of the Standard Books which has the pages numbered throughout, and it contains 268 pages to the end of the Psalter, in all 392 pages to the end of the Hymns, with Table, etc.

The First Book Stereotyped in America.

From Lippincott's "American Encyclopædia of Printing" we learn "that to David Bruce, a Scotchman by birth, but for many years a resident of New York, belongs the honour of introducing stereotyping into America." In 1812 he visited England, and acquired by purchase a general knowledge of that art, and in 1813 brought it to this country. He was associated with his brother George, under the firm name of "D & G. Bruce." According to Lippincott, the first work stereotyped in America, a New Testament in bourgeois, was completed by them in 1814. But Munsell, in Thomas's "Printing in America," affirms that the larger "Catechism of the Westminster Assembly," stereotyped and printed by J. Watt & Co., of New York, in June, 1813, claims *upon its title-page* to have been the first work stereotyped in America. There is a duodecimo edition of the Prayer Book, stereotyped by Bruce, New York, with certificate of July 2, 1816, from the Stereotype Press of the Auxiliary New York Bible and Common Prayer Book Society. There is another duodecimo edition, stereotyped by E. & J. White, New York, with certificate of September 9, 1817. This octavo edition, stereotyped by D. & G. Bruce, New York, with certificates of New York, January 2, 1818, and Philadelphia, March 3, 1818, is, therefore, among the earliest of American stereotyped Prayer Books. In England, the first work printed after the stereotype process was issued from Cambridge, in 1807; whilst the earliest production of the Oxford Press bears date 1809.

Peculiarities in the Pre-Standard of 1822.

Among the many verbal or typographical peculiarities, errors, or changes made in the original edition of 1818, and tacitly inherited by the Standard of 1822, the following may be mentioned. The rubrics, for the first time, were not printed in italics, when not in red ink, and this error was continued till corrected in the Standard of 1845. In the phrase "This is my Body—Blood," the capital "T" in "This" — of the First Book, 1790, 1791, including in it the folio and quarto partial editions, and of the Standard of 1793, with the Quarto Standard of the Ordinal, in 1793—was changed to a small "t" *entirely without authority*, for this edition should have followed the Standard of 1793, and this error has never since been corrected.

The Roman notation of the Psalms in the Psalter and of the days of the Month, from the earlier Standards, was changed to the Arabic figures. In the Order of Confirmation, in the Collect after the Lord's Prayer, "everliving" was misprinted "everlasting," as it was also in the Ordinal, in the Prayer for Christ's Church, but this last error was inherited from a

misprint in the Quarto Standard of the Ordination Offices of 1793. The reading, "And grant that all *they* who," of the First and Second Books, and even of the Proposed Book, in the Prayer for Christ's Church, was changed to "all *those* who," but this change had already been made in the Quarto Standard of the Ordinal, 1793, and also in Hugh Gaine's folio complete edition of 1795. The *marginal* note to that prayer was, for the first time, placed at the bottom of the page. The old *marginal* note to "Holy Father," after *Sursum corda* is the Office of Holy Communion, which had been put in the *body* of the page in our first Standards, was also removed to *the bottom* of the page. The peculiar spelling, in the Gospel for Advent I., of the word "cloaths," of our first two Books, and found also in an Oxford edition of 1715, was corrected to "clothes," after the Bible version. The correct Latin heading to Psalm 35 in the Psalter, "*Judica, Domine*," of the earlier editions, was changed to "*Judica me, Domine.*" In Psalm 100.1 of the Psalter, the word "ye" was inserted, "O be *ye* joyful," and this was not dropped till several years *after* our last Standard of 1871. In Psalm 104.11, the word "the" was interpolated in the phrase, "All *the* beasts of the field." In the *Venite*, both as a Canticle and as a Psalm, at the 6th verse, a comma was inserted after "let us worship," but this was intentionally omitted in the Standard of 1845. In Psalm 83.9, the old form "Madianites" of the English Book and of our first American Standards (as in Acts vii. 29, "Madian" is used) was changed to "Midianites," but was corrected in 1892.

The Changes Authorised in the Standard of 1822.

The changes made by the Committee in the edition of 1818 for the Standard of 1822 are not many, but some of them are very important. In the Table of Fasts, "The Season of Lent" is corrected to "The Forty Days of Lent," as had been suggested by Bishop White in his report to the General Convention of 1821. The Golden Numbers in the Calendar for March and April are omitted, but were restored again in the edition of 1831, which was afterward made the Standard in 1832. For *the first time* in the history of our American Books the word "Amen" was occasionally printed in Roman type, when the Minister and the People, or the Minister alone, repeated the preceding words, as after the Lord's Prayer, Confessions, Creeds, the last Prayer for Ash-Wednesday, the formula of Baptism, the Reception and the Signing of the Child, the Confirmation form, "Defend, O Lord," the declaration pronouncing the persons "man and wife," and the first Blessing in the Visitation of the Sick, "The Almighty Lord." The Confirmation form in our American Books had no "Amen" at all, even in italics, until this Standard of 1822, when "Amen" was added, and, which should be noted, was printed in Roman type. In the Public Baptism of Infants, after the Prayer introduced by the words "let us . . . give thanks unto him, and say," "Amen" is printed in Roman character. In the rubric before the Absolution in the Forms of Prayer to be used at Sea, the word *Minister* is changed to *Priest*. In Psalm 67.5 of the Psalter, the word "yea" is inserted, to make the Psalm correspond to the Canticle in the Evening Prayer. In Bishop White's Report to the General Convention of 1821, on corrections in Hugh Gaine's Prayer Book, the Standard of 1793, he mentions that the word "ought" in the Gospel for Advent I. should be changed to "aught."

From this it appears that the spelling of the First edition of 1790 of the word "aught" in that Gospel (which had been changed in the Standard of 1793 to "ought"), and also in the Gospel of VI. Trinity, was due to Bishop White. In the Standard of 1822 "naught" is given in the Litany, as well as in Psalm 144.4, and "aught" in both of these Gospels. This spelling is again altered—in the Litany and Psalm, in the Standard of 1845, and in those Gospels, in the Standard of 1871—to "ought" and "nought," that they might conform to the spelling of the Authorised Version of Holy Scripture. Two new Cycles for Easter, from 1824 to 1861 inclusive, prepared by Bishop White, and printed in the General Convention Journal of 1821, are inserted in place of the old Cycles. This was the first *standard* edition which, besides the Prayer Book proper, the Psalms in Metre, and the Hymns, contained in it The Ordination Offices, established in 1792, but at first only published in a separate form, in the Quarto Standard of 1793; the form of Consecration of a Church or Chapel, established in 1799, and a Prayer of Convention; Articles of Religion, established in 1801; an Office of Institution, established in 1804, and set forth with alterations 1808; and the thirty additional Hymns, set forth also in 1808.

The Fourth Book, the Standard of 1832.

The Fourth Book is a royal duodecimo stereotyped edition, published in New York, by the Protestant Episcopal Press, in 1832, being, with a few very slight changes, from an edition by the same in 1831, with Bishop Benjamin T. Onderdonk's certificate, New York, August 1, 1831. This edition was made the Standard by the General Convention of 1832, and authorised by Canon XLVI. of 1832, and Canon VI. of 1835. The original edition of 1831 was of course supposed to conform to the previous Standard of 1822. Its chief peculiarity was in printing, in capital letters throughout, the sacred words, GOD, the FATHER, the SON, the HOLY GHOST, JESUS, CHRIST, and the LORD, wherever they occur in the Prayer Book. This peculiar feature is continued in the Standard of 1832, but it was not reproduced afterward. "Amen" was printed in Roman type, in addition to the places given in the Standard of 1822, after the *Sanctus*, the giving of the Ring in Holy Matrimony, and the Ordination Prayer for Priests and Deacons. When it was made the Standard, "Amen" is put in Roman character after *Gloria in Excelsis* also. The Golden Numbers were restored to the Calendar in March and April. In the prayer for Christ's Church in the Communion Service after the forms of Ordination, "everlasting" was changed to "everliving." In Psalm 76.2, the word "Jury," of all the earlier Standards of the old English Prayer Books, and of the Sealed Books, was changed to "Jewry," the spelling of the Bible, and of the modern English Prayer Books. When it was set forth as the Standard, in the "Comfortable Words" in the Office of Holy Communion, the old spelling "travel" of the Sealed Books is changed to "travail," and an error in the new Cycle for Easter, introduced in 1821 and continued in the Standard of 1822, is corrected, "March 16" being changed to "April 16," for Easter-day, 1843. In the Prayer of Consecration in the Holy Communion, the word "Do," in "Do this," was, for the first time in the American Book, printed with a small "d." In like manner, "New Testament," in the same prayer, was begun with a small "n" and a small "t," and this is continued in the Standard of 1832, and in that of 1838, but it was corrected in

the Standard of 1845. It is interesting to know that the original edition of this Standard was prepared in part by Bishop Whittingham, of Maryland, when he was quite a young man, and had only recently been admitted to Priests' Orders. In a copy of this Standard, published in 1838, and now in the Whittingham Library, Baltimore, there is written on the fly-leaf, in Bishop Whittingham's well-known hand: "The plates from which this edition is printed were corrected, as the copy from which they were set up had been prepared, by J. V. Van Ingen and W. R. Whittingham."

Changes Ordered by the General Conventions of 1832 *and* 1835.

The House of Bishops in the General Convention of 1832 "declared" that in "the Private Baptism of Children, when a child already baptised is to be received into the congregation of Christ's flock, the Question and Answer there given, "Wilt thou be baptised in this faith? That is my desire," was "a typographical error" in previous editions, inherited from our first Book, and "should be omitted in future editions of the Prayer Book." This correction is, therefore, made, for the first time, in this Standard of 1832. The General Convention, in 1835 after due notice to the several Dioceses in 1832, ordered the Prayer at the Meetings of Convention to be removed from the end of the Form for Consecration of a Church or Chapel, and, with an additional rubric to it, to be placed after the Occasional Prayers; and in the third rubric before the Office of the Holy Communion, it ordered the word "north" to be changed to "right," and this is accordingly done in later editions of this Standard, published after the year 1835.

In this Standard of 1832, the old Tate & Brady Psalms are omitted, and in their stead are printed the new "Psalms in Metre, selected from the Psalms of David," which were set forth December 27, 1832. In it are given also the 212 Hymns, set forth in 1789, 1808, and 1826.

The Fifth Book, the Standard of 1838.

The Fifth Book is a duodecimo edition, in large clear type, one column to a page, published in Philadelphia in 1838, from corrected stereotyped plates, prepared originally in 1837 by the Female Protestant Episcopal Prayer Book Society of Pennsylvania. It is authorised in advance by Canon IX. of the General Convention of 1838, and has the following declaration on its second page:

"In pursuance of a Resolution of the General Convention of the Protestant Episcopal Church in the United States of America, we, the subscribers, a Committee appointed for the purpose, do hereby set forth this Corrected Standard Prayer Book; being printed from the stereotyped plates of the Female Protestant Episcopal Prayer Book Society of Philadelphia [? Pennsylvania]; and comprising the Common Prayer Book, the Articles, Offices, Psalms in Metre selected from the Psalms of David, and Hymns.

"And we hereby DECLARE this Prayer Book, so corrected, to be THE STANDARD.

"H. U. ONDERDONK,
"*Bishop of the Diocese of Pennsylvania.*
"G. W. DOANE,
"*Bishop of the Diocese of New Jersey.*
"BENJAMIN DORR,
"*Rector of Christ Church, Philadelphia.*
"S. LITTELL, JR.

"*Philadelphia, Dec.* 15, 1838."

A long and very interesting statement concerning this Standard, signed by the Committee, was made in December, 1838, and published in *The Protestant Episcopalian*, *The Banner of the Cross*, and other Church publications of that date. In this statement, the Committee say that they "have met nine times," and "have considered all the corrections reported, having also the use of a Prayer Book largely corrected by the Rev. H. M. Mason, D. D., and one by the late J. B. Wallace, Esq. Of the various corrections they have adopted, in the prose portion of the Prayer Book, . . . more than 700 of all sorts; of which only 5 or 6 affect materially the sense, and about 36 relate to matters prescribed by the 'votes, on the subject, of the General Convention.' In the Metrical department . . . they have adopted 1016 corrections, none of which affect the sense materially; . . . The whole number of corrections is 1720; almost all referring to slight omissions or misprints, to capital, roman, or italic letters, to punctuation or figures, or other defects in the plates."

A short Report was also made by them to the General Convention of 1841, and the Committee was thanked by that Convention, "for the faithful, laborious, and successful manner in which the task has been performed."

The Pre-Standard of 1838.

The original plates of this edition were stereotyped by L. Johnson, Philadelphia, and printed by William Stavely, No. 12 Pear Street, Philadelphia, for the Female Prayer-Book Society, with a certificate from Bishop H. U. Onderdonk, Philadelphia, January 20, 1837. A singular misprint in punctuation was inherited by us from the original plates, but is corrected in the Standard of 1892. In the rubric before the Lord's Prayer, in Holy Matrimony, a comma was inserted after the word "*Man.*"

Changes in the Standard of 1838.

In the corrected Standard edition, "A. & M." after S Simon and S. Simon and S. Jude in the Calendar for October 28th, which had been retained heretofore from the Proposed Book, is dropped. In Psalm 145.3, in the Psalter, the comma between "marvellous" and "worthy" is omitted, since, as it was stated, "marvellous" is here probably an adverb. In the Apostles' Creed a comma is deliberately inserted after "God," in the first line, wherever that Creed is used, but this was omitted again in the next Standard. In the second rubric of Churching of Women, the word "*Priest*" is changed to "*Minister*," and in the Visitation of Prisoners, in the rubric before the Absolution, the word "*Minister*" is changed to "*Priest.*" These last alterations are expressly mentioned in the Statement of the Committee, and the last change is in accordance with a similar alteration in the Office at Sea in the Standard of 1822, made at the recommendation of Bishop White. In the Litany, the second bracket, which had heretofore, from 1790, preceded "Let us Pray," is in this Standard placed after it; but both brackets were omitted in the next Standard, as they had before been dropped in the Quarto Standard of 1793 of the Ordination Offices.

Changes Made by Order of the General Conventions of 1835 *and* 1838.

In consequence of the action of the General Conventions of 1835 and 1838, an addition was made to the rubric of A Table of Moveable

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dard of 1845.

tion, stereotyped by H. W. w York, in 1845, by the New ociety, and by Messrs. Harper d page, as the Standard by the f 1844, and this certificate is ed Lee, and by the Reverend and Coit. This Standard is l Convention of 1847. It is n of all our Standards, and for iefly indebted to the labours of Vainwright, afterward the Pro- dard was prepared and corrected from sheets of Dr. Wainwright's ted edition of the Prayer Book, bearing Bishop Onderdonk's certificate, New York, December 18, 1843. As Dr. Coit's Report to the General Convention of 1844 is reprinted in the Journal of the General Convention of 1868, on the suggestion of the Rev. Dr. Hodges, now of Baltimore, there will be no need to enter into the many and minute corrections in this Standard, but those interested in the matter are referred to that Report. The original edition of this Standard was stereotyped and printed by H. W. Hewet in 1844, and only 250 copies printed, 200 of which were for use of the Convention. This edition, with a few slight changes made by the General Convention, was published in 1845 as the Standard.

Changes Ordered by the General Convention of 1844 *in the Proposed Standard.*

In the Proposed Standard, the Committee, in the Table of Contents, had inserted as additional headings, "The Litany," and also the titles of the Offices printed after the Psalter, thus giving XXXVI. heads of reference instead of 29 as before. To this change, the House of Bishops took exception, and after some discussion a joint resolution was passed, which was offered by Bishop Whittingham,—"That the Table of Contents of the Book of Common Prayer, having been prepared, proposed, and ratified, in the same manner as other parts of the said Book, cannot be altered in any other way than as prescribed by Art. VIII. of the Constitution." Under this action of the Convention, the Table of Contents was restored to its old form, and "The Litany" as a title omitted. However, notwithstanding this action in 1844, the Com-

mittee of 1868 on the Prayer Book inserted "The Litany" in the Table of Contents, and the General Convention of 1871, in the Standard adopted that year, accepted this "alteration," before proposed and rejected, without its reference to the Diocesan Conventions. A few other changes were ordered by the General Convention of 1844, in this Standard of 1845, but chiefly such as the substitution of "Selection" for "Psalm" before the number of the Psalms in Metre, and, in the title-page thereof, the putting of "Selections from the Psalms of David in Metre," for "Psalms in Metre." "*Sel.* 1, *Sel.* 2," etc., was also ordered to be printed on the outer-top margin of each page in the Selections of Psalms, uniform with "*Day* 1, *Day* 2," etc., on the outer top-margin of the Psalter. In this edition for the first time 'Lord' and 'God' used as translations of the Hebrew Jehovah are printed all in capital letters.

The rubrics are again printed in italics as before the Standard of 1822, when Bruce's unauthorised change to Roman letters in 1818 was first introduced. The Titles to the Prayers are given in larger italics, and without the paragraph mark. The Collects are liturgically printed with semicolons, and with capital letters, as in the English Prayer Book. The liturgical clauses in the Confessions, the Creeds, the Lord's Prayer, and the like, begin each with a capital letter. The versicles after the Creed, and the clauses in the Lord's Prayer, are pointed with periods, instead of the semicolons which were inherited from errors in the English Books of the last century. In the first Collect after the Lord's Prayer in the Confirmation Office, "everlasting" is corrected to "everliving," as in our first editions of 1790 and 1793. In the Preface to the Prayer Book, GOD and JESUS CHRIST are in small capitals, after the Standard of 1832, and in part after the *Editio Princeps*. The Calendar and Introductory Tables are more clearly printed, and have leading lines to direct and assist the eye. A Note from the English Book, explaining the Golden Numbers prefixed to March and April, is added at the side of that page in the Calendar. This Note was proposed in the General Convention of 1838 for insertion in this place, but the proposition does not appear to have been consummated then, or in the next Convention. A new Cycle for Easter, from 1862 to 1880 inclusive, taken from Collingwood's English Prayer Book, is given, without its having been first proposed to the several Dioceses, as was done in 1821, and afterward in 1868. In the Nicene Creed, the comma between "One God" and "the Father Almighty" is omitted. The comma had been there in *all* our previous Books, as in Mark Baskett's London edition, 1765; the Oxford Quarto, 1775; and in the English Books of 1552, 1559, and 1604.

The number of each page is given at *the bottom*, and there are (xx.), 511 pages to the end of the Psalter, in all 580 pages to the end of the Office of Institution. In the Selections from the Psalms in Metre, with Hymns and Table, there are 109 pages. An Index to the entire Book is given on a final fly-leaf. The numbers being printed at the bottom of the page, the Days of the Month, "DAY 1, DAY 2," etc., in the Psalter, are put on the *outer*-top margin of each page. In our First and Second Books these were printed on both the outer and the inner-top margin in Roman numerals, IV. DAY, VI. DAY. In the Apostles' Creed a semicolon was placed after 'buried' and a comma after 'hell,' following the Sealed Books. A semicolon is put after "Sacraments," on the title-page, in imitation of the sheets of Wainwright's Book.

The Seventh Book, the Standard of 1871.

The Seventh Book is a royal octavo edition, stereotyped and printed in England, but published in New York, in 1871, by the New York Bible and Common Prayer Book Society. It is printed in very large black type, and is authenticated on its second page by the Resolution of the General Convention of 1871, "*Adopted in the House of Bishops*, Oct. 19: A. D. 1871, and signed by B. B. SMITH, *Presiding Bishop*, HENRY C. POTTER, *Secretary*." "*Adopted in the House of Deputies*, Oct. 24: A. D. 1871, and signed by JAMES CRAIK, *President*, WILLIAM STEVENS PERRY, *Secretary*."

This edition is printed from new stereotyped plates, which were prepared under the direction of a Joint Committee appointed by the General Convention of 1868. These plates correspond page for page, to the last Standard. The Rev. W. J. Webbe was appointed Secretary of the Committee, and in their Report to the General Convention in 1871, they express "their great obligations to their Secretary, the Rev. W. T. Webbe, for the industry with which he has discovered the numerous typographical errors; and also for his laborious comparison of the Standard of 1844 with the Sealed Book." They state further that the new plates are "substantially in conformity with the alterations suggested by the Secretary." The Committee signing the Report are Bishops Eastburn, Randall, and Gregg, and Rev. Drs. Haight and Howe. A Report was made to the Convention of 1871, under three heads. I. Typographical inaccuracies; II. List of alterations; and III. Corrigenda in the copy laid before the Convention; and this Report is printed in the Journal, to which those interested can refer. Among the "inaccuracies" corrected are the insertions of the word "the" before "Saints" in the Gospel for the Sunday next before Easter, "and many bodies of the Saints which slept arose;" and the word "also" after "they" in the Lesson at the Burial of the Dead, "As is the earthy, such are they also that are earthy." In the Public Baptism of Infants, and in the Baptism of those of Riper Years, after the prayer beginning, "Almighty and Everlasting God," and introduced with the words "let us faithfully and devoutly give thanks unto him and say," the "Amen" in Roman character, though ordered by the General Convention of 1844, is considered an inaccuracy, and italics are substituted therefor. The "Amen" in Roman type was used in the Public Baptism of Infants first in the Standard of 1822, and in the Baptism of those of Riper Years first in the Standard of 1838. This "Amen" has again been changed to Roman type in the Standard of 1892. In Psalm 79.1 of the Psalter, "God," before put in lower-case type, is printed in capital letters, GOD, because the phrase, "O God," being an opening vocative clause, typography would call for this change; but in the Standard of 1892 it is again printed in (broad-faced) lower-case type, since the original word here is Elohim, and not JEHOVAH.

Among the "Alterations" may be mentioned the following. In the Table of Contents, the Litany is inserted. The Amen is added after the *Gloria Patri* in the Morning and the Evening Prayer (as it was *intended* it should be in the previous Standard), and after the Anthem in the Institution Office. In the General Thanksgiving, the second "may" is stricken out, and the clause now reads "and that we show forth," as in the present English Prayer Book, and as it was originally

written in the folio Book of 1636, which was corrected for the Book of 1662, and as it is in the Sealed Books, and in the Manuscript Book. The word "Whitsun-day," wherever it occurs, is so printed as to carry out the analogy of Whitsun-week, and not as in the Standard of 1845, "Whit-Sunday," or as in all the earlier Standards and the last Standard of 1892, "Whitsunday." In the Heading at the end of the Office at Sea," "the" is changed to "their" before "Dead," "*At the Burial of their Dead at Sea.*" It is thus printed in the English Book, and in our first editions of 1790 and 1791, and the change to "the" was probably a typographical error in the Standard of 1793. An additional cycle for finding Easter for the years 1881 to 1899, inclusive, which was duly proposed in the General Convention of 1868, was adopted in 1871, and inserted in this Standard, and the cycle for the years 1843 to 1861 inclusive, was omitted. In the Gospel for the First Sunday in Advent the word "strewed," first introduced into the Standard of 1838, after the edition of 1837, is changed to "strawed," in accordance with our earlier Standards and our authorised Bible.

In Psalm 135.6 of the Psalter, the word "and" was inserted before the words "in the sea," in imitation of the present English Prayer Books and the Sealed Books. In our first American Book the "and" was omitted, as in Baskett's London editions, 1765, 1766, and in the Oxford quarto, 1775, and so it continued to be wanting in *all* our Standards till 1871. Dr. Coit informs us in his Report in 1844, that "the 'and' is not in the Hebrew, Septuagint, or Vulgate." It is retained in the Standard of 1892, although omitted in the earlier Great Bibles.

The Eighth and Last Book, the Standard of 1892.

The Eighth and Last Book is essentially different from all the pre ceding Standards, in that it is not a corrected edition of previous Standards, but is a certified copy of the American Book of Common Prayer, as it has been *revised*, in sundry alterations and additions, during twelve years, by General Convention. This last Standard is not a specified edition, but it is a particular volume, of large folio size, printed by the De Vinne Press, of New York, on vellum, with double lines in red on the borders of the page, and with the rubrics in red, and authenticated by the signatures of the presiding officers and secretaries of the two Houses of General Convention, and by the signatures of the members of the joint Committee who were charged with the duty of preparing and submitting to the Convention a Standard Book.

Early Editions of the American Prayer Book.

There is given below, from Sabin's *Bibliotheca Americana* and other sources, a list of the early editions of the American Prayer Book up to the year 1800:

Philadelphia: Printed by Hall & Sellers, MDCCXC. 12mo, pp.—, pp. 221 (iii). The Psalms in Metre alone are paged (pp. 221), and have a separate title.

Philadelphia: Hall & Sellers, MDCCXCI. 12mo, pp.—, pp. 221 (iii).

New York: Hugh Gaine, M,DCC,XCIII. 8vo, pp.—, pp. 204 (iii). By *Direction* of the General Convention.

New York: Hugh Gaine, M,DCC,XCIII. 12mo, pp.—, pp. 74 (ii). By *Direction* of the General Convention.

New York: Hugh Gaine, M,DCC,XIV. 12mo, pp.—, pp. 171. By *Direction* of the General Convention.

Boston: Printed by Manning & Loring, for J. Thomas & E. F. Andrews, MDCCXCIV. 12mo, pp. 244 (iv).

Philadelphia: Printed by Hall & Sellers, MDCCXCIV. 12mo, pp. —, pp. 221 (iii).

New York: Hugh Gaine, M,DCC,XCV. *Folio.*

Philadelphia: W. Young & J. Ormrod, 1795. 12mo, pp. xxxiv, 370. By *Permission* of the General Convention.

New York: Printed for T. Allen, 1797. 12mo, pp. xxxiv, 238.

New York: Printed for T. Allen, 1797. Pp. 168 (ii).

Boston: I. Thomas & E. T. Andrews. October, 1800. Pp. —, pp. 70 (ii).

Philadelphia: Printed by Hall & Sellers, MDCCC. 12mo, pp. xxxvi, 327.

New York: Hugh Gaine, MDCCXCIII. *Quarto.* Ordination offices alone.

See *Hist. Mag.*, I., 158, 219, 281, 308; II., 306.

To this list of Prayer Books must be added: —

OCCASIONAL OFFICES | of the | Protestant Episcopal Church. | In the | United States of | America. | Taken from the Book of Common Prayer.

Philadelphia: Printed by Hall & Sellers, M DCC,XC. [Its contents are: 1. Public Baptism of Infants. 2. Private Baptism of Infants. 3. Baptism of Adults. 4. A Catechism. 5. The Order of Confirmation. 6. Matrimony. 7. Visitation of the Sick. 8. Communion of the Sick. 9. A part of the Office for Holy Communion. 10. Burial of the Dead. 11. The Churching of Women. 12. Prayer to be used at Sea. 13. Visitation of Prisoners. 14. Thanksgiving for the fruits of the Earth. 15. Family Prayer.] 8vo, pages 31. It has all the peculiar readings of the first edition. Bishop Seabury, in a letter to Bishop White of Sep. 1st, 1790, acknowledges the receipt of the "Occasional Offices," and returns his thanks to the printer for it.

A reprint of this letter is given in Bishop Perry's History of the American Episcopal Church, vol. II. page 128.

A | Catechism: | from the | Book | of | Common Prayer | of | the Protestant Episcopal Church.

Philadelphia: | Printed by Zacharia Poulson, Junior, No. 30, | North Fourth Street, near the University. | M DCC XCII.

An Office of Induction of 1804. An Office of Institution of 1808.

Liturgiae Americanae

[Sd. 1892]

THE

BOOK OF COMMON PRAYER

AND ADMINISTRATION OF THE SACRAMENTS AND OTHER RITES AND CEREMONIES OF THE CHURCH

ACCORDING TO THE USE OF

THE PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES OF AMERICA

TOGETHER WITH

The Psalter or Psalms of David

NEW YORK
PRINTED FOR THE CONVENTION
MDCCCXCII

[Ed. 1790, Sds. 1793–1871]

THE BOOK OF

Common Prayer,

AND ADMINISTRATION OF THE

SACRAMENTS

AND OTHER

RITES AND CEREMONIES OF THE CHURCH,

ACCORDING TO THE USE OF

The Protestant Episcopal Church

IN THE

UNITED STATES OF AMERICA:

TOGETHER WITH THE

PSALTER,

OR

PSALMS OF DAVID.

NEW-YORK:
By Direction of the General Convention,
PRINTED BY HUGH GAINE,
AT THE BIBLE,
Hanover-Square—M,DCC,XCIII.*

*This is the title page of the Standard of 1793. Of course the name of the printer and

[Prop. Bk. 1786]

THE

BOOK

OF

Common Prayer,

AND ADMINISTRATION OF THE

SACRAMENTS,

AND OTHER

RITES AND CEREMONIES,

As revised and proposed to the Use

OF

The Protestant Episcopal Church,

AT A CONVENTION OF THE SAID CHURCH IN THE STATES OF

NEW-YORK,	MARYLAND,
NEW-JERSEY,	VIRGINIA
PENNSYLVANIA,	AND
DELAWARE,	SOUTH-CAROLINA

Held in *Philadelphia* from *September* 27th to *October* 7th, 1785.

PHILADELPHIA,

Printed by HALL and SELLERS:

And sold for the Benefit of Sundry Corporations and Societies, instituted for the Support of the Widows and Children of deceased Clergymen. MDCCLXXXVI.

[Eng. Bk. 1775 (1662)]

THE BOOK OF

Common Prayer,

AND ADMINISTRATION OF THE

SACRAMENTS,

AND OTHER

RITES AND CEREMONIES OF THE CHURCH,

ACCORDING TO THE USE OF

The Church of England:

TOGETHER WITH THE

PSALTER OR PSALMS OF DAVID,

Pointed as they are to be sung or said in Churches;

AND THE FORM OR MANNER OF MAKING, ORDAINING, AND CONSECRATING OF

BISHOPS, PRIESTS, AND DEACONS.

OXFORD,

Printed by *T. Wright* and *W. Gill*, Printers to the UNIVERSITY: And sold by *S. Crowder*, in Paternoster Row, London; and by *W. Jackson*, in the High Street, Oxford. MDCCLXXV. Price five Shillings, unbound.

CUM PRIVILEGIO.

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the place of publication were different in the Edition of 1790, and in the other Standards.

[Sd. 1892]

TABLE OF CONTENTS.

1. The Ratification of the Book of Common Prayer
2. The Preface.
3. Concerning the Service of the Church, with the Order how the Psalter and the rest of the Holy Scripture is appointed to be read.
4. Tables of Proper Lessons of Holy Scripture.
5. The Calendar, with Tables of Lessons of Holy Scripture.
6. Tables and Rules for the Moveable[1] and Immoveable[1] Feasts, together with the Days of Fasting and Abstinence throughout the Year.
7. Tables for finding the Holy-days.
8. The Order for Daily Morning Prayer.
9. The Order for Daily Evening Prayer.
10. The Litany.
11. Prayers and Thanksgivings upon several Occasions.
12. A Penitential Office for Ash-Wednesday.
13. The Collects, Epistles, and Gospels, to be used throughout the Year.
14. The Order for the Administration of the Lord's Supper, or Holy Communion.
15. The Ministration of Public Baptism of Infants, to be used in the Church.
16. The Ministration of Private Baptism of Children, in Houses.
17. The Ministration of Baptism to such as are of Riper Years, and able to answer for themselves.
18. A Catechism; that is to say, an Instruction, to be learned by every Person before he be brought to be confirmed by the Bishop.
19. The Order of Confirmation, or Laying on of Hands upon those that are baptized, and come to years of Discretion.
20. The Form of Solemnization of Matrimony.
21. The Order for the Visitation of the Sick.
22. The Communion of the Sick.
23. The Order for the Burial of the Dead.
24. The Thanksgiving of Women after Childbirth; commonly called, The Churching of Women.
25. Forms of Prayer to be used at Sea.
26. A Form of Prayer for the Visitation of Prisoners.
27. A Form of Prayer and Thanksgiving to Almighty God, for the Fruits of the earth, and all the other Blessings of his merciful Providence.
28. Forms of Prayer to be used in Families.
29. The Psalter, or Psalms of David.

The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons.

The Form of Consecration of a Church or Chapel.

An Office of Institution of Ministers into Parishes or Churches.

Articles of Religion.[2]

[Ed. 1790, Sds. 1793–1871]

TABLE OF CONTENTS.

1. The Ratification of the Book of Common Prayer.
2. The Preface.
3. The Order how the Psalter is appointed to be read.
4. The Order how the Rest of the Holy Scripture is appointed to be read.
5. Tables of Lessons of Holy Scripture, to be read at Morning and Evening Prayer, throughout the Year.
6. The Calendar.
7. Tables and Rules for the Moveable and Immoveable Feasts, together with the Days of Fasting and Abstinence throughout the Year.
8. Tables for finding the Holy-Days.
9. The Order for Daily Morning Prayer.
10. The Order for Daily Evening Prayer.
11. The Litany[3].
12. Prayers and Thanksgivings upon several Occasions, to be used before the two final Prayers of Morning and Evening Service.
13. The Collects, Epistles, and Gospels, to be used throughout the Year.
14. The Order for the Administration of the Lord's Supper, or Holy Communion.
15. The Ministration of Public Baptism of Infants, to be used in the Church.
16. The Ministration of Private Baptism of Children, in Houses.
17. The Ministration of Baptism to such as are of Riper Years, and able to answer for themselves.
18. A Catechism; that is to say, an Instruction to be learned by every Person before he be brought to be confirmed by the Bishop.
19. The Order of Confirmation, or Laying on of Hands upon those that are Baptized, and come to Years of Discretion.
20. The Form of Solemnization of Matrimony.
21. The Order for the Visitation of the Sick.
22. The Communion of the Sick.
23. The Order for the Burial of the Dead.
24. The Thanksgiving of Women after Child-Birth; commonly called The Churching of Women.
25. Forms of Prayer to be used at Sea.
26. A Form of Prayer for the Visitation of Prisoners.
27. A Form of Prayer and Thanksgiving to Almighty God, for the Fruits of the Earth, and all the other Blessings of his merciful Providence.
28. Forms of Prayer to be used in Families.
29. Selections of Psalms, to be used instead of the Psalms for the Day, at the Discretion of the Minister.
30. The Psalter, or Psalms of David.

[1] Changed by the Committee to "Movable" and "Immovable."

[2] *Cf.* Resolution finally adopted in 1886: "Conform the entries in the Table of Contents to the actual contents as the same shall be finally determined." *Vide* General Convention Journal of 1886, pp. 325, 419, 471, 521, also Journal of 1892, p. 613.

[3] "The Litany" was not inserted in the Table of Contents until the Sd. of 1871, although the Committee of 1845 had proposed to restore it, but the Convention did not assent. Its omission in 1789 was evidently an unnoticed following of the Prop. Bk., in which the Litany was an integral part of Morning Prayer, and so was not mentioned in the Table of Contents.

[Prop. Bk. 1786]

THE

CONTENTS OF THIS BOOK.

1. The Preface.
2. Tables of the Moveable and Immoveable Feasts, and of the Days of Fasting and Abstinence through the whole Year.
3. Tables of Lessons of Holy Scripture, to be read at Morning and Evening Prayer, throughout the Year.
4. Tables for finding the Holy-Days.
5. The Order for Daily Morning Prayer.
6. The Order for Daily Evening Prayer.
7. Prayers and Thanksgivings upon several Occasions, to be used before the two final Prayers of Morning and Evening Service.
8. Collects that may be said after the Collects of Morning or Evening Prayer, or Communion, at the Discretion of the Minister.
9. The Order for the Administration of the Lord's Supper, or Holy Communion.
10. The Collects, Epistles, and Gospels, to be used throughout the Year.
11. The Ministration of Public Baptism of Infants, to be used in the Church.
12. The Ministration of Private Baptism of Children in Houses.
13. The Ministration of Baptism to such as are of riper Years, and able to answer for themselves.
14. A Catechism; that is to say, an Instruction to be learned by every Person before he be brought to be confirmed by the Bishop.
15. The Order of Confirmation, or laying on of Hands upon those who are baptised, and come to Years of Discretion.
16. The Form of Solemnization of Matrimony.
17. The Order for the Visitation of the Sick.
18. The Communion of the Sick.
19. A Form of Prayer for the Visitation of Prisoners.
20. The Order for the Burial of the Dead.
21. Forms of Prayer to be used at Sea.
22. A Form of Prayer and Thanksgiving to Almighty God, for the inestimable Blessings of Religious and Civil Liberty; to be used yearly on the Fourth Day of July, unless it happen to be on Sunday, and then on the Day following.
23. A Form of Prayer and Thanksgiving to Almighty God, for the Fruits of the Earth and all the other Blessings of his merciful Providence; to be used yearly on the first Thursday in November.
24. Articles of Religion.
25. The Psalter: selected from the Psalms of David.
26. Psalms fitted to the Tunes used in Churches, selected from the Psalms of David; Portions of which are to be sung at suitable Times in Divine Service, according to the Discretion of the Minister.
27. Hymns suited to the Feasts and Fasts of the Church, and other occasions of Public Worship; to be used at the Discretion of the Minister.

[Eng. Bk. 1775 (1662)]

THE

CONTENTS OF THIS BOOK.

An Act for the Uniformity of Common Prayer and Service of the Church and Administration of the Sacraments.

An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests and Deacons, in the Church of England.

The Preface.

Concerning the Service of the Church.

Concerning Ceremonies, why some be abolished, and some retained.

The Order how the Psalter is appointed to be read.

The Order how the rest of the holy Scripture is appointed to be read.

Tables of Proper Lessons for the Sundays and Holy-days throughout the Year.

A Table of Proper Psalms on certain Days.

The Calendar, with the Table of Lessons.

Tables and Rules for the Feasts and Fasts through the whole Year.

The Order for Morning Prayer.

The Order for Evening Prayer.

The Creed of St. Athanasius.

The Litany.

Prayers and Thanksgivings upon several occasions.

The Collects, Epistles, and Gospels, to be used at the Ministration of the holy Communion, throughout the Year.

The Order for the Ministration of the holy Communion.

The Ministration of Public Baptism of Infants, to be used in the Church.

The Ministration of Private Baptism of Children in Houses.

The Ministration of Baptism to such as are of riper years, and able to answer for themselves.

The Catechism.

The Order of Confirmation.

The Form of Solemnization of Matrimony.

The Order for the Visitation of the Sick.

The Communion of the Sick.

The Order for the Burial of the Dead.

The Thanksgiving of Women after Childbearing.[4]

A Commination, or denouncing of God's anger and judgments against sinners.

The Psalter or Psalms of David.

Forms of Prayer to be used at Sea.

The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.

A Form of Prayer for the 5th Day of November, being the Day kept in memory of the Papists Conspiracy.

A Form of Prayer for the 30th Day of January, being the Day kept in memory of the Martyrdom of King Charles the First.

A Form of Prayer for the 29th Day of May, being the Day kept in memory of the Birth and Return of King Charles the Second.

A Form of Prayer for the 25th Day of October, being the Day on which His Majesty began His Happy Reign.

Articles of Religion.

[4] In the English Books of 1552, 1559, and 1604, and in the Scotch Book of 1637, we read "The Thanksgiving of Women after Childbirth;" the word "Childbearing" was substituted for "Childbirth" in the Book of 1662.

THE

RATIFICATION

OF THE

BOOK OF COMMON PRAYER.

BY the BISHOPS, *the* CLERGY, *and the* LAITY *of the Protestant Episcopal Church in the United States of America, in* CONVENTION, *this Sixteenth Day of October, in the Year of our Lord One Thousand Seven Hundred and Eighty-nine:*

This Convention, having, in their present Session, set forth A BOOK OF COMMON PRAYER, AND ADMINISTRATION OF THE SACRAMENTS, AND OTHER RITES AND CEREMONIES OF THE CHURCH, *do hereby establish the said Book: And they declare it to be the Liturgy of this Church; and require, that it be received as such by all the Members of the same: And this Book shall be in Use from and after the First Day of October, in the Year of our Lord One Thousand Seven Hundred and Ninety.*[1]

[1] This method of printing the Ratification was changed in the Sd. of 1822, after an unauthorized change in an edition of 1818, so that ever since the Ratification has been printed thus :

THE RATIFICATION OF
THE BOOK OF COMMON PRAYER.

By the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, this Sixteenth Day of October, in the Year of our Lord one thousand seven hundred and eighty-nine.

This Convention having, in their present session, set forth *A Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church,* do hereby establish the said Book : And they declare it to be the Liturgy of this Church : And require that it be received as such by all the members of the same. And this book shall be in use from and after the First Day of October, in the Year of our Lord one thousand seven hundred and ninety.

[Prop. Bk. 1786]

[2] *EXTRACT FROM THE MINUTES OF THE CONVENTION.*

RESOLVED, That a Committee be appointed to publish the Book of Common Prayer with the alterations, as well those now ratified in order to render the Liturgy consistent with the American revolution and the constitutions of the respective states, as the alterations and new offices recommended to this Church; and that the Book be accompanied with a proper Preface or Address, setting forth the reason and expediency of the alterations; and that the committee have the liberty to make verbal and grammatical corrections; but in such manner, as that nothing in form or substance be altered.

Agreeably to the above Resolve, the BOOK OF COMMON PRAYER, as proposed by the Convention, is now published by their Committee.

I, JONATHAN BAYARD SMITH, Prothonotary of the Court of Common Pleas of the county of *Philadelphia*, do certify that Messieurs *Hall* and *Sellers*, printers and assignees, have entered, according to act of Assembly, a book, entitled "The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies, as revised and proposed for the Use of the Protestant Episcopal Church; at a Convention of the said Church in the States of New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia and South-Carolina, held in *Philadelphia*, from *September* 27th to *October* 7th, 1785."

J. B. SMITH.

April 1, 1786.

[Eng. Bk. 1775 (1662)]

An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments.

PRIMO ELIZABETHÆ.

Where at the death of our late Sovereign Lord king *Edward* the Sixth, etc.

An Act for the Uniformity of Public Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of England.

XIV. CAROLI II.

Whereas in the first year of the late Queen *Elizabeth*, etc.

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[2] In the Prop. Book the Resolution of the Convention with what follows occurs on the page preceding the table of contents. It is moved to this place in order to parallel it with the Ratification of the American Book and the Acts of Uniformity to which it in a way corresponds.

[Sd. 1892]

PREFACE.

IT is a most invaluable part of that blessed *liberty wherewith* CHRIST *hath made us free*, that in his worship different forms and usages may without offence be allowed, provided the substance of the faith be kept entire; and that, in every Church, what cannot be clearly determined to belong to Doctrine must be referred to Discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, "according to the various exigencies of times and occasions."

The CHURCH OF ENGLAND, to which the Protestant Episcopal Church in these States is indebted, under GOD, for her first foundation and a long continuance of nursing care and protection, hath, in the Preface of her Book of Common Prayer, laid it down as a Rule, that "The particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged, it is but reasonable that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those who are in place of authority[2] should, from time to time, seem either necessary or expedient."

[Ed. 1790, Sds. 1793–1871]

THE PREFACE.[1]

[1] Changed in the Sd. of 1845 to PREFACE, and so continued in the Sds. of 1871 and 1892.

[2] "place of authority" was misprinted "places of authority" from 1790 to 1871, but corrected in Sd, 1892.

[Prop. Bk. 1786]

THE PREFACE.

IT is a most invaluable part of that blessed "*liberty wherewith* CHRIST *hath made us free*"—that, in his worship, different *forms* and *usages* may without offence be allowed, provided the *substance of the faith* be kept entire; and that, in every church, what cannot be clearly determined to belong to *doctrine* must be referred to *discipline;* and, therefore, by common consent and authority may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, "according to the various exigencies of times and occasions."

The CHURCH OF ENGLAND, to which the Protestant Episcopal Church in these States is indebted, under GOD, for her first foundation and a long continuance of nursing care and protection, hath in the preface of her book of common prayer laid it down as a rule, that—"The particular forms of divine worship, and the rites and ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged, it is but reasonable that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those who are in place of authority should, from time to time, seem either necessary or expedient."

This is not only the doctrine of the Church of England, and other *Protestant* Churches, but likewise of the *Church of Rome;* which hath declared, by the *Council of Trent—"That the Church always

*Declarat (*sancta synodus*) *hanc potestatem perpetuo in ecclesia fuisse; ut in* sacramentorum *dispensatione, salva illorum substantia, ea statueret vel*

[Eng. Bk. 1775 (1662)]

THE PREFACE.

IT hath been the wisdom of the Church of *England*, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871]

The same Church hath not only in her Preface, but likewise in her Articles and Homilies, declared the necessity and expediency of occasional alterations and amendments in her Forms of Public Worship; and we find accordingly, that, seeking to "keep the happy mean between too much stiffness in refusing, and too much easiness in admitting variations in things once advisedly established, she hath, in the reign of several Princes, since the first compiling of her Liturgy in the time of Edward the Sixth, upon just and weighty considerations her thereunto moving, yielded to make such alterations in some particulars, as in their respective times were thought convenient; yet so as that the main body and essential parts of the same (as well in the chiefest materials, as in the frame and order thereof) have still been continued firm and unshaken."[1]

[1] This is not a *verbatim* quotation from the English Book.
[2] The quotation marks are wanting here in the Prop. Bk.

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had a power of making such constitutions and alterations in the dispensation of the *Sacraments*, provided their substance be preserved entire, as, with regard to the variety of circumstances and places, she should judge to be most expedient for the salvation of the receivers, or the veneration of the Sacraments themselves."

The Church of England has, not only in her *preface*, but likewise in her *articles*† and *homilies*,‡ declared the necessity and expediency of occasional alterations and amendments in her forms of public worship; and we find accordingly, that seeking to "keep the happy *mean* between too much *stiffness* in *refusing* and too much *easiness in admitting* variations in things once

mutaret quæ suscipientium *saluti, seu ipsorum* sacramentorum *venerationi, pro rerum, temporum et locorum varietate, magis expedire judicaverit.* Sess. 21. cap. 2. Concil. Trident. *And agreeably to this, their* Breviary *and* Missal *have been frequently reviewed; the* Breviary *heretofore* three times *in the short space of sixteen years only.*

† "*It is not necessary that traditions and ceremonies be in all places one, or utterly alike, for at all times they have been divers, and may be changed according to the diversity of countries, times, and manners; so that nothing be ordained against God's word; [And therefore] every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority; so that all things be done to edifying.*" Art. 34.

‡ "*God's Church ought not, neither can it be so tied to any orders now made, or hereafter to be made and devised, by the authority of man; but that it may, for just causes, alter, change, or mitigate—yea recede wholly from, and also break them*"—*&c. And again*—"*The Church is not bound to observe any order, law or decree made by man to prescribe a form of* RELIGION; *but hath full power and authority from God to change and alter the same, when need shall require.*[2] Homily on Fasting, Part 1.

[Eng. Bk. 1775 (1662)]

greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy Restauration, it seemed probable, that, amongst other things, the use of the Liturgy would also return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common Prayer*, the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like

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Her general aim in these different Reviews and Alterations hath been, as she farther[1] declares in her said Preface, "to do that which, according to her best understanding, might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and the exciting of piety and devotion in the worship of God; and, finally, the cutting off occasion, from them that seek occasion, of cavil or quarrel against her Liturgy."

[1] Changed in the Sd. of 1822 to "further," as in the Ed. of 1790 and the Prop. Bk.

[2] *Sic*, but evidently a misprint for 1549.

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advisedly established, she hath, in the reign of several *princes, since the first compiling of her *liturgy* in the time of Edward the Sixth, upon just and weighty considerations her thereunto moving, yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so as the main body and essential parts of the same (as well in the chiefest materials, as in the frame and order thereof) have still been continued firm and unshaken."—

" Her general aim in these different *reviews* and *alterations* hath been (as she further declares in her said preface) to do that which, according to her best understanding, might most tend to the preservation of *peace* and *unity* in the Church; the procuring of reverence, and the exciting of piety and devotion in the worship of God; and (finally) the cutting off occasion, from them that seek occasion, of cavil or quarrel against her liturgy." And the necessity and expediency of the several variations made from time to time (whether by alteration, addition, or otherwise) she states chiefly under the following heads: viz.

1st. *For the better direction of them that are to officiate in any part of divine service; which is chiefly done in the* CALENDARS *and* RUBRICKS.

2d. *For the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times; and the clearer explanation of some other words*

* *The Liturgy, in sundry particulars, hath been reviewed—altered and amended about* eight *different times, from its first publication, according to act of parliament in 1594;*[2] *and its last review was in 1661, as it now stands, according to the* Act of Uniformity.

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moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practice of the Church of *England*, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: for we are fully persuaded in our judgments (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human Writings, especially such as are set forth by authority, and even to the very best translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Wor-

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and phrases that were of a doubtful signification, or otherwise liable to misconstruction; or

3d. *For a more perfect* RENDERING *(or translation) of such portions of holy scripture as are inserted into the liturgy (and made a part of the daily service); with the addition of some* OFFICES, PRAYERS AND THANKSGIVINGS, *fitted to special occasions.*

If, therefore, from the reasons above set forth (namely, the change of times and circumstances, and the fluctuation of our language itself), so many different reviews, alterations, and amendments were found necessary in the first *hundred and twelve* years after the *reformation;* it could not be expected, but (the same causes and reasons still operating) some subsequent *reviews*, alterations and amendments would not only be found necessary, but be earnestly desired by many true members of the Church, in the course of at least *one hundred* and *twenty* years more. And we accordingly find that in less than *thirty* years after the last review in 1661 (viz. on the 13th of September 1689) a commission for a further review of the liturgy and canons, &c. was issued out to a number of bishops and other divines; "than whom (it hath been truly acknowledged) the Church of England was never, at any one time, blessed with either wiser or better, since it was a Church."

The chief matters proposed for a *review* at that time, and which have been since repeatedly *proposed* and stated under the decent and modest form of *queries*, are included under the following heads.

1st. Whether the *public service* on Sunday mornings be not of too *great length*, and tends rather to diminish than encrease devotion,

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ship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition or otherwise, it shall suffice to give this general Account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of Riper Years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we

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especially among the lukewarm and negligent?

2d. Whether it might not be conveniently *contracted*, by omitting all unnecessary *repetitions* of the same prayers or subject matter; and whether a better adjustment of the necessary parts of the three different services, usually read every Sunday morning in the Church, would not render the whole frame of the service more uniform, animated and compleat?

3d. Whether the old and new translations of the psalms ought not to be compared, in order to render both more agreeable to each other and to their divine original; so as to have but one translation, and that as compleat as possible?

4th. Whether *all the* PSALMS of David are applicable to the state and condition of *christian societies*, and ought to be read *promiscuously* as they now are; and whether some other method of reading them might not be appointed, including a *choice* of psalms and hymns, as well for ordinary use, as for the *festivals* and *fasts*, and other special occasions of public worship?

5th. Whether the subject matter of our *psalmody* or *singing* psalms should not be extended beyond those of David, which include but a few heads of *christian worship*, and whether much excellent matter might not be taken from the New Testament, as well as some parts of the Old Testament, especially the prophets; so as to introduce a greater variety of *anthems* and *hymns*, suited to the different festivals and other occasions of daily worship, private as well as public?

6th. Whether, in particular, a psalm or anthem should not be adapted to and sung at the celebration of the *Eucharist*, as was the primitive practice, and that

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doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty Affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: yet we have good hope, that what is here presented, and hath been by the Convocation of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of *England*.

CONCERNING THE SERVICE OF THE CHURCH.

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation,

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recommended in our first liturgy?

7th. Whether all the lessons which are appointed to be read in the ordinary course are well chosen; and whether many of them may not be subject to one or more of the following objections, viz.— 1. Either inexpedient to be read in mixt assemblies; or 2. Containing genealogies and passages either obscure, or of little benefit to be read, in our congregations; or 3. Improperly divided; sometimes abrupt and unconnected in their beginning, as having respect to something that hath gone before; and sometimes either too *short* or too *long*, and *apocryphal lessons* included among the number?

8th. Whether our epistles and gospels are all of them well selected; and whether after so many other portions of scripture they are necessary, especially unless the first design of inserting them, viz. as introductory to the communion, should be more regarded, and the communion be again made a daily part of the service of the Church?

9th. Whether our *collects*, which in the main are excellent, are always suited to the epistles and gospels; and whether too many of them are not of one sort, consisting of the same kind of substance? and whether there is any occasion of using the collect for the day twice in the same service?

10th. Whether the Athanasian creed may not, consistently with *piety*, *faith* and *charity*, be either wholly omitted, or left indifferent in itself?

11th. Whether our catechism may not require illustration in some points and enlargement in others; so that it may not only be rendered fit for children, but a help to those who become candidates for confirmation? And whether all the other offices, viz.,

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should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome Doctrine, and to confute them that were adversaries to the truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations, and Synodals; that commonly when any book of the Bible was begun, after three or four chapters were read out, all the rest were unread. And in this sort the book of *Isaiah* was begun in *Advent*, and the book of *Genesis* in *Septuagesima;* but they were only begun, and never read through: after like sort were other books of holy Scripture used. And moreover, whereas St. *Paul* would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; the Service in this Church of *England* these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven portions, whereof every one was called a *Nocturn*: now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number

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And although, according to her judgment, there be not "anything in it contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible, if allowed such just and favourable construction as in common equity ought to be allowed to all human writings"; yet upon the principles already laid down, it cannot but be supposed that further alteration[1] would in time be found expedient.

[1] Printed in the Sd. of 1838 and thereafter "alterations", after an error in the edition of 1837.

[2] *Sic*, but a misprint, and therefore corrected in the English edition of the Prop. Bk. in 1789, where it reads "misconstruction."

[3] The marks of quotation are wanting here in the Prop. Bk.

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the litany, the communion office, the offices of confirmation, matrimony, visitation of the sick, churching of women, and more especially those of baptism, burial and communion, do not call for a review and amendment in sundry particulars?

12th. Whether the calendars and rubricks do not demand a review and better adjustment; and whether any *words* and *phrases* in our common prayer, which are now less intelligible or common, or any way changed in their present acceptation from their original sense, should be retained? And whether others should not be substituted which are more modern, intelligible, and less liable to any misapprehension or construction[2]?

13th. Whether the *articles of religion* may not deserve a *review;* and the subscription to them and the common prayer be contrived after some other manner, less exceptionable than at present?

These are the principal matters which have been long held up for public consideration, as still requiring a review in the book of common prayer; and altho' in the judgement of the Church, there be nothing in it "contrary to the word of God, or to sound doctrine, or which a godly man may not submit unto, or which is not fairly defensible, if allowed such just and favourable construction as in common equity ought to be allowed to all human compositions;[3] yet, upon the principles already laid down, (namely "the promoting of *peace* and *unity* in the Church, the exciting of *piety* and *devotion*, and the removing, as far as possible, of all occasion of cavil or quarrel against the liturgy,") the pious and excellent divines who were commissioned in 1689, proceeded to the execution

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and hardness of the rules called the *Pie*, and the manifold changings of the Service, was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, where by the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a Language and Order as is most easy and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for

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of the great work assigned them. They had before them all the exceptions which had, since the act of uniformity, been at any time made against any parts of the church service, which are chiefly set forth in the foregoing *queries*. They had likewise many propositions and advices, which had been offered at several times by some of the most eminent Bishops and Divines upon the different heads in question. Matters were well considered, freely and calmly debated; and all was digested into *one entire* **correction* of every thing that

**It will, without doubt, be agreeable to the members of our church, and those who esteem our* liturgy *and public service, to have at least a general account of the alterations and amendments which were desired and designed by such great and good men as Archbishop* Tillotson *and others, whose names are in the following account taken from Bishop* Burnet, *who was also in the commission, and from Dr.* Nichols.

"*They began with reviewing the liturgy; and first they examined the calendar; in which, in the room of the* apocryphal *lessons, they ordered certain chapters of canonical scripture to be read, that were more for the peoples edification. The* Athanasian *creed being disliked by many persons on account of the damnatory clause, it was left at the minister's choice to use or change it for the Apostles creed. New* collects *were drawn up more agreeable to the* epistles *and* gospels, *for the whole course of the year, and with a force and beauty of expression capable of affecting and raising the mind in the strongest manner. The first draught was by Dr.* PATRICK, *who was esteemed to have a peculiar talent for composing prayers. Dr.* BURNET *added to them yet further force and spirit. Dr.* STILLINGFLEET *then examined every word in them with the exactest judgment. Dr.* TILLOTSON *gave them the last hand, by the free and masterly touches of his flowing eloquence. Dr.* KIDDER, *who was well versed in the oriental languages, made a new translation of the psalms, more comformable to the original. Dr.* TENNISON, *having collected the words*

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the plainness of the order, and for that the rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversly take any thing, shall always resort to the Bishop of the diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

THOUGH it be appointed, that all things shall be read and sung in the Church in the English Tongue, to the end that the congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministereth in every Parish-church or Chapel, being at home, and not being otherwise reasonably hindered, shall say

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Accordingly, a commission for a review was issued in the year 1689: But this great and good work miscarried at that time; and the Civil Authority has not since thought proper to revive it by any new Commission.

But when in the course of Divine Providence, these American States became independent with respect to Civil Government, their Ecclesiastical Independence was necessarily included; and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective Churches, and forms of worship, and discipline, in such manner as they might judge most convenient for their future prosperity; consistently with the Constitution and Laws of their Country.

[1] The attention of the Church was, in the first place, drawn to those alterations in the Liturgy which became necessary in the Prayers for

[1] In consequence of the aforesaid revolution the attention of this Church was, in the first place drawn, to those alterations in the Liturgy which became necessary in the *prayers* for our Civil rulers. [Ed. of 1791]

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seemed liable to any just objection. But this great and good work miscarried at that time, and the civil authority in Great Britain hath not since thought it proper to revive it by any new commission.

But when, in the course of divine providence, these American States became *independent* with respect to civil government, their *ecclesiastical independence* was necessarily included; and the different religious denominations of christians in these states were left at full and equal liberty to model and organize their respective Churches and forms of worship and discipline, in such manner as they might judge most convenient for their future prosperity, consistently with the constitution and laws of their country.

The attention of this Church was, in the first place, drawn to those alterations in the liturgy

and expressions throughout the liturgy, which had been excepted against, proposed others in their room, which were more clear and plain. Other things were likewise proposed, as that the cross *in baptism might be either used or omitted at the choice of the parents; and it is further added from other certain accounts, "that if any refused or scrupled to receive the Lord's Supper* kneeling, *it may be administered to them in their pews; that a* rubrick *be made, declaring the intention of the* Lent *fasts to consist only in extraordinary acts of devotion, not in distinction of* meats; *that the* absolution *may be read by a deacon; the word* priest *to be changed into* minister; *the* Gloria Patri *not to be repeated at the end of every psalm, but of all appointed for morning and evening–that the words in the* Te Deum, Thine honourable, true and only Son, *be changed into* thine only begotten Son; *that the* Benedicite *be changed into the 128th psalm, and other psalms appointed for the* Benedictus *and* Nunc Dimittis; *that if any desire to have* godfathers *and* godmothers *omitted, their children may be presented in their own names,*" *&c.*

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the same in the Parish-church or Chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

Of CEREMONIES, why some be abolished, and some retained.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by indiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common Order and Discipline is no small offence before God, *Let all things be done among you*, saith Saint *Paul, in a seemly and due Order:* the appointment of the which Order pertaineth not to private men; therefore no man ought to take in hand, nor presume to

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our Civil Rulers, in consequence of the Revolution. And the principal care herein was to make them conformable to what ought to be the proper end of all such prayers, namely, that "Rulers may have grace, wisdom, and understanding to execute justice, and to maintain truth"; and that the People "may lead quiet and peaceable lives, in all godliness and honesty."

But while these alterations were in review before the CONVENTION,[1] they could not but, with gratitude to God, embrace the happy occasion which was offered to them (uninfluenced and unrestrained by any worldly authority whatsoever) to take a further review of the Public Service, and to establish such other alterations and amendments therein as might be deemed expedient.

[1] The late CONVENTION. [Ed. 1790 (1791)].

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which became necessary in the *prayers* for our civil rulers, in consequence of the revolution; and the principal care herein was to make them conformable to what ought to be the proper end of all such prayers, namely, that "*rulers* may have grace, wisdom and understanding to execute justice and to maintain truth; and that the *people* may lead quiet and peaceable lives, in all godliness and honesty."

But while these alterations were in *review* before the late CONVENTION, they could not but, with gratitude to God, embrace the happy occasion which was offered to them (uninfluenced and unrestrained by any worldly authority whatsoever) to take a further review of the *public service*, and to propose to the *church* at large such other alterations and amendments therein as might be deemed expedient; whether consisting of those which have been heretofore so long desired by many, or those which the late change of our circumstances might require, in our religious as well as civil capacity.

By comparing the following book, as now *offered* to the Church, with this *preface* and the *notes* annexed, it will appear that most of the amendments or alterations which had the sanction of the *great Divines* of 1689, have been adopted, with such others as are thought reasonable and expedient.

The service is arranged so as to stand as nearly as possible in the *order* in which it is to be read. A *selection* is made both of the *reading* and *singing* psalms, commonly so called. Wherever the Bible-translation of the former appeared preferable to the old translation, it hath been adopted; and in consequence of the new selection, a new division and considerable abridgement of the daily portions to be

[Eng. Bk. 1775 (1662)]

appoint or alter any publick or common order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof Saint *Augustine* in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burthen should be taken away, as time would serve quietly to do it. But what would Saint *Augustine* have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial law, (as much

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871]

It seems unnecessary to enumerate all the different alterations and amendments. They will appear, and it is to be hoped, the reasons of them also, upon a comparison of this with the Book of Common Prayer of the Church of England.

[Prop. Bk. 1786]

read became necessary; and as the "Glory be to the Father," &c. is once said or sung before the reading of the psalms in Morning and Evening prayer, it was conceived that, in order to avoid repetition, the solemnity would be encreased by allowing the minister to conclude the portion of the psalms which is at any time read, with that excellent doxology somewhat shortened, "Glory to God on high," &c. especially when it can be properly sung. With respect to the *psalmody* or *singing psalms*, for the greater ease of chusing such as are suited to particular subjects and occasions, they are disposed under the several *metres* and the *few* general heads to which they can be referred; and a *collection of hymns* are added, upon those *evangelical* subjects and other heads of christian worship, to which the psalms of *David* are less adapted, or do not generally extend.

It seems unnecessary to enumerate particularly all the different alterations and amendments which are proposed. They will readily appear, and it is hoped the reason of them also, upon a comparison of this with the former book. The *Calendar* and *Rubricks* have been altered where it appeared necessary, and the same reasons which occasioned a table of *first lessons* for Sundays and other Holy days, seemed to require the making of a table of *second lessons* also, which is accordingly done. Those for the morning are intended to suit the several seasons, without any material repetition of the epistles and gospels for the same seasons; and those for the evening are selected in the order of the sacred books. Besides this, the table of first lessons has been reviewed; and some new chapters are intro-

[Eng. Bk. 1775 (1662)]

of *Moses*' law was,) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those Ceremonies which do serve to a decent Order and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the Glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those Persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much, that any of the old do remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their Antiquity, if they will declare themselves to be more studious of Unity and Concord than of Innovations and New-fangleness, which (as much as may be with true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871]

[1] *Sic*, but in the English edition of the Prop. Bk. made in 1789 we read "visitation of prisoners."

[Prop. Bk. 1786]

duced on the supposition of their being more edifying; and some transpositions of lessons have been made, the better to suit the seasons.

And whereas it hath been the practice of the church of England to set apart certain days of thanksgiving to Almighty God for signal mercies vouchsafed to that church and nation, it hath here also been considered as conducive to godliness that there should be two *annual* solemn days of prayer and thanksgiving to Almighty God set apart; viz. the fourth DAY OF JULY, commemorative of the blessings of *civil and religious* liberty in the land wherein we live; and the *first Thursday* of November for the *fruits of the* earth: in order that we may be thereby stirred up to a more particular remembrance of the signal mercies of God towards us; the neglect of which might otherwise be the occasion of licentiousness, civil miseries and punishments.

The case of such unhappy persons as may be imprisoned for debt or crimes claimed the attention of this church; which hath accordingly adopted into her liturgy the form for the visitation of prisons[1] in use in the church of Ireland.

In the creed commonly called the *Apostles creed*, one clause* is omitted, as being of uncertain meaning; and the *articles* of re-

[Eng. Bk. 1775 (1662)]

shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's Consciences without any cause; so the other that remain, are retained for a Discipline and Order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other nations, nor prescribe any thing but to our own people only: For we think it convenient that every country should use such Ceremonies as they shall think best to the setting forth of God's Honour and Glory, and to the reducing of the people to a most perfect and godly living, without error and superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries.

* *The clause meant is,* "Christ's *descent into hell,*" *which as Bishop* Burnet, *Bishop* Pearson, *and other writers inform us, is found in no creed, nor mentioned by any writer, until about the beginning of the 5th century; and in the first creeds that have this clause or article, that of Christ's* burial *not being mentioned in them, it follows that they understood the descent into* hell *only of his burial or descent into the grave, as the word is otherwise translated in the Bible. The Nicene creed hath only the burial, and the Athanasian only the descent into hell.*

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871]

In which it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or farther[1] than local circumstances require.

And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true Member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with his blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour.

[1] Changed in the Sd. of 1822 to "further," as in the edition of 1790 (1791).

[Prop. Bk. 1786]

ligion have been reduced in number; yet it is humbly conceived that the doctrines of the Church of England are preserved entire, as being judged perfectly agreeable to the gospel.

It is far from the intention of this Church to depart from the Church of England any farther than local circumstances require, or to deviate in any thing essential to the true meaning of the thirty-nine articles; although the number of them be abridged by some variations in the mode of expression, and the omission of such articles as were more evidently adapted to the times when they were first framed and to the political constitution of England.

And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined, by every true member of our church and every sincere christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what *christianity* is, and what the truths of the gospel are; and earnestly beseeching Almighty God to accompany with his blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting, and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour.

[Eng. Bk. 1775 (1662)]

[Sd. 1892]

CONCERNING THE SERVICE OF THE CHURCH.

THE Order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, are distinct Services, and may be used either separately or together; *Provided*, that no one of these Services be habitually disused.

The Litany may be used either in place of the Prayers that follow the *Prayer for the President of the United States* in the Order for Morning Prayer, or in place of the Prayers that follow the *Collect for Aid against Perils* in the Order for Evening Prayer.

On any day when Morning and Evening Prayer shall have been said or are to be said in Church, the Minister may, at any other Service for which no form is provided, use such devotions as he shall at his discretion select from this Book, subject to the direction of the Ordinary.

For Days of Fasting and Thanksgiving, appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such Form or Forms as he shall think fit, in which case none other shall be used.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every month, as it is there appointed, both for Morning and for Evening Prayer. And when a month hath one-and-thirty days, it is ordered that the same Psalms shall be read on the last day of the said month which are appointed for the day before.

[Ed. 1790, Sds. 1793–1871]

¶ *The ORDER How the Psalter is Appointed to be Read.*

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February*, it shall be read only to the Twenty-eighth or Twenty-ninth Day of the Month.

And whereas, *January*, *March*, *May*, *July*, *August*, *October*, and

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

¶ *The Order how the Psalter is appointed to be read.*

THE Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the twenty-eighth, or twenty-ninth day of the month.

And, whereas, *January*, *March*, *May*, *July*, *August*, *October*, and

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871]

December, have One and Thirty Days a-piece; it is ordered that the same Psalms shall be read the last Day of the said Months which were read the Day before; so that the Psalter may begin again the First Day of the next Month ensuing.

And whereas the CXIX Psalm is divided into XXII Portions, and is over long to be read at one time; it is so ordered, that at one time shall not be read above four or five of the said Portions.

The Minister shall, on the days for which they are appointed, use the Proper Psalms, as set forth in the Table of Proper Psalms. But *Note*, That, on other days, instead of reading from the Psalter as divided for Daily Morning and Evening Prayer, he may read one of the Selections set out by this Church.

The Minister, instead of reading from the Psalter as divided for Daily Morning and Evening Prayer, may read one of the Selections set out by this Church.[1]

And, on Days of Fasting and Thanksgiving, appointed either by the Civil or by the Ecclesiastical Authority, the Minister may appoint such Psalms as he shall think fit in his discretion, unless any shall have been appointed by the Ecclesiastical Authority, in a Service set out for the Occasion; which, in that case, shall be used, and no other.

[1] may take from the Selections set out by the Church [Ed. 1790 (1791)].

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

December have One-and-thirty days apiece; It is ordered, that the same Psalms shall be read the last Day of the said Months, which were read the day before: So that the Psalter may begin again the first day of the next Month ensuing.

And, whereas the 119 Psalm is divided into 22 Portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said Portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the division of the Hebrews, and the translation of the great English Bible, set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth.

[Sd. 1892]

TABLE OF PROPER PSALMS ON CERTAIN DAYS.

	Morning.	Evening.
[1]First Sunday in Advent.	8, 50	96, 97
Christmas-day.	19, 45, 85	89, 110, 132
Circumcision.	40, 90	65, 103
Epiphany.	46, 47, 48	72, 117, 135
Purification.	20, 86, 87	84, 113, 134
Ash-Wednesday.	6, 32, 38	102, 130, 143
Annunciation.	89	131, 132, 138
Good Friday.	22, 40, 54	69, 88
Easter-even.	4, 16, 17	30, 31
Easter-day.	2, 57, 111	113, 114, 118
Ascension-day.	8, 15, 21	24, 47, 108
Whitsunday.	48, 68	104, 145
Trinity-Sun'y.	29, 33	93, 97, 150
Transfiguration.	27, 61, 93	84, 99, 133
St. Michael's.	91, 103	34, 148
All Saints' Day.	1, 15, 146	112, 121, 149

TABLE OF SELECTIONS OF PSALMS.

First.	Psalms.
	1, 15, 91
Second.	4, 31 to v. 7, 91, 134
Third.	19, 24, 103
Fourth.	23, 34, 65
Fifth.	26, 43, 141
Sixth.	32, 130, 121
Seventh.	37
Eighth.	51, 42
Ninth.	72, 96
Tenth.	77
Eleventh.	80, 81
Twelfth.	84, 122, 134
Thirteenth.	85, 93, 97
Fourteenth.	102
Fifteenth.	107
Sixteenth.	118
Seventeenth.	123, 124, 125
Eighteenth.	139, 145
Nineteenth.	147
Twentieth.	148, 149, 150

[Ed. 1790, Sds. 1793–1871]

Proper PSALMS on certain Days.

	Morning.	*Evening.*
Christmas-Day,	[2] 19,45,85	[2] 89,110,132
Ash-Wednesday,	6, 32, 38	102, 130, 143
Good-Friday,	22, 40, 54	64, 88
Easter-Day,	2, 57, 111	113, 114, 118
Ascension-Day,	8, 15, 21	24, 47, 103
Whitsunday,[3]	48, 68	104, 145

The Minister may use one of the Selections, instead of any one of the above Portions.[4]

[1] The names of these days are in small caps in the Standard, they are here placed in lower case type from want of space.

[2] The word "Psalms" stood in each of these places until the Sd. of 1845.

[3] WHIT-SUNDAY [Sd. 1845]; WHITSUN-DAY [Sd. 1871].

[4] The selections here referred to occur immediately before the Psalter.

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

[5] ¶ *Proper Psalms on certain Days.*

	¶ *Mattins.*	¶ *Evensong.*
Christmas-Day.	[6] 19, 45, 85	[6] 89, 110, 132
Ash-Wednesday.	6, 32, 38	102, 130, 143
Good-Friday.	22, 40, 54	69, 88
Easter-Day.	2, 57, 111	113, 114, 118
Ascension-Day.	8, 15, 21	24, 47, 108
Whit-Sunday.	48, 68	104, 145

[5] This table of Proper Psalms occurs in the English Book immediately after the table of Lessons Proper for Holy Days, it is moved to this place for the sake of comparison.

[6] The word "Psalms" stands in each of these places in the Eng. Bk.; it is here omitted from want of space.

[Sd. 1892]

THE ORDER HOW THE REST OF THE HOLY SCRIPTURE IS APPOINTED TO BE READ.

THE Old Testament is appointed for the First Lessons, and the New Testament for the Second Lessons, at Morning and Evening Prayer throughout the Year.

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and at Evening Prayer; except only the Moveable[1] Holy-days, which are not in the Calendar; and the Immoveable[1], where there is a blank left in the column of Lessons; the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

If in any Church, upon a Sunday or Holy-day, both Morning and Evening Prayer be not said, the Minister may read the Lessons appointed either for Morning or for Evening Prayer.

At Evening Prayer on Sunday, the Minister may read the Lesson from the Gospels appointed for that day of the month, in place of the Second Lesson for the Sunday.

Upon any Day for which no Proper Lessons are provided, the Lessons appointed in the Calendar for any Day in the same week may be read in place of the Lessons for the Day.

On Days of Fasting and Thanks-

[Ed. 1790, Sds. 1793–1871]

¶ *The ORDER*

How the Rest of the Holy Scripture is appointed to be read.

THE Old Testament is appointed for the First Lessons at Morning and Evening Prayer; so that the most part thereof will be read every Year once, as in the Calendar is appointed.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer.

And to know what Lessons shall be read every Day, look for the Day of the Month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons, both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar; and the Immoveable, where there is a Blank left in the Column of Lessons; the proper Lessons for all which Days are to be found in the Table of Proper Lessons.

And, on Days of Fasting and

[1] Changed here and elsewhere to "Movable" and "Immovable" by the Committee of 1892.

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

¶ *The Order how the rest of the holy Scripture is appointed to be read.*

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Calendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only certain Proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the Month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the Column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

[Sd. 1892]

giving, especially appointed, and on occasions of Ecclesiastical Conventions and of Charitable Collections, the Minister may appoint such Lessons as he shall think fit in his discretion.

HYMNS AND ANTHEMS.

HYMNS set forth and allowed by the authority of this Church, and Anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after Sermons.

[Ed. 1790, Sds. 1793–1871]

Thanksgiving, the same Rule is to obtain as in reading the Psalms.

And the same discretion of choice is allowed on occasion of Ecclesiastical Conventions, and those of Charitable Collections.

And Note, That whensoever Proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary Course appointed in the Psalter and Calendar, if they be different, shall be omitted for that Time.

[2]Note also, That the Collect, Epistle, and Gospel, appointed for the *Sunday*, shall serve all the Week after, where it is not in this Book otherwise ordered.

[2] This rubric is found in the Sd. of 1892, at the beginning of the Collects, Epistles and Gospels.

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

And note, that whensoever Proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

℣ Note also, that the Collect, Epistle, and Gospel, appointed for the Sunday shall serve all the Week after, where it is not in this Book otherwise ordered.

[Sd. 1892]

TABLES OF LESSONS OF HOLY SCRIPTURE,

TO BE READ AT MORNING AND EVENING PRAYER THROUGHOUT THE YEAR.*

A TABLE OF PROPER LESSONS FOR SUNDAYS.

SUNDAYS.	Morning.		Evening.	
	First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
In Advent.†				
1	Isa. 1 to v. 28	Luke 1 to v. 26	Isa. 2	Rev. 1
2	5 to v. 26	1 v. 26 to 57	24	2
3	25	1 v. 57	28 to v. 23	3
4	30 to v. 22	3 to v. 23	32	22
After Christmas.†				
1	35	2 v. 25	40	Heb. 2
2	41 to v. 22	Mark 1 to v. 16	42 to v. 22	1 Cor. 2
After Epiphany.†				
1	44 v 6	Matt. 2 v. 13	45	Rom. 10
2	51	John 1 v. 29	52 to v. 13	1 Cor. 3
3	54	Matt. 4 v. 12	55	2 Cor. 4
4	56 to v. 9	Luke 4 v. 14 to 33	59	5
5	61	7 v. 19	62	Gal. 2
6	65 v. 8	Mark 6 to v. 30	66	3
Septuagesima.	Jer. 5 v. 10	Matt. 5	Jer. 22 v. 13	Eph. 1
Sexagesima.	35	6	36	2
Quinquagesima.	Lam. 1 to v. 17	7	Lam. 3 to v. 37	3

*These Tables of Lessons found in the Standard of 1892 were adopted by the General Convention of 1883, except that the appointment of August the 6th for the feast of the Transfiguration, by the Conventions of 1883 and 1886, necessitated a slight re-arrangement of the Lessons for the remaining days of this month, and also the insertion of the Proper Lessons of the feast in the Table of Proper Lessons for Holy Days.

† In the Table of 1877 we read "*Sundays of Advent*," "*Sundays after Christmas*," "*Sundays after the Epiphany*."

[1877 (Eng. Bk. 1871)]

¶ PROPER LESSONS

TO BE READ AT MORNING AND EVENING PRAYER, ON THE SUNDAYS, AND OTHER HOLY-DAYS THROUGHOUT THE YEAR.

¶ LESSONS PROPER FOR SUNDAYS.

Mattins.		Evensong.	
1st Lesson.	2d Lesson.	1st Lesson.	2d Lesson.
Isa. 1		Isaiah 2 or Isaiah 4 v. 2	
5		11 to v. 11 or 24	
25		26 or 28 v. 5 to v. 19	
30 to v. 27		32 or 33 v. 2 to v. 23	
35		38 or 40	
42		43 or 44	
51		52 v. 13 & 53 or 54	
55		57 or 61	
62		65 or 66	
Job 27		Job 28 or Job 29	
Prov. 1		Prov. 3 or Prov. 8	
9		11 or 15	
Gen. 1 & 2 to v. 4	Rev. 21 to v. 9	Genesis 2 v. 4 or Job 38	Rev. 21 v. 9 to 22 v. 6
3		Genesis 6 or Genesis 8	
9 to v. 20		12 or 13	

TABLES OF LESSONS OF HOLY SCRIPTURE,
TO BE READ AT MORNING AND EVENING PRAYER THROUGHOUT THE YEAR.

A TABLE OF LESSONS FOR SUNDAYS.

SUNDAYS.*	Morning.		Evening.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1 *S.*† *in Advent.*	Isa. 1	Lu. 1 to v.39	Isa. 2	Rom. 10
2	5	1 v. 39	24	12
3	25	3 to v. 19	28 to v. 23	14
4	30	Matt.3tov.13	32	1 Cor. 1
[*Nativity.*]				
1 *S. after Christ.* [*Circumcision.*]	35	Luke 2 v. 25	40	2
2 *S. after Christ.*	41	Mark 1 to v. 16	42	Heb. 2
[*Epiphany.*]				
1 *S. after Epiph.*	44	Matt. 2 v. 13	45	1 Cor. 3
2	51	John 1 v. 29	52 to v. 13	13
3	54	Matt. 4 v. 12	55	2 Cor. 4
4	57	Lu.4v.14to33	59	5
5	61	Matt. 5	62	Gal. 2
6	65	6	66	3
Sept. Sunday.	Jer. 5	7	Jer. 22	Eph. 1
Sex. Sunday.	35	Luke 7 v. 19	36	2
Quin. Sunday.	Lam. 1	Mark 6 to v. 30	Lam.3tov.37	3
[*Ash-Wed.*]‡				

¶ TABLES OF LESSONS OF HOLY SCRIPTURE,
TO BE READ AT MORNING AND EVENING PRAYER THROUGHOUT THE YEAR.

¶ NOTE, That on the *Sundays* and other *Holy-Days*, the Lessons which are according to the Calendar, shall be omitted.

A TABLE OF LESSONS FOR SUNDAYS AND OTHER HOLY DAYS.
APPOINTED TO BE OBSERVED IN THIS CHURCH.

Morning.		Evening.	
1 Lessons.	2 Lessons.	1 Lessons.	2 Less.
Isa. 1	Luke1tov.39	Isa. 2	Rom. 12
5	1 v. 39	24	13
25	3 to v. 19	26	14
30	Matt.3tov.13	32	1 Cor. 1
9 to v. 8	Luke2tov.15	7 v. 10 to 17	Titus3v.4to9
35	2 v. 25	38	1 Cor. 2
Gen. 17	Rom. 2	Deut. 10 v.17	Col. 2
Isa. 41	2	Isa. 43	2
60	11	49	John 2tov.12
44	Matth. 2 v.13	46	1 Cor. 13
51	John 1 v. 29	53	15
55	Matth. 4 v.12	56	2 Cor. 4
57	Lu.4v.14to33	58	5
59	Matt. 5	64	Gal. 2
65	6	66	3
Jer. 5	7	Jer. 22	Eph. 1
30	Luke 7 v. 19	31	2
35	Mark 6 v.14	36	3
Isa. 58	Lu.5v.27to36	Jonah 3	2 Pet.3tov.15

¶ PROPER LESSONS
TO BE READ AT MORNING AND EVENING PRAYER, ON THE SUNDAYS, AND OTHER HOLY-DAYS THROUGHOUT THE YEAR.

¶ LESSONS PROPER FOR SUNDAYS.

Mattins.		Evensong.	
1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
Isa. 1		Isa. 2	
5		24	
25		26	
30		32	
37		38	
41		43	
44		46	
51		53	
55		56	
57		58	
59		64	
65		66	
Gen. 1		Gen. 2	
3		6	
9 to v. 20		12	

* *Holy-Days* [Prop. Bk.].
† In the Standards of 1845 and 1871 the word *Sunday* or *S.* is in this place and elsewhere in this column omitted.
‡ The Days enclosed within brackets are found in this Table only in the Prop. Bk.; in the American and English Books they occur in the Table of Prop. Lessons for Holy-Days.

[Sd. 1892] [1877 (Eng. Bk. 1871)]

A TABLE OF PROPER LESSONS FOR SUNDAYS.

[*Continued*]

¶ LESSONS PROPER FOR SUNDAYS.

[*Continued*]

SUNDAYS.	Morning.		Evening.		Mattins.		Evensong.	
	First Lesson.	Second Lesson.	First Lesson.	Second Lesson.	1st Lesson.	2d Lesson.	1st Lesson.	2d Lesson.
In Lent.†								
1	Jer. 7 to v. 21	Matt. 10	Jer. 9 to v. 25	Eph. 4	Gen. 19 v. 12 to v. 30		Genesis 22 to v. 20 or Genesis 23	
2	Ezek. 14	Luke 10 to v. 25	Dan. 3	5 v. 15 & 6 to v. 10	27 to v. 41		28 or 32	
3	18 v. 20	Mark 9 to v. 30	5	Rom. 14	37		39 or 40	
4	Micah 6	John 5 v. 24	6	Philip. 1	42		43 or 45	
5	Zech. 13	Luke 21	Dan. 7 to v. 19	3 [to v. 20	Exod. 3		Exod. 5 or Exod. 6 to v. 14	
6	9 v. 9	Matt. 26	9	John 11 v. 47 & 12	9	Matt. 26	10 or 11	Luke 19 v. 28 or Luke 20 v. 9 to v. 21
Easter-day.	Exod. 12 to v. 29*	28	Exod. 15 to v. 22*	Acts 2 v. 22	12 to v. 29	Rev. 1 v. 10 to v. 19	12 v. 29 or 14	John 20 v. 11 to v. 19 or Rev. 5
After Easter.†								
1	Isa. 43 to v. 22	Acts 1	Isa. 48 to v. 20	1 Cor. 15 to v. 23	Num. 16 to v. 36	1 Cor. 15 to v. 29	Num. 16 v. 36 or Num. 17 to v. 12	1 John 20 v. 24 to v. 30
2	Hos. 13 to v. 15	3	Hos. 14	Col. 1	20 to v. 14		20 v. 14 to 21 v. 10 or 21 v. 10	
3	Joel 3 v. 9	4 to v. 36	Mic. 3 v. 9 & 4 to v. 8	3	22		23 or 24	
4	Micah 5	5	Nahum 1	1 Thess. 3	Deut. 4 to v. 23		Deut. 4 v. 23 to v. 41 or Deut. 5	
5	Zech. 8	6	Zech. 10	4	6		9 or 10	
After Ascension.†	Joel 2 v. 21	John 17	Zeph. 3	Heb. 4 v. 14 & 5 to v. 11	30		Deut. 34 or Joshua 1	
Whitsunday.	Deut. 5	Heb. 12 v. 14	Isa. 10 v. 33 & 11	Acts 19 to v. 11	16 to v. 18	Rom. 8 to v. 18	Isa. 11 or Ezek. 36 v. 25	Gal. 5 v. 16 or Acts 18 v. 24 to 19 v. 21
Trinity.†	Gen. 1 & 2 to v. 4	Matt. 3	Gen. 2 v. 4	1 John 5	Isa. 6 to v. 11	Rev. 1 to v. 9	Gen. 18 or Gen. 1 & 2 to v. 4	Eph. 4 to v. 17 or Matt. 3
After Trinity.†								
1	3	Acts 8 v. 2	6	1 Tim. 6	Josh. 3 v. 7 to 4 v. 15		Joshua 5 v. 13 to 6 v. 21 or Joshua 24	
2	8 v. 20 & 9 to v. 20	9 to v. 32	15 to v. 19	2 Tim. 2	Judges 4		Judges 5 or Judges 6 v. 11	
3	37	10	42	3 & 4 to v. 9	1 Sam. 2 to v. 27		1 Sam. 3 or 1 Sam. 4 to v. 19	

† In the Table of 1877 we have "*Sundays in Lent*," "*Sundays after Easter*," "*Sunday after Ascension Day*," "*Trinity Sunday*," and "*Sundays after Trinity.*"

* *Vide* note at the end of this Table.

A TABLE OF LESSONS FOR SUNDAYS.
[*Continued*]

SUNDAYS.	Morning.		Evening.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1 *S. in Lent.*	Jer. 7	Matt. 10	Jer. 9	Eph. 4
2	Ezek. 14	Lu.10tov.23†	Ezek. 18	5
3	20 to v. 27	Mark 9 to v. 30	20 v. 27	6
4	Micah 6	Luke 19 v.28	Hab. 3	Phil. 1
5	Hag. 2 tov.10	21	Zech. 13	3
6	Dan. 9	Matt. 26	Mal. 3 & 4	Heb.5 to v.11
[*Good-Friday.*]				
Easter Day.	Ex. 12 tov.37	Rom. 6	Exod. 12v.37	Acts 2 v. 22
[*Monday.*]				
[*Tuesday.*]				
1 *S. after Easter.*	Isa. 43	Acts 1	Isa. 48	1 Cor. 15
2	Hos. 13	3	Hosea 14	Col. 1
3	Joel 3 v. 9	5	Micah 4	3
4	Micah 5	6	Nahum 1	1 Thess. 3
5	Zech. 8	8 v. 5	Zech. 10	4
[*Ascen. Day.*]				
S. after Ascension.	Joel 2	John 17	Zeph. 3	2 Thess. 3 to v. 17
Whitsunday.	Deu.16tov.18	Acts 4 tov.36	Isa. 11	Acts19tov.21
[*Monday.*]				
[*Tuesday.*]*				
Trinity Sunday.	Gen. 1	Matt. 3	Gen. 2	1 John 5
1 *S. after Trinity.*	3	Acts 9 tov.32	6	1 Tim. 6
2	9 to v. 20	10	15 to v. 19	2 Tim. 2
3	37	11	42	3 & 4 to v. 9

A TABLE OF LESSONS FOR SUNDAYS AND OTHER HOLY-DAYS.
APPOINTED TO BE OBSERVED IN THIS CHURCH.
[*Continued*]

	Morning.		Evening.	
	1 Lessons.	2 Lessons.	1 Lessons.	2 Less.
	Ezek. 2	Matt. 10	Ezek. 13	Eph. 4
	14	Lu. 10 to v.23	18	5
	20	Mark9tov.14	24	6
	Micah 6	Luke 19 v. 28	Hab. 2	Phil. 2
	Dan. 2	21	Dan. 7	3
	9	Matt. 26	Mal. 3 & 4	Heb.5 to v.11
	Gen. 22 to v. 20	John 18	Isa. 53	1 Peter 2
	Ex.12 to v.37	Rom. 6	Exod. 12v.37	Acts 2 v. 22
	Dan. 12	Matt. 28	Job 19	3
	Isa.26 to v.20	Lu.24 to v.13	Isa. 52	1 Cor. 15
	Prov. 1	Acts 1	Prov. 2	Col. 1
	3	3	8	2
	11	4 to v. 34	12	3
	13	5 v. 17	14	1 Thess. 4
	15	6	17	5
	2 Ki.2 to v.15	Luke 24 v.44	2 Kings2v.15	Eph. 4 tov.17
	Prov. 17	John 17	Prov. 19	2 Th.3 tov.17
	Deu.16tov.18	Acts 10 v. 34	Isa. 11	Acts19tov.21
	Gen. 11 to v. 10	1 Cor. 12	Num.11 v. 16 to 30	1 Cor. 14 to v. 26
	1 Sam. 19 to v. 18	1Thess.5v.12 to 24	Deut. 30	1 John 4 tov. 14
	Gen. 1	Matt. 3	Gen. 2	5
	3	Acts 9 tov.32	6	1 Tim. 6
	9 to v. 20	10	15 to v. 19	2 Tim. 2
	37	11	42	3 & 4 to v. 9

¶ LESSONS PROPER FOR SUNDAYS.
[*Continued*]

	Mattins.		Evensong.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	Gen.19tov.30		Gen. 22	
	27		34	
	39		42	
	43		45	
	Exod. 3		Exod. 5	
	9	Matt. 26	10	Heb.5 tov.11
	12	Rom. 6	14	Acts2tov.22‡
	Num. 16		Num. 22	
	23, 24		25	
	Deut. 4		Deut. 5	
	6		7	
	8		9	
	12		13	
	16 to v. 18	Acts 10 v. 34	Isa. 11	Acts19tov.21
	Gen. 1	Matt. 3	Gen. 18	1 John 5
	Jos. 10		Jos. 23	
	Judges 4		Judges 5	
	1 Sam. 2		1 Sam. 3	

* The Days enclosed within brackets are found in this Table only in the Prop. Bk.; in the American and English Books they occur in the Table of Proper Lessons for Holy-Days.
† So in the Ed. of 1790 and the Sd. of 1793, but in the Sds. of 1822–1871 we have "Luke 10 to v. 25."
‡ A misprint for Acts 2 v. 22, as in the MS. and Sealed Books.

[Sd. 1892]

A TABLE OF PROPER LESSONS FOR SUNDAYS.

[*Continued*]

SUNDAYS.	Morning.		Evening.	
	First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
After Trinity. 4	Gen. 43	Acts 11	Gen. 45	Titus 2 & 3tov.10
5	49	14	50	Heb. 10
6	Exod. 3	15 to v. 31	Ex.5v.5&6tov 9	11
7	9 v. 13	17	10 v. 21 & 11	12
8	14	20 v. 7	17	13
9	Num. 16 to v. 41	24	Num. 22	James 1
10	23 & 24 to v. 2	Acts 26	24	2
11	Deut. 4 to v. 25	Matt. 18	Deut.4 v.25 to 41	3
12	6	19 v.27&20tov.17	7	4
13	9 v. 9	23	32 to v. 44	5
14	33	25	34	1 Peter 1
15	Joshua 23	Mark 4	Joshua 24	2
16	Judges 4	13	Judges 5	3
17	1 Sam. 12	Luke 13	1 Sam. 17	4
18	1 Chr. 17	15	2 Sam. 12 to v.24	5
19	1 Kings 3 to v.16	19 to v. 28	2 Chr. 6	2 Peter 1
20	17	John 3 to v. 23	1 Kings 18	2
21	19	7	2 Kings 5	3
22	2 Kings 19	8 to v. 48	2 Chr. 36	1 John 1
23	Prov. 1	9	Prov. 2	2
24	3	10 to v. 31	8	3
25	9	11 to v. 47	11	4
26	15	15	16	2 John
Next before Adv.†	Mal. 3 & 4	16	Eccles. 11 & 12	Jude

* NOTE, That the Old Testament Lessons appointed for Easter-day may be interchanged, the one for the other, at the discretion of the Minister.

[1877 (Eng. Bk. 1871)]

¶ LESSONS PROPER FOR SUNDAYS.

[*Continued*]

	Mattins.		Evensong.	
	1st Lesson.	2d Lesson.	1st Lesson.	2d Lesson.
After Trinity. 4	1 Sam. 12		1 Sam. 13 or Ruth 1	
5	15 to v. 24		1 Sam. 16 or 1 Sam. 17	
6	2 Sam. 1		2 Sam. 12 to v. 24 or 2 Sam. 18	
7	1 Chron. 21		1 Chr. 22 or 1 Chr. 28 to v. 21	
8	29 v. 9 to v. 29		2 Chr. 1 or 1 Kings 3	
9	1 Kings 10 tov 25		1 Kings 11 to v. 15 or 11 v. 26	
10	12		13 or 17	
11	18		19 or 21	
12	22 to v. 41		2 Kin. 2 tov.16 or 2 Kin.4v.8tov.38	
13	2 Kings 5		6 to v. 24 or 7	
14	9		10 to v. 32 or 13	
15	18		19 or 23 to v. 31	
16	2 Chron. 36		Nehem. 1 & 2 to v. 9 or Nehem. 8	
17	Jer. 5		Jer. 22 or Jer. 35	
18	36		Ezek. 2 or Ezek. 13 to v. 17	
19	Ezek. 14		18 or 24 v. 15	
20	34		Ezek. 37 or Dan. 1	
21	Dan. 3		Dan. 4 or 5	
22	6		7 v. 9 or 12	
23	Hos. 14		Joel 2 v. 21 or Joel 3 v. 9	
24	Amos 3		Amos 5 or Amos 9	
25	Mic. 4 & 5 to v. 8		Micah 6 or Micah 7	
26	Habak. 2		Habak. 3 or Zephan. 3	
Next before Adv.†	Eccles. 11 & 12		Hag. 2 to v. 10 or Mal. 3 & 4	

NOTE, That the Lessons appointed in the above Table for the Twenty-seventh Sunday after Trinity shall always be read on the Sunday next before Advent.

†In the Table of 1877 we have in this place "Twenty-seven." In the Lectionary as adopted in 1883 there stood in this place the figures "27" and at the foot of the Table the rubric, "NOTE ALSO, That the Lessons," etc., as in the Table of 1877. The present reading and the omission of this rubric were ordered by the Convention of 1889.

[Ed. 1790, Sds. 1793–1871] [Prop. Bk. 1786] [Eng. Bk. 1775 (1662)]

A TABLE OF LESSONS FOR SUNDAYS.
[*Continued*]

SUNDAYS.	Morning.		Evening.	
	1 *Lesson.	2 *Lesson.	1 *Lesson.	2 *Lesson.
4 *S. after Trinity.*	Gen. 43	Acts 14	Gen. 45	Titus 2 & 3 to v. 10
5	49	15	50	Heb. 10
6	Exod. 3	17	Exod. 5	11
7	9	20	10	12
8	14	24	15	13
9	Num. 16	26	Num. 22	James 1
10	23	28	24	2
11	Deut. 4 to v. 41	Matt. 18	Deut. 5	3
12	6	20	7	4
13	8	23	9	5
14	33	25	34	1 Peter 1
15	Joshua 23	Mark 4	Joshua 24	2
16	Judges 4	13	Judges 5	3
17	1 Sam. 12	Luke 13	1 Sam. 17	4
18	2 Sam. 12	15	2 Sam. 19	5
19	1 Kings 8 to v. 22	20	1 Kings 8 v. 22 to 62	2 Peter 1
20	17	John 3	18	2
21	2 Kings 5	7	2 Kings 19	3
22	Dan. 6	8	Dan. 7	1 John 1
23	Prov. 1	9	Prov. 2	2
24	3	10	8	3
25	11	11	12	4
26	13	15	14	Jude
27†	15	16	16	2 John

A TABLE OF LESSONS FOR SUNDAYS AND OTHER HOLY-DAYS, APPOINTED TO BE OBSERVED IN THIS CHURCH.
[*Continued*]

Morning.		Evening.	
1 Lessons.	2 Lessons.	1 Lessons.	2 Less.
Gen. 43	Acts 14	Gen. 45	Tit. 2 & 3 to v. 9
49	15	50	Heb. 10
Exod. 3	17	Exod. 5	11
9	20	10	12
12	24	14	13
Num. 16	26	Num. 20	James 1
23	28	24	2
Deut. 4 to v. 41	Matt. 18	Deut. 5	3
6	19	7	4
8	23	9	5
33	25	34	1 Peter 1
Joshua 23	Luke 12	Jos 24	2
1 Sam. 12	13	1 Sam. 16 to v. 14	3
1 Chr. 11 to v. 20	14	1 Chron. 17	4
2 Chron. 6	15 v. 11	2 Chron. 7	5
1 Kings 12	20	1 Kings 13	2 Peter 1
18	John 3	19	2
2 Kings 5	7	2 Kings 19	3
22	8 to v. 46	23 to v. 26	1 John 2
23 v. 36 & c. 24	9	25	3
Dan. 3	10	Dan. 6	4
Ezra 1	11	Ezra 3	5
6	15	7 v. 6	Jude

¶ LESSONS PROPER FOR SUNDAYS.
[*Continued*]

Mattins.		Evensong.	
1 Lesson.	2 Lesson.	1 Lesson.	1 Lesson.
1 Sam. 12		1 Sam. 13	
15		17	
2 Sam. 12		2 Sam. 19	
21		24	
1 Kings 13		1 Kings 17	
18		19	
21		22	
2 Kings 5		2 Kings 9	
10		18	
19		23	
Jer. 5		Jer. 22	
35		36	
Ezek. 2		Ezek. 13	
14		18	
20		24	
Dan. 3		Dan. 6	
Joel 2		Micah 6	
Hab. 2		Prov. 1	
Prov. 2		3	
11		12	
13		14	
15		16	
17		19	

* Throughout this Table we have "First" and "Second;" but the Arabic character has been substituted from want of space.
† In the Prop. Bk., as in the Eng. Bk., this Table ends with the 26 *S. aft. Trinity.*

[Sd. 1892] [1877 (Eng. Bk. 1871)] [Ed. 1790, Sds. 1793–1871]

A TABLE OF PROPER LESSONS FOR HOLY-DAYS.

HOLY-DAYS.	Morning.		Evening.	
	1 Lesson ⅋	2 Lesson ⅋	1 Lesson.	2 Lesson.
St. Andrew	Num. 10 v. 29	John 1 v. 29 to 43	Isa. 55	John 12 v. 20 to 42
St. Thomas	2 Kings 6 v 8 to 24	Mark 16 v. 9	2 Kings 7	14 to v. 15
*Nativity**	Isa. 9 to v. 8	Luke 2 to v. 15	Isa. 7 v. 10 to 17	Titus 2 v. 11 & 3 to v. 9
St. Stephen	Gen 4 to v. 17	Acts 6 & 7 to v. 17	2 Chr. 24 v. 15 to 26	Acts 7 v. 17 to 55
*St. John**	Exod. 33 v. 7	John 13 v. 21 to 36	Isa. 6	2 John
Holy Innocents *†	Jer. 31 to v. 18	Matt. 18 to v. 15	49 v. 13	Mark 10 v. 13 to 28
Circumcision	Gen. 17 to v. 15	Rom. 2 v. 17	Deut. 10 v. 12	Col. 2
Epiphany	Isa. 60	11	Isa. 49 to v. 14	Luke 3 v. 15 to 23
Conversion of St. Paul	Wisd. 5.	Acts 22 to v. 22	Jer. 1 to v. 11	Acts 26
Purification of the Virgin [Mary.‡	1 Sam. 3	Gal. 3 v. 15 & 4 to v. 8	Hag. 2 to v. 10	1 John 3 to v. 9
St. Matthias	2 v. 27	John 6 v. 47	Isa. 22 v. 15	2 v. 15

¶ LESSONS PROPER FOR HOLY-DAYS.‖

Mattins.		Evensong.	
1st Lesson.	2d Lesson.	1st Lesson.	2d Lesson.
Isa. 54	John 1 v. 35 to v. 43	Isa. 65 to v. 17	John 12 v. 20 to v. 42
Job 42 to v. 7	20 v. 19 to v. 24	35	14 to v. 8
Isa. 9 to v. 8	Luke 2 to v. 15	7 v. 10 to v. 17	Titus 3 v. 4 to v. 9
Gen. 4 to v. 11	Acts 6	2 Chr. 24 v. 15 to v. 23	Acts 8 to v. 9
Exod. 33 v. 9	John 13 v. 23 to v. 36	Isa. 6	Rev. 1
Jer. 31 to v. 18	———	Baruch 4 v. 21 to v. 31	———
Gen. 17 v. 9	Rom. 2 v. 17	Deut. 10 v. 12	Col. 2 v. 8 to v. 18
Isa. 60	Luke 3 v. 15 to v. 23	Isa. 49 v. 13 to v. 24	John 2 to v. 12
Isa. 49 to v. 13	Gal. 1 v. 11	Jer. 1 to v. 11	Acts 26 to v. 21
Exod. 13 to v. 17	———	Hag. 2 to v. 10	———
1 Sam. 2 v. 27 to v. 36	———	Isa. 22 v. 15	———

A TABLE OF LESSONS FOR HOLY-DAYS.‖

Morning.		Evening.	
1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
Prov. 20	———	Prov. 21	———
23	———	24	———
Isa. 9 to v. 8	Luke 2 to v. 15	Isa. 7 v. 10 to 17	Titus 3 v. 4 to 9
Prov. 28	Acts 6 v. 8 & ch. 7 to v. 30	Eccles. 4	Acts 7 v. 30 to 55
Eccles. 5	Rev. 1	6	Rev. 22
Jer. 31 to v. 18	———	Wisd. 1	———
Gen. 17 to v. 15	Rom. 2	Deut. 10 v. 12	Col. 2
Isa. 60	11	Isa. 49	John 2 to v. 12
Wisd. 5	Acts 22 to v. 22	Wisd. 6	Acts 26 to v. 24
9	———	12	———
19	———	Ecclus. 1	———

* The Table of 1877 has "*Nativity of Christ*," "*St. John Evangelist*," and "*Innocents' Day.*"

† In the Lectionary as set forth in 1883 we read *Innocents*, the traditional reading of the American Books, but this was changed in the Book Annexed of 1883 to *Holy Innocents*, which latter reading passed into the Lectionary as printed in the Notification of the same year, and has been followed by the Committee of 1892.

‡ *Purification Virgin Mary* [Ed. 1790, Sds. 1793–1822]; *Purification of Virgin Mary* [Sds. 1832–1871]. In the Lectionary of 1883 we have *Purification of the Virgin Mary*

⅋ The Sd. of 1892 has FIRST LESSON and SECOND LESSON, the Arabic character and lower case are here used from want of space.

‖ The typographical arrangement of these two Tables has been slightly changed in order to parallel them with the other Table.

[Prop. Bk. 1786]

A TABLE OF LESSONS FOR OTHER HOLY-DAYS.

WHICH MAY BE OBSERVED IN THIS CHURCH.

NOTE, These Lessons shall always be for the *Days* on which the said *Holy-Days* fall.

HOLY-DAYS.	Morning.		Evening.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
St. Andrew	Prov. 20		Prov. 21	
St. Thomas the Apostle.	23		24	
*				
St. Stephen	28	Acts 6 v. 8 & c. 7 to v. 30	Ecclesias. 4	Acts 7 v. 30 to v. 55
St. John	Ecclesias. 5	Rev. 1	6	Rev. 22
Innocents Day	Jer. 31 to v. 18		Wisd. 1	
*				
*				
Conversion of St. Paul.	Wisd. 5	Acts 22 to v. 22	6	Acts 26
Purification Vir. Mary.	9		12	
St. Matthias	19		Ecclesias. 1	

* *Vide* "Table of Lessons for Sundays and other Holy-Days" of the Prop. Bk.

[Eng. Bk. 1775 (1662)]

¶ LESSONS PROPER FOR HOLY-DAYS.

HOLY-DAYS.	Mattins.		Evensong.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
St. Andrew	Prov. 20		Prov. 21	
St. Thomas Apostle	23		24	
Nativity of Christ	Isa. 9 to v. 8	Luke 2 to v. 15	Isa. 7 v. 10 to 17	Titus 3 v. 4 to 9
St. Stephen	Prov. 28	Acts 6 v. 8 & c. 7 to v. 30	Eccles. 4	Acts 7 v. 30 to 55
St. John	Eccles. 5.	Rev. 1	6	Rev. 22
Innocents Day	Jer. 31 to v. 18		Wisd. 1	
Circumcision	Gen. 17	Rom. 2	Deut. 10 v. 12	Col. 2
Epiphany	Isa. 60	Luke 3 to v. 23	Isa. 49	John 2 to v. 12
Conversion of St. Paul.	Wisd. 5	Acts 22 to v. 22	Wisd. 6	Acts 26
Purification of Virgin [Mary.	9		12	
St. Matthias	19		Ecclus. 1	

[Sd. 1892] [1877 (Eng. Bk. 1871)] [Ed. 1790, Sds. 1793–1871]

A TABLE OF PROPER LESSONS FOR HOLY-DAYS. [*Continued*]

HOLY-DAYS.	Morning.		Evening.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
Annunciation of the Vir-[gin Mary.†*	Gen. 3 to v. 16	Luke 1 v. 39 to 57	1 Sam. 2 to v. 11	John 1 to v. 19
Ash-Wednesday	Isa. 58	15	Jonah 3	Heb. 12 to v. 18
Monday before Easter	Gen. 3 v. 20 & 4 to v. 17	John 14	Num. 20 to v. 14	1 Cor. 10 to v. 12
Tuesday before Easter	Num. 21 to v. 10	15	Lev. 16 v. 6 to 25	Heb. 9 to v. 16
Wednesday before Easter.	Zech. 11	13	Gen. 37 v. 3 to 29	1 Pet. 1 to v. 22
Thursday before Easter	Exod. 16 v. 4 to 16	6 v. 27	14 v. 14	Heb. 7
Good Friday	Gen. 22 to v. 19	18	Isa. 52 v. 13 & 53	1 Pet. 2
Easter-even	Isa. 38 v. 9 to 21	Luke 23 v. 50	Exod. 13	Heb. 4
Monday in Easter-week	Exod. 15 v. 22	24 to v. 13	Job 19	Mark 16
Tuesday in Easter-week	Isa. 26 to v. 20	John 21 to v. 15	2 Kings 13 v. 14 to 22	John 21 v. 15
St. Mark	62	Mark 1 to v. 21	Ezek. 1 to v 15	Acts 12 v. 24 & 13 to v. 14
St. Philip & St. James	61	John 6 v. 22 to 59	Zech. 4	15 to v. 32
Ascension-day‡	2 Kings 2 to v. 23	Luke 24 v. 44	Dan. 7 v. 9 to 15	Ephes. 4 to v. 17
Monday in Whitsun-week.	Gen. 11 to v. 10	1 Cor. 14 v. 20	Num. 11 v. 16 to 31	1 Cor. 12

¶ LESSONS PROPER FOR HOLY-DAYS. [*Continued*]

	Mattins.		Evensong.	
	1st Lesson.	2d Lesson.	1st Lesson.	2d Lesson.
Annunciation of the Vir-[gin Mary.†*	Gen. 3 to v. 16		Isa. 52 v. 7 to v. 13	
Ash-Wednesday	Isa. 58 to v. 13	Mark 2 v. 13 to v. 23	Jonah 3	Heb. 12 v. 3 to v. 18
Monday before Easter	Lam. 1 to v. 15	John 14 to v. 15	Lam. 2 v. 13	John 14 v. 15
Tuesday before Easter	3 to v. 34	15 to v. 14	3 v. 34	15 v. 14
Wednesday before Easter.	4 to v. 21	16 to v. 16	Dan. 9 v. 20	16 v. 16
Thursday before Easter	Hos. 13 to v. 15	17	Hos. 14	13 to v. 36
Good Friday	Gen. 22 to v. 20	18	Isa. 52 v. 13 & 53	1 Pet. 2
Easter-even	Zech. 9	Luke 23 v. 50	Hos. 5 v. 8 to 6 v. 4	Rom. 6 to v. 14
Monday in Easter-week	Exod. 15 to v. 22	24 to v. 13	Cant. 2 v. 10	Matt. 28 to v. 10
Tuesday in Easter-week	2 Kings 13 v. 14 to v. 22	John 21 to v. 15	Ezek. 37 to v. 15	John 21 v. 15
St. Mark	Isa. 62 v. 6		1 to v. 15	
St. Philip & St. James	61	1 v. 43	Zech. 4	
Ascension-day‡	Dan. 7 v. 9 to v. 15	Luke 24 v. 44	2 Kings 2 to v. 16	Heb. 4
Monday in Whitsun-week.	Gen. 11 to v. 10	1 Cor. 12 to v. 14	Num. 11 v. 16 to v. 31	1 Cor. 12 v. 27 & 13

A TABLE OF LESSONS FOR HOLY-DAYS. [*Continued*]

	Morning.		Evening.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
Annunciation of the Vir-[gin Mary.†*	Ecclus. 2		Ecclus. 3	
Ash-Wednesday	Isa. 59	Luke 6 v. 20	Jonah 3	2 Pet. 3
Monday before Easter	Dan. 10	John 14	Hos. 11	
Tuesday before Easter	11 to v. 30	15	12	
Wednesday before Easter.	11 v. 30	11 v. 45	13	
Thursday before Easter	12	13	Jer. 31	
Good Friday	Gen. 22 to v. 20	18	Isa. 52 v. 13 & ch. 53	Philip. 2
Easter-even	Zech. 9	Luke 23 v. 50	Exod. 13	Heb. 4
Monday in Easter-week	Exod. 16	Matt. 28	Job 19	Acts 3
Tuesday in Easter-week	Isa. 26 to v. 20	Luke 24 to v. 13	Isa. 12	2 Cor. 5
St. Mark	Ecclus. 4		Ecclus. 5	
St. Philip & St. James	7	John 1 v. 43	9	
Ascension-day‡	2 Kings 2	Luke 24 v. 44	Deut. 10	Eph. 4 to v. 17
Monday in Whitsun-week.	Gen. 11 to v. 10	1 Cor. 12	Num. 11	1 Cor. 14 to v. 26

* The Table of 1877 changes *Annunciation of our Lady* to *Annunciation of the Virgin Mary*, although elsewhere in this list of Holy-Days it retains the reading of the English Prayer Book.

† *Annunciation Virgin Mary* [Ed. 1790, Sds. 1793–1822]; *Annunciation of Virgin Mary* [Sds. 1832–1871]. In the Lectionary of 1883 we have *Annunciation of the Virgin Mary.*

‡ *Ascension*, in all American Books until the Lectionary of 1883.

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

A TABLE OF LESSONS FOR OTHER HOLY-DAYS.

WHICH MAY BE OBSERVED IN THIS CHURCH.

NOTE, These Lessons shall always be for the *Days* on which the said *Holy-Days* fall.

[*Continued*]

HOLY-DAYS.	Morning.		Evening.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
Anun. of V. Mary—	Ecclesias. 2		Ecclesias. 3	
*				
*				
Easter Even	Zech. 9	Luke 23 to v. 50	Ex. 13	Heb. 4
*				
*				
St. Mark	Ecclesias. 4		Ecclesias. 5	
St. Philip & St. James.	7	John 1 to v. 43	9	
*				
*				

¶ LESSONS PROPER FOR HOLY-DAYS.

[*Continued*]

HOLY-DAYS.	Mattins.		Evensong.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
Annunciation of [our Lady.	Ecclus. 2		Ecclus. 3	
Wednesday before [Easter.	Hos. 13	John 11 v. 45	Hos. 14	
Thursday before [Easter.	Dan. 9	13	Jerem. 31	
Good Friday	Gen. 22 to v. 20	18	Isa. 53	1 Peter 2
Easter-Even	Zech. 9	Luke 23 to v. 50†	Exod. 13	Heb. 4
Monday in Easter-[Week.	Exod. 16	Matt. 28	17	Acts 3
Tuesday in Easter-[Week.	20	Luke 24 to v. 13	32	1 Cor. 15
St. Mark	Ecclus. 4		Ecclus. 5	
St. Philip & St. James.	7	John 1 v. 43	9	
Ascension-Day	Deut. 10	Luke 24 v. 44	2 Kings 2	Ephes. 4 to v. 17
Monday in Whitsun-[Week.	Gen. 11 to v. 10	1 Cor. 12	Num. 11 v. 16 to v. 30	1 Cor. 14 to v. 26

* *Vide* "Table of Lessons for Sundays and other Holy-Days" of the Prop. Bk.

† *Sic*, but a misprint for Luke 23 v. 50 as in the MS. and Sealed Books; it will be noticed that the Prop. Bk. reproduces the error.

[Sd. 1892] [1877 (Eng. Bk. 1871)] [Ed. 1790, Sds. 1793–1871]

A TABLE OF PROPER LESSONS FOR HOLY-DAYS. [*Continued*]

HOLY-DAYS.	Morning.		Evening.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
Tuesday in Whitsun-week.	Ezek. 36 v.25	Acts 2v.12 to 22	1 Sam.19v.18	Gal. 5.
St. Barnabas	Mal. 2 tov.11	4 v. 23	Isa. 40 tov.12	Acts 13 v. 43 & 14 to v. 19
St. John Baptist	3 to v. 13	Matt. 3	Mal. 3 v. 13 & 4	Matt. 14 tov. 13
St. Peter	Ezek. 34	John 21	Zech. 3	Acts 4 v. 8 to 23
St. James	2 Kings 1 to v. 17	Luke 9 v. 46	Jer. 26tov.16	Mark 1 v. 14 to 40
Transfiguration	Exod.34v.29	2 Cor. 3	Mal. 4 v. 2	Matt. 17 to v. 14
St. Bartholomew	Gen. 28 v. 10	John 1 v. 43	Deut. 18 v.15	1 Pet. 1 v. 22 & 2 to v. 13
St. Matthew	1 Kings 19	Luke 5 v. 27	1 Chr.29 tov. 20	Mark 2 v. 13
St. Michael	Gen. 32	Acts 12 to v. 24	Dan. 10 v. 4	Rev. 14 v.6 & 15
St. Luke	Ecclus. 38 to v. 15	Luke1tov.24	Isa. 38	Acts 1 tov.15
St. Simon & St. Jude	Isa. 28 v. 9 to 19	John 14 v. 15	Jer. 3 v. 12	Jude
All Saints	Wisd.*3 to v. 10	Heb. 11 v. 32 & 12 to v. 7	Wisd. 5 to v. 17	Rev. 19 to v. 17

¶ LESSONS PROPER FOR HOLY-DAYS. [*Continued*]

	Mattins.		Evensong.	
	1st Lesson.	2d Lesson.	1st Lesson.	2d Lesson.
Tuesday in Whitsun-week.	Joel 2 v. 21	1 Thess. 5 v. 12 to v. 24	Micah4tov.8	1 John 4 tov. 14
St. Barnabas	Deut. 33 tov. 12	Acts 4 v. 31	Nahum 1	Acts 14 v. 8
St. John Baptist	Mal. 3 to v. 7	Matt. 3	Mal. 4	Matt. 14 tov. 13
St. Peter	Ezek. 3 v.4to v. 15	John 21 v. 15 to v. 23	Zech. 3	Acts 4 v.8 to v. 23
St. James	2 Kings 1 to v. 16	Luke 9 v. 51 to v. 57	Jer. 26 v. 8 to v. 16	———
Transfiguration	———	———	———	———
St. Bartholomew	Gen. 28 v. 10 to v. 18	———	Deut. 18 v.15	———
St. Matthew	1 Kings 19 v. 15	———	1 Chr. 29tov. 20	———
St. Michael	Gen. 32	Acts 12 v.5to v. 18	Dan. 10 v. 4	Rev. 14 v. 14
St. Luke	Isa. 55	———	Ecclus. 38 to v. 15	———
St. Simon & St. Jude	28 v. 9 to v.17	———	Jer. 3 v. 12 to v. 19	———
All Saints	Wisd. 3 to v. 10	Heb. 11 v. 33 & 12 to v. 7	Wisd. 5 to v. 17	19 to v. 17

A TABLE OF LESSONS FOR HOLY-DAYS. [*Continued*]

	Morning.		Evening.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
Tuesday in Whitsun-week.	1 Sam.19v.18	1 Thess. 5	Deut. 30	Gal. 5
St. Barnabas	Ecclus. 10	Acts 14	Ecclus. 12	Acts 15 to v. 36
St. John Baptist	Mal. 3	Matt. 3	Mal. 4	Matt. 14 tov. 13
St. Peter	Ecclus. 15	Acts 3	Ecclus. 19	Acts 4
St. James	21	———	22	———
Transfiguration	———	———	———	———
St. Bartholomew	24	———	29	———
St. Matthew	35	———	38	———
St. Michael	Gen. 32	Acts 12 to v. 20	Dan. 10 v. 5	Jude v.5to16
St. Luke	Ecclus. 51	———	Job 1	———
St. Simon & St. Jude	Job 24 & 25	———	42	———
All Saints	Wisd. 3 to v. 10	Heb. 11v32& ch. 12 to v. 7	Wisd. 5 to v. 17	Rev. 19 to v. 17

*In American Books issued since 1883 the names of the Deutero-Canonical Books are in this table and in the tables which follow, printed in Italics. This however is contrary to the method of printing heretofore observed by all English and American Books, and although a resolution directing such a distinction was laid before the House of Deputies in 1883, yet it does not appear from the Journal to have been adopted. *Vide* Journal of the Convention of 1883, pp. 227, 228, and Report of the Committee of 1892, Appendix XIV of the Journal of 1892, p. 602.

A TABLE OF LESSONS FOR OTHER HOLY-DAYS.

WHICH MAY BE OBSERVED IN THIS CHURCH.

NOTE, These Lessons shall always be for the *Days* on which the said *Holy-Days* fall.

[*Continued*]

HOLY-DAYS.	Morning.		Evensong.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
St. Barnabas	Ecclesi. 10	Acts 14	Ecclesi. 12	Acts 15 to v. 36
St. John Baptist	Mal. 3	Matt. 3	Mal. 4	Matt. 14 to v. 13
St. Peter	Ecclesi. 15	Acts 3	Ecclesi. 19	Acts 4
St. James	21		22	
St. Bartholomew	24		29	
St. Matthew	35		38	
St. Michael	Gen. 32	12 to v. 20	Dan. 10 v. 5	Jude v. 6 to v. 16
St. Luke	Ecclesi. 51		Job 1	
St. Simon & St. Jude.	Job 24 25		42	
All Saints	Wisd. 3 to v. 10	Heb. 11 v. 32 & c. 12 to v. 7	Wisd. 5 to v. 17	Rev. 19 to v. 17

¶ LESSONS PROPER FOR HOLY-DAYS.

[*Continued*]

HOLY-DAYS.	Mattins.		Evensong.	
	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
Tuesday in Whitsun-[Week.	1 Sam. 19 v. 18	1 Thess. 5 v. 12 to v. 24	Deut. 30	1 John 4 to v. 14
St. Barnabas	Ecclus. 10	Acts 14	Ecclus. 12	Acts 15 to v. 36
St. John Baptist	Mal. 3	Matt. 3	Mal. 4.	Matt. 14 to v. 13
St. Peter	Ecclus. 15	Acts 3	Ecclus. 19	Acts 4
St. James	21		22	
St. Bartholomew	24		29	
St. Matthew	35		38	
St. Michael	Gen. 32	12 to v. 20	Dan. 10 v. 5	Jude v. 6 to v. 16
St. Luke	Ecclus. 51		Job. 1	
St. Simon & St. Jude.	Job 24, 25		42	
All Saints	Wis. 3 to v. 10	Heb. 11 v. 32* & c. 12 to v. 7	Wis. 5 to v. 17	Rev. 19 to v. 17

* *Sic*, but a misprint for v. 33 as in the MS. and Sealed Books; the Prop. Bk. repeats the error.

*A TABLE OF PROPER LESSONS FOR THE FORTY DAYS IN LENT,

AND FOR THE ROGATION AND EMBER-DAYS,

WHICH MAY BE USED IN PLACE OF THOSE APPOINTED IN THE CALENDAR.

DAYS.	MORNING.		EVENING.	
LENT.	FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1. *Ash-Wednesday.*	Isaiah 58	Luke 15	Jonah 3	Heb. 12 to v. 18
2. Thursday.	59 to v. 17	Mark 11 v. 12	Jer. 3 v 12 & 4 to v. 3	Romans 1
3. Friday.	Micah 7	Matt. 12 to v. 22	Zeph. 1	3
4. Saturday.	Amos 3	12 v. 22	Amos 5	4
FIRST SUNDAY IN LENT.				
5. Monday.	Zech 1	13 to v. 24	Zech. 3	1 Timothy 1
6. Tuesday.	Ezekiel 8	13 v. 24 to 41	Ezekiel 9	2
7. Wednesday, *Ember-day.*	2 & 3 to v. 10	13 v. 44	3 v. 10	3
8. Thursday.	20 to v. 27	14 v 22	20 v. 27	4
9. Friday, *Ember-day.*	33 to v. 21	16 to v. 13	34 to v. 17	5
10. Saturday, *Ember-day.*	34 v. 17	17 v. 14	37 to v. 15	Titus 1
SECOND SUNDAY IN LENT.				
11. Monday.	Job 1	19 to v. 16	Genesis 7	Romans 5
12. Tuesday.	2	19 v 16	8	8 to v. 22
13. Wednesday.	3	21 v. 28	13	8 v. 22
14. Thursday.	9	24 to v. 29	18 v. 16	9 to v. 18
15. Friday.	14	24 v 29	19 v. 12 to 30	9 v. 18
16. Saturday.	19	Mark 1 v. 21	21 v. 9 to 22	15 to v. 22
THIRD SUNDAY IN LENT.				
17. Monday.	27	2 to v. 18	Exodus 17	1 Cor. 4
18. Tuesday.	28	5 to v. 21	Lev. 19 to v. 19	5
19. Wednesday.	29	5 v. 21	Num. 13 v. 17	6
20. Thursday.	30	6 v. 45	14 to v. 26	9 to v. 24
21. Friday.	31 v. 4	7 v. 14 to 31	15 v. 17	10 v. 12
22. Saturday.	32	8 v. 22	Joshua 7	14 v. 26
FOURTH SUNDAY IN LENT.				
23. Monday.	38 to v. 19	9 v. 33	1 Samuel 3	2 Cor. 2
24. Tuesday.	38 v. 19	10 to v. 17	4	6
25. Wednesday.	39	10 v. 17 to 35	16	7
26. Thursday.	40	10 v 35	28 to v. 21	12 to v. 16
27. Friday.	41	12 to v 18	2 Sam. 24 to v. 15	Galatians 6
28. Saturday.	42	12 v. 18	24 v. 15	1 Thess. 2
FIFTH SUNDAY IN LENT.				
29. Monday.	Deut. 28 to v. 15	Luke 11 v. 29	1 Kin. 9 to v. 10	2 Thess. 2

* There is nothing corresponding to this Table of Lessons in the other Standard American Books, nor in the Prop. or Eng. Books. As set forth in 1883 it lacked the word "Proper" in the title, which word was inserted by the Conventions of 1889 and 1892. In the Standard of 1892, this Table occupies but one page.

A TABLE OF PROPER LESSONS FOR THE FORTY DAYS IN LENT,

AND FOR THE ROGATION AND EMBER-DAYS.

[*Continued.*]

DAYS.	MORNING.		EVENING.	
	FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
30. Tuesday.	Deut. 28 v. 15 to 47	Luke 12 to v. 22	1 Kin. 10 to v. 14	Heb. 3
31. Wednesday.	28 v. 58	12 v. 22 to 41	2 Kin. 6 to v. 24	5
32. Thursday.	30	12 v. 41	22	6
33. Friday.	Jer. 13 to v. 15	John 5 to v. 24	Ezra 9	8
34. Saturday.	13 v. 15	12 v. 20	Jer 18 to v. 18	10 v. 28
SUNDAY NEXT BEFORE EASTER.				
35. *Monday before Easter.*	Gen. 3 v. 20 & 4 to v. 17	14	Num. 20 to v. 14	1 Cor. 10 to v. 12
36. *Tuesday before Easter.*	Num. 21 to v. 10	15	Lev. 16 v. 6 to 25	Heb. 9 to v. 16
37. *Wednesday before Easter.*	Zechariah 11	13	Gen 37 v. 3 to 29	1 Pet. 1 to v. 22
38 *Thursday before Easter.*	Ex. 16 v. 4 to 16	6 v. 27	14 v 14.	Hebrews 7
39 *Good Friday.*	Gen. 22 to v. 19	18	Isa. 52 v. 13 & 53	1 Peter 2
40. *Easter-even.*	Isa. 38 v. 9 to 21	Luke 23 v. 50	Exodus 13	Hebrews 4
THE ROGATION-DAYS.				
Monday.	Deut. 8	Matt. 6 v. 24	Deut. 28 to v. 15	James 1 to v. 18
Tuesday.	1 Kin. 8 v. 22 to 41	Luke 11 to v 14	Isaiah 64	4
Wednesday.	Jer. 14	John 6 v. 24 to 41	Habakkuk 3	5
THE EMBER-DAYS IN WHITSUN-WEEK.				
Wednesday.	Isa. 6 to v. 9	Luke 6 v. 12 to 24	Jer. 31 v. 27	1 Cor. 1 v. 18
Friday.	61	10 to v. 25	42 to v. 13	2
Saturday.	Ezek. 13 to v. 17	12 to v. 13	Ezek. 14 to v. 12	9 v. 7
THE EMBER-DAYS IN SEPTEMBER.				
Wednesday.	Deut. 18 v. 15	Acts 1 to v. 10	1 Kin 13 to v. 27	2 Cor. 4
Friday.	2 Kin. 2 to v. 23	4 to v. 13	Jer. 6 v. 8 to 20	5
Saturday.	Hos. 4 to v. 10	4 v. 13 to 24	Micah 3 v. 5	Heb. 13 v. 7 to 22
THE EMBER-DAYS IN DECEMBER.				
Wednesday.	Jer. 23 to v. 16	John 1 v. 29	Jer. 23 v. 16	Eph. 4 to v. 17
Friday.	26 to v. 20	5 v. 33	Malachi 2	1 Thess 5
Saturday.	Mal. 3 to v. 13	Luke 12 v. 35 to 49	3 v. 13 & 4	2 Timothy 1

A TABLE OF LESSONS FOR JANUARY.							THE CALENDAR WITH THE TABLE OF LESSONS. JANUARY HATH XXXI DAYS.			
CALENDAR.			Morning Prayer.		Evening Prayer.		Morning Prayer.		Evening Prayer.	
			First Lesson.	Second Lesson.	First Lesson.	Second Lesson.	First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
1	A	*Circumcision.*	Gen. 1 & 2 to v. 4	Matt. 1	Gen. 2 v. 4	Acts 1	Gen. 1* to v. 20	Matt. 1 v. 18	Gen. 1 v. 20 to 2 v. 4	Acts 1
2	b		3	2	4	2 to v. 22	2 v. 4	2	3 to v. 20	2 to v. 22
3	c		5	3	6	2 v. 22	3 v. 20 to 4 v. 16	3	4 v. 16	2 v. 22
4	d		7	4	8	3	5 to v. 28	4 to v. 23	5 v. 28 to 6 v. 9	3
5	e									
6	f	*Epiphany.*	9	5 to v. 27	10 v. 21 & 11 to v. 10	4 to v. 32	6 v. 9	4 v. 23 to 5 v. 13	7	4 to v. 32
7	g		11 v. 27 & 12	5 v. 27	13	4 v. 32 & 5 to v. 17	8	5 v. 13 to v. 33	9 to v. 20	4 v. 32 to 5 v 17
8	A		14	6 to v. 19	15	5 v. 17	11 to v. 10	5 v. 33	12	5 v. 17
9	b		16	6 v. 19 & 7 to v. 7	17 to v. 23	6	13	6 to v. 19	14	6
10	c		18 to v. 17	7 v. 7	18 v. 17	7 to v. 30	15	6 v. 19 to 7 v. 7	16	7 to v. 35
11	d		19 v. 12 to 30	8 to v. 18	20	7 v. 30	17 to v. 23	7 v. 7	18 to v. 17	7 v. 35 to 8 v 5
12	e		21	8 v. 18	22 to v. 20	8 to v. 26	18 v. 17	8 to v. 18	19 v. 12 to v. 30	8 v. 5 to v. 26
13	f		23	9 to v. 18	24 to v. 29	8 v. 26	20	8 v. 18	21 to v. 22	8 v. 26
14	g		24 v. 29 to 52	9 v. 18	24 v. 52	9 to v. 23	21 v. 33 to 22 v. 20	9 to v. 18	23	9 to v. 23
15	A		25 v. 5 to 27	10 to v. 24	25 v. 27 & 26 to v. 7	9 v. 23	24 to v. 29	9 v. 18	24 v. 29 to v. 52	9 v. 23
16	b		26 v. 12	10 v. 24	27 to v. 30	10 to v. 24	24 v. 52	10 to v. 24	25 v. 5 to v. 19	10 to v. 24
17	c		27 v. 30 to 46	11	27 v. 46 & 28	10 v. 24	25 v. 19	10 v. 24	26 to v. 18	10 v. 24
18	d		29 to v. 21	12 to v. 22	31 to v. 25	11	26 v. 18	11	27 to v. 30	11
19	e		31 v. 25	12 v. 22	32 to v. 22	12	27 v. 30	12 to v. 22	28	12
20	f		32 v. 22	13 to v. 24	33	13 to v. 26	29 to v. 21	12 v. 22	31 to v. 25	13 to v. 26
21	g		35 to v. 21	13 v. 24 to 44	37	13 v. 26	31 v. 36	13 to v. 24	32 to v. 22	13 v. 26
22	A		39 v. 20 & 40	13 v. 44	41 to v. 17	14	32 v. 22	13 v. 24 to v. 53	33	14
23	b		41 v. 17 to 38	14 to v. 22	41 v. 38	15 to v. 30	35 to v. 21	13 v. 53 to 14 v. 13	37 to v. 12	15 to v. 30
24	c									
25	d	*Conversion of [St. Paul.*	42 to v. 25	14 v. 22	42 v. 25	15 v. 30 & 16 to v. 16	37 v. 12	14 v. 13	39	15 v. 30 to 16 v. 16
26	e		43 to v. 15	15 to v. 21	43 v. 15	16 v. 16	40	15 to v. 21	41 to v. 17	16 v. 16
27	f		44 to v. 14	15 v. 21	44 v. 14	17 to v. 16	41 v. 17 to v. 53	15 v. 21	41 v. 53 to 42 v. 25	17 to v. 16
28	g		45 to v. 16	16	45 v. 16 & 46 to v. 8	17 v. 16	42 v. 25	16 to v. 24	43 to v. 25	17 v. 16
29	A		46 v. 26 & 47 to v. 13	17	47 v. 13	18 to v. 24	43 v. 25 to 44 v. 14	16 v. 24 to 17 v. 14	44 v. 14	18 to v. 24
30	b		48	18 to v. 21	49	18 v. 24 & 19 to v. 21	45 to v. 25	17 v. 14	45 v. 25 to 46 v. 8	18 v. 24 to 19 v. 21
31	c									

*In the Tables of Lessons of 1877, the numbers of the Chapters are indicated by Roman numerals, but the Arabic character is here used for the sake of gaining space. For the same reason the columns with the day of the month and the Dominical Letter have been omitted from the Tables of 1877, the Prop. Bk. and the Eng. Bk. The column with the names of the Holy-days has also been omitted from 1877 and the Prop. Bk. But in the former case it is the same as in the Ed. of 1790 and the Sds. of 1793 to 1871; for although the Tables of 1877 were those set forth by the Church of England in 1871, yet in the copy ordered to be printed by the General Convention the black-letter days were omitted from the

A TABLE OF LESSONS FOR JANUARY.

CALENDAR.			Morning Prayer.		Evening Prayer.	
			1 Lesson.†	2 Lesson.†	1 Lesson.	2 Lesson.
1	A	*Circumcision.*				
2	b		Gen. 1	Matt. 1	Gen. 2	Rom. 1
3	c		3	2	4	2
4	d		5	3	6	3
5	e		7	4	8	4
6	f	*Epiphany.*				
7	g		9	5 to v. 21	11	5
8	A		12	5 v. 21	13	6
9	b		14	6 to v. 16	15	7
10	c		16	6 v. 16	17	8
11	d		18 to v. 17	7	18 v. 17	9
12	e		19 to v. 30	8 to v. 18	20	10
13	f		21 to v. 22	8 v. 18	21 v. 22	11
14	g		22	9 to v. 18	23	12
15	A		24 to v. 32	9 v. 18	24 v. 32	13
16	b		25 to v. 19	10	25 v. 19	14
17	c		26 to v. 17	11	26 v. 17	15
18	d		27 to v. 30	12 to v. 22	27 v. 30	16
19	e		28	12 v. 22	29 to v. 15	1 Cor. 1
20	f		29 v. 15	13 to v. 31	30 to v. 25	2
21	g		30 v. 25	13 v. 31	31 to v. 25	3
22	A		31 v. 25	14	32 to v. 24	4
23	b		32 v. 24	15 to v. 21	33	5
24	c		34	15 v. 21	35	6
25	d	*Conversion of [St. Paul.*				
26	e		37	16	39	7
27	f		40	17	41 to v. 37	8
28	g		41 v. 37	18 to v. 21	42 to v. 25	9
29	A		42 v. 25	18 v. 21	43 to v. 15	10
30	b		43 v. 15	19	44 to v. 14	11
31	c		44 v. 14	20 to v. 17	45 to v. 16	12

† In the Ed. 1790 (1791) we have throughout these tables of daily Lessons, "1 Less." and "2 Less." as in Prop. Bk.

A TABLE OF LESSONS FOR JANUARY.

		Morning Prayer.		Evening Prayer.	
		1 Less.	2 Less.	1 Less.	2 Less.
	Circumcision				
4 Non.	*[of our Lord.*	Gen. 1	Matt. 1	Gen. 2	Rom. 1
3 Non.		3	2	4	2
Prid. Non.		5	3	6	3
Nonæ.		7	4	8	4
8 Id.	*Epiphany of*				
7 Id.	*[our Lord.*	9	5 to v. 21	11	5
6 Id.	Lucian, P. & M.	12	5 v. 21	13	6
5 Id.		14	6 to v. 16	15	7
4 Id.		16	6 v. 16	17	8
3 Id.		18 to v. 17	7	18 v. 17	9
Prid. Id.		19 to v. 30	8 to v. 18	20	10
Idus	Hilary, Bp. & C.	21 to v. 22	8 v. 18	21 v. 22	11
19 Cal. Feb.		22	9 to v. 18	23	12
18 Cal.		24 to v. 32	9 v. 18	24 v. 32	13
17 Cal.		25 to v. 19	10	25 v. 19	14
16 Cal.		26 to v. 17	11	26 v. 17	15
15 Cal.	Prisca, Rom. V.	27 to v. 30	12 to v. 22	27 v. 30	16
14 Cal.	[& M.	28	12 v. 22	29 to v. 15	1 Cor. 1
13 Cal.	Fabian, Bp. & M.	29 v. 15	13 to v. 31	30 to v. 25	2
12 Cal.	Agnes, V. & M.	30 v. 25	13 v. 31	31 to v. 25	3
11 Cal.	Vincent, Span.	31 v. 25	14	32 to v. 24	4
10 Cal.	[D. & M.	32 v. 24	15 to v. 21	33	5
9 Cal.		34	15 v. 21	35	6
8 Cal.	*Conversion of*				
	[St. Paul.				
7 Cal.		37	16	39	7
6 Cal.		40	17	41 to v. 37	8
5 Cal.		41 v. 37	18 to v. 21	42 to v. 25	9
4 Cal.		42 v. 25	18 v. 21	43 to v. 15	10
3 Cal.	*K. Charles*, Mart.	43 v. 15	19	44 to v. 14	11
Prid. Cal.		44 v. 14	20 to v. 17	45 to v. 16	12

THE CALENDAR WITH THE TABLE OF LESSONS.

JANUARY HATH XXXI DAYS.

		Morning Prayer.		Evening Prayer.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
Calendæ.	*Circumcision*				
4 Non.	*[of our Lord.*	Gen. 1	Matt. 1	Gen. 2	Rom. 1
3 Non.		3	2	4	2
Prid. Non.		5	3	6	3
Nonæ.		7	4	8	4
8 Id.	*Epiphany of*				
7 Id.	*[our Lord.*	9	5	12	5
6 Id.	Lucian, P. & M.	13	6	14	6
5 Id.		15	7	16	7
4 Id.		17	8	18	8
3 Id.		19	9	20	9
Prid. Id.		21	10	22	10
Idus	Hilary, Bp. & C.	23	11	24	11
19 Cal. Feb.		25	12	26	12
18 Cal.		27	13	28	13
17 Cal.		29	14	30	14
16 Cal.		31	15	32	15
15 Cal.	Prisca, Rom. V.	33	16	34	16
14 Cal.	[& M.	35	17	37	1 Cor. 1
13 Cal.	Fabian, Bp. & M.	38	18	39	2
12 Cal.	Agnes, V. & M.	40	19	41	3
11 Cal.	Vincent, Span.	42	20	43	4
10 Cal.	[D. & M.	44	21	45	5
9 Cal.		46	22	47	6
8 Cal.	*Conversion of*				
	[St. Paul.				
7 Cal.		48	23	49	7
6 Cal.		50	24	Exod. 1	8
5 Cal.		Exod. 2	25	3	9
4 Cal.		4	26	5	10
3 Cal.	*K. Charles*, Mart.	(a) 6	27	7	11
Prid. Cal.		8	28	9	12

NOTE, That (a) Exodus 6 is to be read only to *ver.* 14.

Calendar, and the wording of the names of the other days conformed to the reading of our American Book. The Calendar in the Prop. Bk. also agrees with the Ed. of 1790 and the Sds. of 1793 to 1871, except that in some cases the names are abbreviated, and at July 4th it has *Civil and Religious Liberty.*

[Sd. 1892]

A TABLE OF LESSONS FOR FEBRUARY.*

CALENDAR.			Morning Prayer.		Evening Prayer.	
			First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
1	d		Gen. 50 to v. 15	Matt. 18 v. 21	Gen. 50 v. 15	Acts 19 v. 21
2	e	*Purification of [Virgin Mary* †				
3	f		Exod. 1	19 to v. 27	Exod. 2	20 to v. 17
4	g		3	19 v. 27 & 20 to v. 17	4 to v. 24	20 v. 17
5	A		4 v. 27 & 5 to v. 19	20 v. 17	5 v. 19 & 6 to v. 14	21 to v. 27
6	b		6 v. 28 & 7 to v. 14	21 to v. 23	7 v. 14	21 v. 27 & 22 to v. 22
7	c		8 to v. 16	21 v. 23	8 v. 16	22 v. 22 & 23 to v. 12
8	d		9 to v. 13	22 to v. 15	9 v. 13	23 v. 12
9	e		10	22 v. 15	11	24
10	f		12 to v. 29	23	12 v. 29	25
11	g		13	24 to v. 29	14	26
12	A		15	24 v. 29	16	27 to v. 18
13	b		17	25 to v. 31	18	27 v. 18
14	c		19	25 v. 31	20 to v. 25	28 to v. 17
15	d		22 v. 21 & 23 to v. 20	26 to v. 30	23 v. 20	28 v. 17
16	e		24	26 v. 30 to 57	25 to v. 23	Rom. 1
17	f		28 to v. 13	26 v. 57	28 v. 15 to 39	2
18	g		29 v. 38 & 30 to v. 17	27 to v. 27	31 v. 12 & 32 to v. 15	3
19	A		32 v. 15	27 v. 27	33	4
20	b		34 to v. 18	28	34 v. 18	5
21	c		35 v. 20 & 36 to v. 8	Mark 1 to v. 21	40 v. 17	6
22	d		Lv. 9 v. 22 & 10 to v. 12	1 v. 21	Lev. 16 to v. 25	7
23	e		19 to v. 19	2 to v. 23	19 v. 30 & 20 to v. 9	8
24	f	*St. Matthias*				
25	g		25 to v. 35	2 v. 23 & 3 to v. 13	25 v. 35	9
26	A		26 to v. 21	3 v. 13	26 v. 21	10
27	b		Num. 6	4 to v. 35	Nu. 9 v. 15 & 10 to v. 11	11
28	c		10 v. 29 & 11 to v. 16	4 v. 35 & 5 to v. 21	11 v. 16	12
29	d		12	Matt. 7	13 to v. 25	Heb. 12

* NOTE, That except in every Leap-year, *February* hath *28* days only.

† *Purification Virgin Mary* [1877]

[1877 (Eng. Bk. 1871)]

THE CALENDAR WITH THE TABLE OF LESSONS.

FEBRUARY HATH XXVIII DAYS, AND IN EVERY LEAP-YEAR XXIX DAYS.

Morning Prayer.		Evening Prayer.	
First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
Gen. 46 v. 26 to 47 v. 13	Matt. 18 to v. 21	Gen. 47 v. 13	Acts 19 v. 21
	18 v. 21 to 19 v. 3		20 to v. 17
48	19 v. 3 to v. 27	49	20 v. 17
50	19 v. 27 to 20 v. 17	Exod. 1	21 to v. 17
Exod. 2	20 v. 17	3	21 v. 17 to v. 37
4 to v. 24	21 to v. 23	4 v. 27 to 5 v. 15	21 v. 37 to 22 v. 23
5 v. 15 to 6 v. 14	21 v. 23	6 v. 28 to 7 v. 14	22 v. 23 to 23 v. 12
7 v. 14	22 to v. 15	8 to v. 20	23 v. 12
8 v. 20 to 9 v. 13	22 v. 15 to v. 41	9 v. 13	24
10 to v. 21	22 v. 41 to 23 v. 13	10 v. 21 & 11	25
12 to v. 21	23 v. 13	12 v. 21 to v. 43	26
12 v. 43 to 13 v. 17	24 to v. 29	13 v. 17 to 14 v. 10	27 to v. 18
14 v. 10	24 v. 29	15 to v. 22	27 v. 18
15 v. 22 to 16 v. 11	25 to v. 31	16 v. 11	28 to v. 17
17	25 v. 31	18	28 v. 17
19	26 to v. 31	20 to v. 22	Rom. 1
21 to v. 18	26 v. 31 to v. 57	22 v. 21 to 23 v. 10	2 to v. 17
23 v. 14	26 v. 57	24	2 v. 17
25 to v. 23	27 to v. 27	28 to v. 13	3
28 v. 29 to v. 42	27 v. 27 to v. 57	29 v. 35 to 30 v. 11	4
31	27 v. 57	32 to v. 15	5
32 v. 15	28	33 to v. 12	6
33 v. 12 to 34 v. 10	Mark 1 to v. 21	34 v. 10 to v. 27	7
	1 v. 21		8 to v. 18
34 v. 27	2 to v. 23	35 v. 29 to 36 v. 8	8 v. 18
39 v. 30	2 v. 23 to 3 v. 13	40 to v. 17	9 to v. 19
40 v. 17	3 v. 13	Lev. 9 v. 22 to 10 v. 12	9 v. 19
Lev. 14 to v. 23	4 to v. 35	16 to v. 23	10
19 to v. 19	Matt. 7	19 v. 30 to 20 v. 9	12

A TABLE OF LESSONS FOR FEBRUARY.*

CALENDAR.			Morning Prayer. 1 Lesson.	Morning Prayer. 2 Lesson.	Evening Prayer. 1 Lesson.	Evening Prayer. 2 Lesson.
1	d		Gen. 45 v 16	Matt 20 v 17	Gen. 46	1 Cor. 13
2	e			21 to v. 23		14
3	f	*Purification [Virgin Mary.* †	47 to v. 13	21 v. 23	47 v. 13	15
4	g		48	22 to v. 23	49	16
5	A		50 to v. 15	22 v. 23	50 v. 15	2 Cor. 1
6	b		Exod. 1	23	Exod. 2	2
7	c		3	24	4 to v. 18	3
8	d		4 v. 18	25 to v. 31	5	4
9	e		6 to v. 14	25 v. 31	6 v. 14	5
10	f		7	26 to v. 36	8 to v. 16	6
11	g		8 v. 16	26 v. 36	9 to v. 13	7
12	A		9 v. 13	27	10 to v. 12	8
13	b		10 v. 12	28	11	9
14	c		12 to v. 37	Mark 1	12 v. 37	10
15	d		13	2	14 to v. 15	11
16	e		14 v. 15	3	15	12
17	f		16	4 to v. 26	17	13
18	g		18	4 v. 26	19	Gal. 1
19	A		20	5 to v. 21	21 to v. 18	2
20	b		21 v. 18	5 v. 21	22 to v. 16	3
21	c		22 v. 16	6 to v. 30	23 to v. 20	4
22	d		23 v. 20	6 v. 30	24	5
23	e		32 to v. 15	7 to v. 24	32 v. 15	6
24	f	*St. Matthias.*		7 v. 24		Eph. 1
25	g		33	8 to v. 27	34 to v. 27	2
26	A		34 v. 27	8 v. 27	40	3
27	b		Lev 19 to 19	9 to v. 30	Lev. 19 v. 19	4
28	c		24	9 v. 30	25	5
29	d‡		26 to v. 21	10 to v. 32	26 v. 21	Rom. 12

* NOTE, That except in every Leap Year, *February* hath *28* days only.

A TABLE OF LESSONS FOR FEBRUARY.*

Morning Prayer. 1 Less.	Morning Prayer. 2 Less.	Evening Prayer. 1 Less.	Evening Prayer. 2 Less.
Gen. 45 v 16	Matt 20 v 17	Gen. 46	1 Cor. 13
	21 to v. 23		14
47 to v. 13	21 v. 23	47 v. 13	15
48	22 to v. 23	49	16
50 to v. 15	22 v. 23	50 v. 15	2 Cor. 1
Exod. 1	23	Exod. 2	2
3	24	4 to v. 18	3
4 v. 18	25 to v. 31	5	4
6 to v. 14	25 v. 31	6 v. 14	5
7	26 to v. 36	8 to v. 16	6
8 v. 16	26 v. 36	9 to v. 13	7
9 v. 13	27	10 to v. 12	8
10 v. 12	28	11	9
12 to v. 37	Mark 1	12 v. 37	10
13	2	14 to v. 15	11
14 v. 15	3	15	12
16	4 to v. 26	17	13
18	4 v. 26	19	Gal. 1
20	5 to v. 21	21 to v. 18	2
21 v. 18	5 v. 21	22 to v. 16	3
22 v. 16	6 to v. 30	23 to v. 20	4
23 v. 20	6 v. 30	24	5
32 to v. 15	7 to v. 24	32 v. 15	6
	7 v. 24		Eph. 1
33	8 to v. 27	34 to v. 27	2
34 v. 27	8 v. 27	40	3
Lev. 18	9 to v. 30	Lev. 19 to v.	4
19 v. 19	9 v. 30	20 [19	5
26 to v. 21	10 to v. 32	26 v. 21	Rom. 12

* NOTE, That, except in every Leap Year, *February* hath *28* days only.

THE CALENDAR WITH THE TABLE OF LESSONS.

FEBRUARY HATH XXVIII DAYS, AND IN EVERY LEAP YEAR XXIX DAYS.

CALENDAR.			Morning Prayer. 1 Lesson.	Morning Prayer. 2 Lesson.	Evening Prayer. 1 Lesson.	Evening Prayer. 2 Lesson.
Calendæ.		Fast.	Exod. 10	Mark 1.	Exod. 11	1 Cor. 13
4 Non.		*Purif. of V. Mary.*		2		14
3 Non.		Blasius, B. & M.	12	3	13	15
Prid. Non.			14	4	15	16
Nonæ.		Agatha, a Sicil- [ian V. & M.	16	5	17	2 Cor. 1
8 Id.			18	6	19	2
7 Id.			20	7	21	3
6 Id.			22	8	23	4
5 Id.			24	9	32	5
4 Id.			33	10	34	6
3 Id.			Levit. 18	11	Levit. 19	7
Prid. Id.			20	12	26	8
Idus			Num. 11	13	Num. 12	9
16 Cal. Mar		Valentine, B.	13	14	14	10
15 Cal.		[& M.	16	15	17	11
14 Cal.			20	16	21	12
13 Cal.			22	Lu. 1 to 39	23	13
12 Cal.			24	1 v. 39	25	Gal. 1
11 Cal.			27	2	30	2
10 Cal.			31	3	32	3
9 Cal.			35	4	36	4
8 Cal.			Deut. 1	5	Deut. 2	5
7 Cal.		Fast.	3	6	4	6
6 Cal.		*Saint Matthias,*		7		Ephes. 1
5 Cal.		[Ap. & M.	5	8	6	2
4 Cal.			7	9	8	3
3 Cal.			9	10	10	4
Prid. Cal.			11	11	12	5
			13	Matth. 7	14	Rom. 12

† So in the Prop. Bk. and in the Ed. of 1790 and the Sds. of 1793 and 1822, but in the Sds. 1832–1871 it reads *Purification of Virgin Mary.*

‡ *Vide* Note immediately after "The General Tables for finding the Dominical or Sunday Letter."

[Sd. 1892]

A TABLE OF LESSONS FOR MARCH.

CALENDAR.				Morning Prayer. First Lesson.	Morning Prayer. Second Lesson.	Evening Prayer. First Lesson.	Evening Prayer. Second Lesson.
	1	d		Num. 13 v. 25 & 14 to v. 5	Mark 5 v. 21	Num. 14 v. 5 to 26	Rom. 13
	2	e		14 v. 26	6 to v. 14	16 to v. 23	14
	3	f		16 v. 23	6 v. 14 to 30	17	15
	4	g		20	6 v. 30	21	16
	5	A		22 to v. 21	7 to v. 24	22 v. 21	1 Cor. 1
	6	b		23	7 v. 24	24	2
	7	c		25	8	27 v. 12	3
	8	d		32	9 to v. 30	35 v. 9	4
	9	e		Deut. 1 to v. 19	9 v. 30	Deut. 1 v. 19	5
	10	f		2 to v. 26	10 to v. 32	2 v. 26 & 3 to v. 18	6
	11	g		3 v. 18	10 v. 32	4 to v. 25	7
	12	A		4 v. 25	11 to v. 27	5 to v. 22	8
	13	b		5 v. 22	11 v. 27 & 12 to v. 13	6	9
	14	c		7	12 v. 13 to 28	8	10
	15	d		9	12 v. 28	10	11
	16	e		11	13	15 to v. 19	12
	17	f		16	14 to v. 26	17 v. 8	13
	18	g		18	14 v. 26 to 53	19	14
	19	A		24 v. 5	14 v. 53	26	15 to v. 35
*	20	b		27	15 to v. 42	28 to v. 15	15 v. 35
14	21	c		28 v. 15 to 47	15 v. 42 & 16	28 v. 47	16
3	22	d		29	Luke 1 to v. 26	30	2 Cor. 1
	23	e		31 to v. 30	1 v. 26 to 57	31 v. 30 & 32 to v. 44	2
11	24	f		32 v. 44 & 33	1 v. 57	34	3
	25	g	*Annunciation of* [*Virgin Mary.*				
19	26	A		Josh. 1	2 to v. 21	Josh. 2	4
8	27	b		3	2 v. 21	4	5
	28	c		5	3	6	6
16	29	d		7	4 to v. 16	8 to v. 30	7
5	30	e		8 v. 30	4 v. 16	9	8
	31	f		10 to v. 15	5 to v. 17	14	9

[1877 (Eng. Bk. 1871)]

THE CALENDAR WITH THE TABLE OF LESSONS.

MARCH HATH XXXI DAYS.

Morning Prayer. First Lesson.	Morning Prayer. Second Lesson.	Evening Prayer. First Lesson.	Evening Prayer. Second Lesson.
Lev. 25 to v. 18	Mark 4 v. 35 to 5 v. 21	Lev. 25 v. 18 to v. 44	Rom. 11 to v. 25
26 to v. 21	5 v. 21	26 v. 21	11 v. 25
Num. 6	6 to v. 14	Num. 9 v. 15 to 10 v. 11	12
10 v. 11	6 v. 14 to v. 30	11 to v. 24	13
11 v. 24	6 v. 30	12	14 & 15 to v. 8
13 v. 17	7 to v. 24	14 to v. 26	15 v. 8
14 v. 26	7 v. 24 to 8 v. 10	16 to v. 23	16
16 v. 23	8 v. 10 to 9 v. 2	17	1 Cor. 1 to v. 26
20 to v. 14	9 v. 2 to v. 30	20 v. 14	1 v. 26 & 2
21 to v. 10	9 v. 30	21 v. 10 to v. 32	3
22 to v. 22	10 to v. 32	22 v. 22	4 to v. 18
23	10 v. 32	24	4 v. 18 & 5
25	11 to v. 27	27 v. 12	6
Deut. 1 to v. 19	11 v. 27 to 12 v. 13	Deut. 1 v. 19	7 to v. 25
2 to v. 26	12 v. 13 to v. 35	2 v. 26 to 3 v. 18	7 v. 25
3 v. 18	12 v. 35 to 13 v. 14	4 to v. 25	8
4 v. 25 to v. 41	13 v. 14	5 to v. 22	9
5 v. 22	14 to v. 27	6	10 & 11 v. 1
7 to v. 12	14 v. 27 to v. 53	7 v. 12	11 v. 2 to v. 17
8	14 v. 53	10 v. 8	11 v. 17
11 to v. 18	15 to v. 42	11 v. 18	12 to v. 28
15 to v. 16	15 to v. 42 & 16	17 v. 8	12 v. 28 & 13
18 v. 9	Luke 1 to v. 26	24 v. 5	14 to v. 20
26	1 v. 26 to v. 46	27	14 v. 20
	1 v. 46		15 to v. 35
28 to v. 15	2 to v. 21	28 v. 15 to v. 47	15 v. 35
28 v. 47	2 v. 21	29 v. 9	16
30	3 to v. 23	31 to v. 14	2 Cor. 1 to v. 23
31 v. 14 to v. 30	4 to v. 16	31 v. 30 to 32 v. 44	1 v. 23 to 2 v. 14
32 v. 44	4 v. 16	33	2 v. 14 & 3
34	5 to v. 17	Josh. 1	4

* The Golden numbers in the Calendar for March and April are found in all the American Books except the Sd. of 1822 [*Vide* Bp. White's *Memoirs* 3d ed. p. 294). The note explanatory of them, however, was not inserted until the Sd. of 1845. In the Sd. of 1892 this note has been moved to a place before "A Table to find the Dominical or Sunday Letter."

A TABLE OF LESSONS FOR MARCH.*

CALENDAR.			Morning Prayer. 1 Less.	Morning Prayer. 2 Less.	Evening Prayer. 1 Less.	Evening Prayer. 2 Less.
1	d		Num. 11 to v. 24	Mk. 10v.32	Num. 11 v. [24	Ephes 6
2	e		12	11	13	Phil. 1
3	f		14 to v. 26	12 to v. 28	14 v. 26	2
4	g		16 to v. 36	12 v. 28	16 v. 36	3
5	A		17	13	20	4
6	b		21	14 to v. 26	22	Colos. 1
7	c		23	14 v. 26	24	2
8	d		25	15	27	3
9	e		30	16	31 to v. 25	4
10	f		31 v. 25	Lu.1tov.39	32	1 Thes. 1
11	g		35	1 v. 39	36	2
12	A		De.1tov.19	2 to v. 40	De. 1 v. 19	3
13	b		2 to v. 26	2 v. 40	2 v. 26	4
14	c		3	3	4 to v. 25	5
15	d		4 v. 25	4	5 to v. 22	2 Thes. 1
16	e		5 v. 22	5	6	2
17	f		7	6 to v. 20	8	3
18	g		9	6 v. 20	10	1 Tim. 1
19	A		11	7 to v. 36	12	2, 3
20	b		13	7 v. 36	14	4
14 21	c		15	8 to v. 26	16	5
3 22	d		17	8 v. 26	18	6
23	e		19	9 to v. 37	20	2 Tim. 1
11 24	f		21	9 v. 37	22	2
25	g	*Annunciation of*		10 to v. 25		3
19 26	A	[*Virgin Mary.*†	24	10 v. 25	25	4
8 27	b		26	11 to v. 29	27	Titus 1
28	c		28 to v. 15	11 v. 29	28 v. 15	2, 3
16 29	d		29	12	30	Philem.
30	e		31	13	32	Heb. 1
31	f		33	14	34	2

*The Numbers prefixed to the several Days (in the foregoing Calendar) between the 21st Day of March and the 18th Day of April, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the 21st Day of March, in those years, of which they are respectively the Golden Numbers; and the Sunday Letter next following any [*Vide* p. 65]

A TABLE OF LESSONS FOR MARCH.

Morning Prayer. 1 Less.	Morning Prayer. 2 Less.	Evening Prayer. 1 Less.	Evening Prayer. 2 Less.
Num. 11 to v. 24	Mk. 10v.32	Num. 11 v. [24	Eph. 6
12	11	13	Philip. 1
14 to v. 26	12 to v. 28	14 v. 26	2
16 to v. 36	12 v. 28	16 v. 36	3
17	13	20	4
21	14 to v. 26	22	Colos. 1
23	14 v. 26	24	2
25	15	27	3
30	16	31 to v. 25	4
31 v. 25	Lu.1tov.39	32	1 Thes. 1
35	1 v. 39	36	2
De.1tov.19	2 to v. 40	De. 1 v. 19	3
2 to v. 26	2 v. 40	2 v. 26	4
3	3	4 to v. 25	5
4 v. 25	4	5 to v. 22	2 Thes. 1
5 v. 22	5	6	2
7	6 to v. 20	8	3
9	6 v. 20	10	1 Tim. 1
11	7 to v. 36	12	2, 3
13	7 v. 36	14	4
15	8 to v. 26	16	5
17	8 v. 26	18	6
19	9 to v. 37	20	2 Tim. 1
21	9 v. 37	22	2
	10 to v. 25		3
24	10 v. 25	25	4
26	11 to v. 29	27	Titus 1
28 to v. 15	11 v. 29	28 v. 15	2, 3
29	12	30	Philem.
31	13	32	Heb. 1
33	14	34	2

THE CALENDAR WITH THE TABLE OF LESSONS.

MARCH HATH XXXI DAYS.

		Morning Prayer. 1 Less.	Morning Prayer. 2 Less.	Evening Prayer. 1 Less.	Evening Prayer. 2 Less.
Calendæ.	David, Abp. of [Menev.	Deut. 15	Luke 12	Deut. 16	Ephes. 6
6 Non.	Cedde or Chad,	17	13	18	Phil. 1
5 Non.	[Bishop of Litc.	19	14	20	2
4 Non.		21	15	22	3
3 Non.		24	16	25	4
Prid. Non.		26	17	27	Colos. 1
Nonæ.	Perpetua,	28	18	29	2
8 Id.	[Maurit. M.	30	19	31	3
7 Id.		32	20	33	4
6 Id.		34	21	Josh. 1	1 Thes. 1
5 Id.		Josh. 2	22	3	2
4 Id.	Gregory, M. B.	4	23	5	3
3 Id.	[of Rom. & C.	6	24	7	4
Prid. Id.		8	John 1	9	5
Idus.		10	2	23	2 Thes. 1
17 Cl. Apr.		24	3	Judges 1	2
16 Cal.		Judges 2	4	3	3
15 Cal.	Edw. King of	4	5	5	1 Tim. 1
14 Cal.	[West Sax.	6	6	7	2, 3
13 Cal.		8	7	9	4
12 Cal.	Benedict, Ab.	10	8	11	5
11 Cal.		12	9	13	6
10 Cal.		14	10	15	2 Tim. 1
9 Cal.	Fast.	16	11	17	2
8 Cal.	*Annunciation of*		12		3
7 Cal.	[*V. Mary.*	18	13	19	4
6 Cal.		20	14	21	Titus 1
5 Cal.		Ruth 1	15	Ruth 2	2, 3
4 Cal.		3	16	4	Philem.
3 Cal.		1 Sam. 1	17	1 Sam. 2	Heb. 1
Prid. Cal.		3	18	4	2

☞The Numbers here prefixed to the several Days, between the Twenty-first Day of *March* and the Eighteenth Day of *April*, both inclusive, denote the Days upon which those full moons do fall, which happen upon or next after the Twenty-first Day of *March* in those years of which they are respectively the Golden Numbers; and the Sunday Letter next following any such Full Moon, points [*Vide* p. 65]

†So in the Prop. Bk., and in all American Books except the Sd. of 1793 which has *Annunciation of Mary.*

[Sd. 1892]

[1877 (Eng. Bk. 1871)]

A TABLE OF LESSONS FOR APRIL.

CALENDAR.				Morning Prayer. First Lesson.	Morning Prayer. Second Lesson.	Evening Prayer. First Lesson.	Evening Prayer. Second Lesson.
13	1	g		Josh. 17 v. 14 & 18 to v. 11	Luke 5 v. 17	Josh. 19 v. 49 & 20	2 Cor. 10
2	2	A		21 v. 43 & 22 to v. 10	6 to v. 20	22 v. 10	11
	3	b		23	6 v. 20	24	12
10	4	c		Judges 1	7 to v. 19	Judges 2	13
	5	d		3	7 v. 19 to 36	4	Gal. 1
18	6	e		5	7 v. 36	6 to v. 25	2
7	7	f		6 v. 25	8 to v. 22	7	3
	8	g		8 v. 32 & 9 to v. 25	8 v. 22 to 40	9 v. 48 & 10 to v. 10	4
15	9	A		10 v. 10 & 11 to v. 12	8 v. 40	11 v. 12	5
4	10	b		13	9 to v. 18	14	6
	11	c		15	9 v. 18 to 43	16	Eph. 1
12	12	d		17 & 18 to v. 11	9 v. 43	18 v. 11	2
1	13	e		Ruth 1	10 to v. 25	Ruth 2	3
	14	f		3	10 v. 25	4	4
9	15	g		1 Samuel 1	11 to v. 29	1 Sam. 2 to v. 22	5
	16	A		2 v. 22	11 v. 29	3	6
17	17	b		4	12 to v. 22	5	Phil. 1
6	18	c		6	12 v. 22 to 41	7	2
	19	d		8	12 v. 41	9 to v. 25	3
	20	e		9 v. 25 & 10 to v. 17	13 to v. 18	10 v. 17 & 11 to v. 14	4
	21	f		11 v. 14 & 12	13 v. 18	13	Col. 1
	22	g		14 to v. 24	14 to v. 25	14 v. 24 to 47	2
	23	A		15	14 v. 25 & 15 to v. 11	16	3
	24	b		17 to v. 31	15 v. 11	17 v. 31 to 55	4
	25	c	*St. Mark.*				
	26	d		17 v. 55 & 18 to v. 17	16 to v. 19	19	1 Thess. 1
	27	e		20 to v. 18	16 v. 19	20 v. 18	2
	28	f		21	17 to v. 20	22	3
	29	g		23	17 v. 20	24 & 25 to v. 2	4
	30	A		26	18 to v. 18	28 v. 3	5

THE CALENDAR WITH THE TABLE OF LESSONS.

APRIL hath XXX DAYS.

Morning Prayer. First Lesson.	Morning Prayer. Second Lesson.	Evening Prayer. First Lesson.	Evening Prayer. Second Lesson.
Joshua 2	Luke 5 v. 17	Joshua 3	2 Cor. 5
4	6 to v. 20	5	6 & 7 v. 1
6	6 v. 20	7	7 v. 2
9 v. 3	7 to v. 24	10 to v. 16	8
21 v. 43 to 22 v. 11	7 v. 24	22 v. 11	9
23	8 to v. 26	24	10
Judges 2	8 v. 26	Judges 4	11 to v. 30
5	9 to v. 28	6 to v. 24	11 v. 30 to 12 v. 14
6 v. 24	9 v. 28 to v. 51	7	12 v. 14 & 13
8 v. 32 to 9 v. 25	9 v. 51 to 10 v. 17	10	Gal. 1
11 to v. 29	10 v. 17	11 v. 29	2
13	11 to v. 29	14	3
15	11 v. 29	16	4 to v. 21
Ruth 1	12 to v. 35	Ruth 2	4 v. 21 to 5 v. 13
3	12 v. 35	4	5 v. 13
1 Samuel 1	13 to v. 18	1 Sam. 2 to v. 21	6
2 v. 21	13 v. 18	3	Eph 1.
4	14 to v. 25	5	2
6	14 v. 25 to 15 v. 11	7	3
8	15 v. 11	9	4 to v. 25
10	16	11	4 v. 25 to 5 v. 22
12	17 to v. 20	13	5 v. 22 to 6 v. 10
14 to v. 24	17 v. 20	14 v. 24 to v. 47	6 v. 10
15	18 to v. 31	16	Phil. 1
	18 v. 31 to 19 v. 11		2
17 to v. 31	19 v. 11 to v. 28	17 v. 31 to v. 55	3
17 v. 55 to 18 v. 17	19 v. 28	19	4
20 to v. 18	20 to v. 27	20 v. 18	Col. 1 to v. 21
21	20 v. 27 to 21 v. 5	22	1 v. 21 to 2 v. 8
23	21 v. 5	24 & 25 v. 1	2 v. 8

[Ed. 1790, Sds. 1793–1871] [Prop. Bk. 1786] [Eng. Bk. 1775 (1662)]

A TABLE OF LESSONS FOR APRIL.

CALENDAR.				Morning Prayer.		Evening Prayer.	
				1 Less.	2 Less.	1 Less.	2 Less.
13	1	g		Josh. 1	Luke 15	Josh. 2	Heb. 3
2	2	A		3	16	4	4
	3	b		5	17 to v. 20	6 to v. 12	5
10	4	c		6 v. 12	17 v. 20	7 to v. 16	6
	5	d		7 v. 16	18 to v. 31	8 to v. 14	7
18	6	e		8 v. 14	18 v. 31	9	8
7	7	f		10 to v. 15	19 to v. 28	10 v.15to28	9
	8	g		10 v. 28	19 v. 28	22 to v. 21	10
15	9	A		22 v. 21	20	23	11
4	10	b		24 to v. 19	21	24 v. 19	12
	11	c		Jud. 1 to v. 22	22 to v. 31	Jud. 1 v. 22	13
12	12	d		2 to v. 11	22 v. 31	2 v. 11	James 1
1	13	e		3 to v. 12	23	3 v. 12	2
	14	f		4	24	5	3
9	15	g		6 to v. 11	John 1 to v. 29	6 v.11to25	4
	16	A		6 v. 25	1 v. 29	7	5
17	17	b		8 to v. 22	2	8 v. 22	1 Peter 1
6	18	c		9 to v. 22	3 to v. 22	9v.22to46	2
	19	d		9 v. 46	3 v. 22	10	3
	20	e		11 to v. 29	4	11 v. 29	4
	21	f		12	5	13	5
	22	g		14	6 to v. 22	15	2 Peter 1
	23	A		16 to v. 21	6 v. 22	16 v. 21	2
	24	b		17	7 to v. 32	18	3
	25	c	*St. Mark.*		7 v. 32		1 John 1
	26	d		19 to v. 22	8 to v. 21	19 v. 22	2
	27	e		20 to v. 26	8 v. 21	20 v. 26	3
	28	f		21 to v. 16	9	21 v. 16	4
	29	g		Ruth 1	10 to v. 22	Ruth 2	5
	30	A		3	10 v. 22	4	2, 3 John.

such Full Moon points out Easter-day for that year. All which holds until the year of our Lord 1899, inclusive; after which Year, the place of these Golden Numbers will be to be changed, as is hereafter expressed.

A TABLE OF LESSONS FOR APRIL.

Morning Prayer.		Evening Prayer.	
1 Less.	2 Less.	1 Less.	2 Less.
Josh. 1	Luke 15	Josh. 2	Heb. 3
3	16	4	4
5	17 to v. 20	6 to v. 12	5
6 v. 12	17 v. 20	7 to v. 16	6
7 v. 16	18 to v. 31	8 to v. 14	7
8 v. 14	18 v. 31	9	8
10 to v. 15	19 to v. 28	10v.15to28	9
v. 28	19 v. 28	22 to v. 21	10
22 v. 21	20	23	11
24 to v. 19	21	24 v. 19	12
Jud. 1 to v. 22	22 to v. 31	Jud. 1 v. 22	13
2 to v. 11	22 v. 31	2 v. 11	James 1
3 to v. 12	23	3 v. 12	2
4	24	5	3
6 to v. 11	John 1 to v. 29	6 v. 11 to 25	4
v. 25	1 v. 29	7	5
8 to v. 22	2	8 v. 22	1 Peter 1
9 to v. 22	3 to v. 22	9 v. 22 to 46	2
v. 46	3 v. 22	10	3
11 to v. 29	4	11 v. 19	4
12	5	13	5
14	6 to v. 22	15	2 Peter 1
16 to v. 21	6 v. 22	16 v. 21	2
17	7 to v. 32	18	3
	7 v. 32		1 John 1
19 to v. 22	8 to v. 21	19 v. 22	2
20 to v. 26	8 v. 21	20 v. 26	3
21 to v. 16	9	21 v. 16	4
Ruth 1	10 to v. 22	Ruth 2	5
3	10 v. 22	4	2, 3 John

THE CALENDAR WITH THE TABLE OF LESSONS.

APRIL hath XXX DAYS.

		Morning Prayer.		Evening Prayer.	
		1 Less.	2 Less.	1 Less.	2 Less.
Calendæ.		1 Sam. 5	John 19	1 Sam. 6	Heb. 3
4 Non.	[Chichest.	7	20	8	4
3 Non.	Richard, Bp. of	9	21	10	5
Prid Non.	St. Ambrose, B.	11	Acts 1	12	6
Nonæ.	[of Milan.	13	2	14	7
8 Id.		15	3	16	8
7 Id.		17	4	18	9
6 Id.		19	5	20	10
5 Id.		21	6	22	11
4 Id.		23	7	24	12
3 Id.		25	8	26	13
Prid. Id.		27	9	28	James 1
Idus.		29	10	30	2
18 Cl. Ma.		31	11	2 Sam. 1	3
17 Cal.		2 Sam. 2	12	3	4
16 Cal.		4	13	5	5
15 Cal.		6	14	7	1 Peter 1
14 Cal.		8	15	9	2
13 Cal.	Alphege, Abp.	10	16	11	3
12 Cal.	[of Cant.	12	17	13	4
11 Cal.		14	18	15	5
10 Cal.		16	19	17	2 Peter 1
9 Cal.	St. George M.	18	20	19	2
8 Cal.		20	21	21	3
7 Cal.	*St. Mark*, Ev.		22		1 John 1
6 Cal.	[& M.	22	23	23	2
5 Cal.		24	24	1 Kings 1	3
4 Cal.		1 Kings 2	25	3	4
3 Cal.		4	26	5	5
Prid. Cal.		6	27	7	2, 3 John

out *Easter-Day* for that year. All which holds until the year of our Lord, 1899, inclusive; after which Year the Place of these Golden Numbers will be to be changed, as is hereafter expressed.

[Sd. 1892] [1877 (Eng. Bk. 1871)]

A TABLE OF LESSONS FOR MAY.

THE CALENDAR WITH THE TABLE OF LESSONS.

MAY HATH XXXI DAYS.

CALENDAR.			Morning Prayer.		Evening Prayer.		Morning Prayer.		Evening Prayer.	
			First Lesson.	Second Lesson.	First Lesson.	Second Lesson.	First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
1	b	*St. Philip and*								Col. 3 to v. 18
2	c	[*St. James.*	1 Sam. 30 to v. 26	Luke 18 v. 18	1 Sam. 31	2 Thess. 1	1 Sam. 26	Luke 22 to v. 31	1 Sam. 28 v. 3	3 v. 18 to 4 v. 7
3	d		2 Sam. 1	19 to v. 28	2 Sam. 2 to v. 18	2	31	22 v. 31 to v. 54	2 Sam. 1	4 v. 7
4	e		2 v. 18	19 v. 28	3 v. 17	3	2 Sam. 3 v. 17	22 v. 54	4	1 Thess. 1
5	f		4	20 to v. 27	5	1 Tim. 1	6	23 to v. 26	7 to v. 18	2
6	g		6	20 v. 27	7 to v. 18	2	7 v. 18	23 v. 26 to v. 50	9	3
7	A		7 v. 18	21	9	3	11	23 v. 50 to 24 v. 13	12 to v. 24	4
8	b		11	22 to v. 31	12 to v. 24	4	13 v. 38 to 14 v. 26	24 v. 13	15 to v. 16	5
9	c		13 v. 37 & 14 to v. 26	22 v. 31 to 54	15 to v. 16	5	15 v. 16	John 1 to v. 29	16 to v. 15	2 Thess. 1
10	d		15 v. 16	22 v. 54	16 to v. 16	6	16 v. 15 to 17 v. 24	1 v. 29	17 v. 24 to 18 v. 18	2
11	e		16 v. 16 & 17 to v. 24	23 to v. 26	17 v. 24 & 18 to v. 18	2 Tim. 1	18 v. 18	2	19 to v. 24	3
12	f		18 v. 18	23 v. 26 to 50	19 to v. 24	2	19 v. 24	3 to v. 22	21 to v. 15	1 Tim. 1 to v. 18
13	g		19 v. 24	23 v. 50 & 24 to v. 13	22 to v. 31	3	23 to v. 24	3 v. 22	24	1 v. 18 & 2
14	A		22 v. 31	24 v. 13	23 to v. 24	4	1 Kings 1 to v. 28	4 to v. 31	1 Kings 1 v. 28 to v. 49	3
15	b		24	John 1 to v. 29	1 Kings 1 to v. 23	Titus 1	1 Chr. 29 v. 10	4 v. 31	3	4
16	c		1 Kings 1 v. 23	1 v. 29	1 Chr. 28 to v. 11	2	1 Kings 4 v. 20	5 to v. 24	5	5
17	d		1 Chr. 28 v. 20 & 29 to v. 10	2	29 v. 10	3	6 to v. 15	5 v. 24	8 to v. 22	6
18	e		1 Kings 3	3 to v. 22	1 Kings 4 v. 20	Philemon.	8 v. 22 to v. 54	6 to v. 22	8 v. 54 to 9 v. 10	2 Tim. 1
19	f		5	3 v. 22	6 to v. 15	Heb. 1	10	6 v. 22 to v. 41	11 to v. 26	2
20	g		7 to v. 27	4 to v. 31	7 v. 27	2	11 v. 26	6 v. 41	12 to v. 25	3
21	A		8 to v. 22	4 v. 31	8 v. 22 to 54	3	12 v. 25 to 13 v. 11	7 to v. 25	13 v. 11	4
22	b		8 v. 54	5 to v. 24	9 to v. 10	4	14 to v. 21	7 v. 25	15 v. 25 to 16 v. 8	Titus 1
23	c		10 to v. 14	5 v. 24	10 v. 14	5	16 v. 8	8 to v. 31	17	2
24	d		11 to v. 26	6 to v. 22	11 v. 26	6	18 to v. 17	8 v. 31	18 v. 17	3
25	e		12 to v. 25	6 v. 22 to 41	12 v. 25 & 13 to v. 11	7	19	9 to v. 39	21	Philemon.
26	f		13 v. 11	6 v. 41	14 to v. 21	8	22 to v. 41	9 v. 39 to 10 v. 22	2 Kings 1	Heb. 1
27	g		2 Chr. 12	7 to v. 25	2 Chr. 13	9	2 Kings 2	10 v. 22	4 v. 8	2 & 3 to v. 7
28	A		14	7 v. 25	15	10	5	11 to v. 17	6 to v. 24	3 v. 7 to 4 v. 14
29	b		16 & 17 to v. 14	8 to v. 21	1 Ki. 15 v. 25 & 16 to v. 8	11	6 v. 24	11 v. 17 to v. 47	7	4 v. 14 & 5
30	c		1 Kings 16 v. 8	8 v. 21	17	12	8 to v. 16	11 v. 47 to 12 v. 20	9	6
31	d		18 to v. 21	9	18 v. 21	13	10 to v. 18	12 v. 20	10 v. 18	7

A TABLE OF LESSONS FOR MAY.

CALENDAR.			Morning Prayer. 1 Lesson.	Morning Prayer. 2 Lesson.	Evening Prayer. 1 Lesson.	Evening Prayer. 2 Lesson.
1	b	*St. Philip and*				Jude
2	c	[*St. James.*	1 Sam. 1	John 11 to v. 30	1 Sam. 2 to v. 22	Rom. 1
3	d		2 v. 22	11 v. 30	3	2
4	e		4	12 to v. 20	5	3
5	f		6	12 v. 20	7	4
6	g		8	13	9	5
7	A		10	14	11	6
8	b		12	15	13	7
9	c		14 to v. 24	16	14 v. 24	8
10	d		15	17	16	9
11	e		17 to v. 30	18	17 v. 30	10
12	f		18	19	19	11
13	g		20	20	21	12
14	A		22	21	23	13
15	b		24	Acts 1	25	14
16	c		26	2	27	15
17	d		28	3	29	16
18	e		30	4 to v. 23	31	1 Cor. 1
19	f		2 Sam. 1	4 v. 23	2 Sam. 2	2
20	g		3	5 to v. 17	4	3
21	A		5	5 v. 17	6	4
22	b		7	6	8	5
23	c		9	7 to v. 30	10	6
24	d		11	7 v. 30	12	7
25	e		13 to v. 23	8 to v. 26	13 v. 23	8
26	f		14	8 v. 26	15	9
27	g		16	9 to v. 23	17	10
28	A		18	9 v. 23	19 to v. 16	11
29	b		19 v. 16	10 to v. 34	20	12
30	c		21	10 v. 34	22	13
31	d		23	11 to v. 19	24	14

A TABLE OF LESSONS FOR MAY.

Morning Prayer. 1 Less.	Morning Prayer. 2 Less.	Evening Prayer. 1 Less.	Evening Prayer. 2 Less.
1 Sam. 1	John 11 to v. 30	1 Sam. 2 to v. 22	Rom. 1
2 v. 22	11 v. 30	3	2
4	12 to v. 20	5	3
6	12 v. 20	7	4
8	13	9	5
10	14	11	6
12	15	13	7
14 to v. 24	16	14 v. 24	8
15	17	16	9
17 to v. 30	18	17 v. 30	10
18	19	19	11
20	20	21	12
22	21	23	13
24	Acts 1	25	14
26	2	27	15
28	3	29	16
30	4 to v. 23	31	1 Cor. 1
2 Sam. 1	4 v. 23	2 Sam. 2	2
3	5 to v. 17	4	3
5	5 v. 17	6	4
7	6	8	5
9	7 to v. 30	10	6
11	7 v. 30	12	7
13 to v. 23	8 to v. 26	13 v. 23	8
14	8 v. 26	15	9
16	9 to v. 23	17	10
18	9 v. 23	19 to v. 16	11
19 v. 16	10 to v. 31	20	12
21	10 v. 31	22	13
23	11 to v. 19	24	14

THE CALENDAR WITH THE TABLE OF LESSONS.

MAY HATH XXXI DAYS.

			Morning Prayer. 1 Lesson.	Morning Prayer. 2 Lesson.	Evening Prayer. 1 Lesson.	Evening Prayer. 2 Lesson.
Calendæ.	*St. Phil. & St. Jas.*					Jude
6 Non.	Invention of	[the Cross.	1 Kings 8	Acts 28	1 Kings 9	Rom. 1
5 Non.			10	Matth. 1	11	2
4 Non.			12	2	13	3
3 Non.			14	3	15	4
Prid. Non.	S. John Ev.	ante	16	4	17	5
Nonae.		[Port. Lat.	18	5	19	6
8 Id.			20	6	21	7
7 Id.			22	7	2 Kings 1	8
6 Id.			2 Kings 2	8	3	9
5 Id.			4	9	5	10
4 Id.			6	10	7	11
3 Id.			8	11	9	12
Prid. Id.			10	12	11	13
Idus			12	13	13	14
17Cal Jun.			14	14	15	15
16 Cal.			16	15	17	16
15 Cal.			18	16	19	1 Cor. 1
14 Cal.	Dunstan, Abp.		20	17	21	2
13 Cal.		[of Cant.	22	18	23	3
12 Cal.			24	19	25	4
11 Cal.			Ezra 1	20	Ezra 3	5
10 Cal.			4	21	5	6
9 Cal.			6	22	7	7
8 Cal.		[Abp. of Cant.	9	23	Neh. 1	8
7 Cal.	Augustine,	first	Neh. 2	24	4	9
6 Cal.	Ven. Bede,	Presb.	5	25	6	10
5 Cal.			8	26	9	11
4 Cal.	*King Charles II.*		10	27	13	12
3 Cal.		[Nat. & R.	Esther 1	28	Esther 2	13
Prid. Cal.			3	Mark 1	4	14

A TABLE OF LESSONS FOR JUNE.

THE CALENDAR WITH THE TABLE OF LESSONS.

JUNE HATH XXX DAYS.

CALENDAR.			Morning Prayer.		Evening Prayer.		Morning Prayer.		Evening Prayer.	
			First Lesson.	Second Lesson.	First Lesson.	Second Lesson.	First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
1	e		1 Kings 19	John 10 to v. 22	1 Ki. 20 to v. 22	James 1	2 Kings 13	John 13 to v. 21	2 Ki. 17 to v. 24	Heb. 8
2	f		20 v. 22	10 v. 22	21	2	17 v. 24	13 v. 21	2 Chr. 12	9
3	g		22 to v. 41	11 to v. 21	2 Chr. 19	3	2 Chr. 13	14	14	10 to v. 19
4	A		2 Chr. 20 to v. 20	11 v. 21 to 47	20 v. 20	4	15	15	16 & 17 to v. 14	10 v. 19
5	b		1Ki.22 v.51 & 2 Ki.1	11 v. 47 & 12 to v. 20	2 Kings 2	5	19	16 to v. 16	20 to v. 31	11 to v. 17
6	c		2 Kings 3	12 v. 20	4	1 Peter 1	20 v. 31 & 21	16 v. 16	22	11 v. 17
7	d		5	13 to v. 21	6 to v. 24	2	23	17	24	12
8	e		6 v. 24	13 v. 21	7	3	25	18 to v. 28	26 & 27	13
9	f		8 to v. 16	14	2 Chr. 21	4	28	18 v. 28	2 Ki. 18 to v. 9	James 1
10	g		2 Chr. 22	15	2 Kings 9	5	29 v. 3 to v. 21	19 to v. 25	2 Chr. 30 & 31 v. 1	2
11	A	*St. Barnabas.*								
12	b		2 Ki. 10 to v. 18	16 to v. 16	10 v. 18	2 Peter 1	2 Kings 18 v. 13	19 v. 25	2 Ki. 19 to v. 20	3
13	c		2 Chr. 23	16 v. 16	2 Chr. 24	2	19 v. 20	20 to v. 19	20	4
14	d		2 Ki. 13	17	25 to v. 17	3	Isa. 38 v. 9 to v. 21	20 v. 19	2 Chr. 33	5
15	e		14 v. 8	18 to v. 28	26	1 John 1	2 Kings 22	21	2 Ki. 23 to v. 21	1 Pet. 1 to v. 22
16	f		15 v. 8 to 32	18 v. 28	27 & 28 to v. 16	2	23 v. 21 to 24 v. 8	Acts 1	24 v. 8 to 25 v. 8	1 v. 22 to 2 v. 11
17	g		16 v. 5	19 to v. 25	2 Ki. 17 to v. 24	3	25 v. 8	2 to v. 22	Ezra 1 & 3	2 v. 11 to 3 v. 8
18	A		17 v. 24	19 v. 25	18 to v. 13	4	Ezra 4	2 v. 22	5	3 v. 8 to 4 v. 7
19	b		2 Chr. 29 to v. 21	20 to v. 19	2 Chr. 30 & 31 to v.2	5	7	3	8 v. 15	4 v. 7
20	c		32 to v. 20	20 v. 19	2 Kings 19	2 John	9	4 to v. 32	10 to v. 20	5
21	d		Isa. 38	21 to v. 15	20 v. 12	3 John	Nehem. 1	4 v. 32 to 5 v. 17	Nehem. 2	2 Pet. 1
22	e		2 Chr. 33	21 v. 15	22	Jude	4	5 v. 17	5	2
23	f		2 Kings 23 to v. 21	Acts 1	23 v. 21 & 24 to v. 8	Matt. 1	6 & 7 to v. 5	6	7 v. 73 & 8	3
24	g	*Nat. of St. John [Baptist.**								
25	A		24 v. 8 & 25 to v. 8	2 to v. 22	25 v. 8	2	13 to v. 15	7 to v. 35	13 v. 15	1 John 1
26	b		Ezra 1	2 v. 22	Ezra 2 v. 68 & 3	3	Esther 1	7 v. 35 to 8 v. 5	Esther 2 v. 15 & 3	2 to v. 15
27	c		4	3	5	4	4	8 v. 5 to v. 26	5	2 v. 15
28	d		6	4 to v. 32	7	5 to v. 27	6	8 v. 26	7	3 to v. 16
29	e	*St. Peter.*								
30	f		8 v. 21	4 v. 32 & 5 to v. 17	9	5 v. 27	Job 1	9 to v. 23	Job 2	3 v. 16 to 4 v. 7

* *St. John Baptist* [1877], as in many English Books of the present day.

A TABLE OF LESSONS FOR JUNE.

		CALENDAR.	Morning Prayer. 1 Less.	Morning Prayer. 2 Less.	Evening Prayer. 1 Less.	Evening Prayer. 2 Less.
1	e		1 Kings 1 to 28	Acts 11 v. 19	1 Kings 1 v. 28	1 Cor. 15
2	f		2 to v. 26	12	2 v. 26	16
3	g		3	13 to v. 14	4	2 Cor. 1
4	A		5	13 v. 14	6	2
5	b		7	14 to v. 19	8	3
6	c		9	14 v. 19	10	4
7	d		11 to v. 26	15	11 v. 26	5
8	e		12	16 to v. 14	13	6
9	f		14	16 v. 14	15	7
10	g		16	17 to v. 16	17	8
11	A	*St. Barnabas.*				
12	b		18	17 v. 16	19	9
13	c		20 to v. 22	18 to v. 18	20 v. 22	10
14	d		21	18 v. 18	22 to v. 29	11
15	e		22 v. 29	19 to v. 21	2 Kings 1	12
16	f		2 Kings 2	19 v. 21	3	13
17	g		4	20 to v. 17	5	Gal. 1
18	A		6	20 v. 17	7	2
19	b		8	21	9	3
20	c		10	22	11	4
21	d		12	23	13	5
22	e		14	24	15	6
23	f		16	25	17 to v. 24	Eph. 1
24	g	*Nat. of St. John*				
25	A	*[Baptist.*	17 v. 24	26	18	2
26	b		19 to v. 20	27 to v. 21	19 v. 20	3
27	c		20	27 v. 21	21	4
28	d		22	28 to v. 17	23	5
29	e	*St. Peter.*				
30	f		24	28 v. 17	25	6

A TABLE OF LESSONS FOR JUNE.

Morning Prayer. 1 Less.	Morning Prayer. 2 Less.	Evening Prayer. 1 Less.	Evening Prayer. 2 Less.
1 Kings 1 to v. 28	Acts 11 v. 19	1 Kings 1 v. 28	1 Cor. 15
2 to v. 26	12	2 v. 26	16
3	13 to v. 14	4	2 Cor. 1
5	13 v. 14	6	2
7	14 to v. 19	8	3
9	14 v. 19	10	4
11 to v. 26	15	11 v. 26	5
12	16 to v. 14	13	6
14	16 v. 14	15	7
16	17 to v. 16	17	8
18	17 v. 16	19	9
20 to v. 22	18 to v. 18	20 v. 22	10
21	18 v. 18	22 to v. 29	11
22 v. 29	19 to v. 21	2 Kings 1	12
2 Kings 2	19 v. 21	3	13
4	20 to v. 17	5	Gal. 1
6	20 v. 17	7	2
8	21	9	3
10	22	11	4
12	23	13	5
14	24	15	6
16	25	17 to v. 24	Eph. 1
17 v. 24	26	18	2
19 to v. 20	27 to v. 21	19 v. 20	3
20	27 v. 21	21	4
22	28 to v. 17	23	5
24	28 v. 17	25	6

THE CALENDAR WITH THE TABLE OF LESSONS.

JUNE HATH XXX DAYS.

		Morning Prayer. 1 Less.	Morning Prayer. 2 Less.	Evening Prayer. 1 Less.	Evening Prayer. 2 Less.
Calendæ.	Nicomede, Rom. [P. & M.	Esther 5	Mark 2	Esther 6	1 Cor. 15
4 Non.		7	3	8	16
3 Non.		9	4	Job 1	2 Cor. 1
Prid. Non.		Job 2	5	3	2
Nonæ.	Boniface, B. of	4	6	5	3
8 Id.	[Mentz & M.	6	7	7	4
7 Id.		8	8	9	5
6 Id.		10	9	11	6
5 Id.		12	10	13	7
4 Id.		14	11	15	8
3 Id.	*S. Barnabas,*				
Prid. Id.	[Apos. & M.	16	12	17, 18	9
Idus.		19	13	20	10
18 Cl. Julii		21	14	22	11
17 Cal.		23	15	24, 25	12
16 Cal.		26, 27	16	28	13
15 Cal.	S. Alban, M.	29	Luke 1	30	Gal. 1
14 Cal.		31	2	32	2
13 Cal.		33	3	34	3
12 Cal.	Tr. of Edw. K.	35	4	36	4
11 Cal.	[of West Sax.	37	5	38	5
10 Cal.		39	6	40	6
9 Cal.	Fast.	41	7	42	Eph. 1
8 Cal.	*Nativ. of S. John*				
7 Cal.	[*Baptist.*	Prov. 1	8	Prov. 2	2
6 Cal.		3	9	4	3
5 Cal.		5	10	6	4
4 Cal.	Fast.	7	11	8	5
3 Cal.	*S. Peter,* Apos. &				
Prid. Cal.	[Martyr.	9	12	10	6

[Sd. 1892]

[1877 (Eng. Bk. 1871)]

A TABLE OF LESSONS FOR JULY.

CALENDAR.			Morning Prayer. First Lesson.	Morning Prayer. Second Lesson.	Evening Prayer. First Lesson.	Evening Prayer. Second Lesson.
1	g		Ezra 10 to v. 20	Acts 5 v. 17	Neh. 1	Matt. 6 to v. 19
2	A		Neh. 2	6	4	6 v. 19 & 7 to v. 7
3	b		5	7 to v. 30	6 & 7 to v. 5	7 v. 7
4	c		7 v. 73 & 8	7 v. 30	12 v. 43 & 13 to v. 15	8 to v. 18
5	d		13 v. 15	8 to v. 26	Esther 1 & 2 to v. 8	8 v. 18
6	e		Esther 2 v. 15 & 3	8 v. 26	4	9 to v. 18
7	f		5	9 to v. 23	6	9 v. 18
8	g		7 & 8 to v. 3	9 v. 23	Job 1	10 to v. 24
9	A		Job 2	10 to v. 24	3	10 v. 24
10	b		4	10 v. 24	5	11
11	c		6	11	7	12 to v. 22
12	d		8	12	9	12 v. 22
13	e		10	13 to v. 26	11	13 to v. 24
14	f		12	13 v. 26	13	13 v. 24 to 44
15	g		14	14	15 to v. 17	13 v. 44
16	A		16	15 to v. 30	17	14
17	b		19	15 v. 30 & 16 to v. 16	21	15 to v. 21
18	c		22	16 v. 16	23	15 v. 21
19	d		24	17 to v. 16	25 & 26	16
20	e		27	17 v. 16	28	17
21	f		29	18 to v. 24	30	18 to v. 21
22	g		31	18 v. 24 & 19 to v. 21	32	18 v. 21
23	A		33	19 v. 21	34	19 to v. 27
24	b		35	20 to v. 17	36	19 v. 27 & 20 to v. 17
25	c	*St. James.*	37	20 v. 17	38	20 v. 17
26	d		39	21 to v. 27	40	21 to v. 23
27	e		41	21 v. 27 & 22 to v. 22	42	21 v. 23
28	f		Prov. 1 to v. 20	22 v. 22 & 23 to v. 12	Prov. 1 v. 20	22 to v. 15
29	g		4	23 v. 12	10	22 v. 15
30	A		12	24	13	23
31	b					

THE CALENDAR WITH THE TABLE OF LESSONS.

JULY HATH XXXI DAYS.

Morning Prayer. First Lesson.	Morning Prayer. Second Lesson.	Evening Prayer. First Lesson.	Evening Prayer. Second Lesson.
Job 3	Acts 9 v. 23	Job 4	1 John 4 v. 7
5	10 to v. 24	6	5
7	10 v. 24	9	2 John
10	11	11	3 John
12	12	13	Jude
14	13 to v. 26	16	Matt. 1 v. 18
17	13 v. 26	19	2
21	14	22 v. 12 to v. 29	3
23	15 to v. 30	24	4 to v. 23
25 & 26	15 v. 30 to 16 v. 16	27	4 v. 23 to 5 v. 13
28	16 v. 16	29 & 30 v. 1	5 v. 13 to v. 33
30 v. 12 to v. 27	17 to v. 16	31 v. 13	5 v. 33
32	17 v. 16	38 to v. 39	6 to v. 19
38 v. 39 & 39	18 to v. 24	40	6 v. 19 to 7 v 7
41	18 v. 24 to 19 v. 21	42	7 v. 7
Prov. 1 to v. 20	19 v. 21	Prov. 1 v. 20	8 to v. 18
2	20 to v. 17	3 to v. 27	8 v. 18
3 v. 27 to 4 v. 20	20 v. 17	4 v. 20 to 5 v. 15	9 to v. 18
5 v. 15	21 to v. 17	6 to v. 20	9 v. 18
7	21 v. 17 to v. 37	8	10 to v. 24
9	21 v. 37 to 22 v. 23	10 v. 16	10 v. 24
11 to v. 15	22 v. 23 to 23 v. 12	11 v. 15	11
12 v. 10	23 v. 12	13	12 to v. 22
14 v. 9 to v. 28	24	14 v. 28 to 15 v. 18	12 v. 22
15 v. 18	25	16 to v. 20	13 to v. 24
16 v. 31 to 17 v. 18	26	18 v. 10	13 v. 24 to v. 53
19 v. 13	27	20 to v. 23	13 v. 53 to 14 v. 13
21 to v. 17	28 to v. 17	22 to v. 17	14 v. 13
23 v. 10	28 v. 17	24 v. 21	15 to v. 21
25	Rom. 1	26 to v. 21	15 v. 21
			16 to v. 24

A TABLE OF LESSONS FOR JULY.

CALENDAR.			Morning Prayer. 1 Lesson.	Morning Prayer. 2 Lesson.	Evening Prayer. 1 Lesson.	Evening Prayer. 2 Lesson.
1	g		Ezra 1	Matt. 1	Ezra 3	Phil. 1
2	A		4	2	5	2
3	b		6	3	7	3
4	c	*	8 v. 21	4 to v. 17	9	4
5	d		Neh. 1	4 v. 17	Neh. 2	Col. 1
6	e		4 to v. 13	5 to v. 21	4 v. 13	2
7	f		5	5 v. 21	6	3
8	g		8	6 to v. 16	9	4
9	A		10	6 v. 16	13 to v. 15	1 Thess. 1
10	b		13 v. 15	7	Esther 1	2
11	c		Esther 2	8 to v. 18	3	3
12	d		4	8 v. 18	5	4
13	e		6	9 to v. 18	7	5
14	f		8	9 v. 18	9 to v. 20	2 Thess. 1
15	g		9 v. 20	10	Job 1	2
16	A		Job 2	11	3	3
17	b		4	12 to v. 22	5	1 Tim. 1
18	c		6	12 v. 22	7	2, 3
19	d		8	13 to v. 31	9	4
20	e		10	13 v. 31	11	5
21	f		12	14 to v. 22	13	6
22	g		14	14 v. 22	15	2 Tim. 1
23	A		16	15 to v. 21	17	2
24	b		18	15 v. 21	19	3
25	c	*St. James.*		16		4
26	d		20	17	21	Titus 1
27	e		22	18 to v. 21	23	2, 3
28	f		24 & 25	18 v. 21	26	Philem.
29	g		27	19 to v. 16	28	Heb. 1
30	A		29	19 v. 16	30	2
31	b		31	20 to v. 17	32	3

A TABLE OF LESSONS FOR JULY.

Morning Prayer. 1 Less.	Morning Prayer. 2 Less.	Evening Prayer. 1 Less.	Evening Prayer. 2 Less.
Ezra 1	Matt. 1	Ezra 3	Phil. 1
4	2	5	2
6	3	7	3
		9	4
Neh. 1	4	Neh. 2	Col. 1
4 to v. 13	5 to v. 21	4 v. 13	2
5	5 v. 21	6	3
8	6 to v. 16	9	4
10	6 v. 16	13 to v. 15	1 Thess. 1
13 v. 15	7	Esther 1	2
Esther 2	8 to v. 18	3	3
4	8 v. 18	5	4
6	9 to v. 18	7	5
8	9 v. 18	9 to v. 20	2 Thess. 1
9 v. 20	10	Job 1	2
Job 2	11	3	3
4	12 to v. 22	5	1 Tim. 1
6	12 v. 22	7	2, 3
8	13 to v. 31	9	4
10	13 v. 31	11	5
12	14 to v. 22	13	6
14	14 v. 22	15	2 Tim. 1
16	15 to v. 21	17	2
18	15 v. 21	19	3
	16		4
20	17	21	Titus 1
22	18 to v. 21	23	2, 3
24 v. 25	18 v. 21	26	Philem.
27	19 to v. 16	28	Heb. 1
29	19 v. 16	30	2
31	20 to v. 17	32	3

THE CALENDAR WITH THE TABLE OF LESSONS.

JULY HATH XXXI DAYS.

		Morning Prayer. 1 Lesson.	Morning Prayer. 2 Lesson.	Evening Prayer. 1 Lesson.	Evening Prayer. 2 Lesson.
Calendæ.		Prov. 11	Luke 13	Prov 12	Phil. 1
6 Non.	Visit. of the	13	14	14	2
5 Non.	[B. V. M.	15	15	16	3
4 Non.	Tran. of S. Mar-	17	16	18	4
3 Non.	[tin, Bp. & C.	19	17	20	Col. 1
Prid. Non.		21	18	22	2
Nonæ.		23	19	24	3
8 Id.		25	20	26	4
7 Id.		27	21	28	1 Thess. 1
6 Id.		29	22	31	2
5 Id.		Eccles. 1	23	Eccles. 2	3
4 Id.		3	24	4	4
3 Id.		5	John 1	6	5
Prid. Id.		7	2	8	2 Thess. 1
Idus	Swithun, Bish.	9	3	10	2
17 Cal. Aug	[Winch. Tran.	11	4	12	3
16 Cal.		Jer. 1	5	Jer. 2	1 Tim. 1
15 Cal.		3	6	4	2, 3
14 Cal.		5	7	6	4
13 Cal.	Margaret, V. &	7	8	8	5
12 Cal.	[M. at Antioch.	9	9	10	6
11 Cal.	S. Mary Magda.	11	10	12	2 Tim. 1
10 Cal.		13	11	14	2
9 Cal.	Fast.	15	12	16	3
8 Cal.	*St. Jas*, Apostle		13		4
7 Cal.	[& Martyr.	17	14	18	Titus 1
6 Cal.	St. Anne, Mother	19	15	20	2, 3
5 Cal.	[to the B.V.M.	21	16	22	Philem.
4 Cal.		23	17	24	Heb. 1
3 Cal.		25	18	26	2
Prid. Cal.		27	19	28	3

*The Prop. Bk. has *Civil and Religious Liberty* set against the 4th of July. The Morning Lessons for this day are noted in the proper office printed hereafter.
†*Sic* but misprints for "1 Tim." and "2 Tim."

A TABLE OF LESSONS FOR AUGUST.

THE CALENDAR WITH THE TABLE OF LESSONS.

AUGUST HATH XXXI DAYS.

CALENDAR.			Morning Prayer.		Evening Prayer.		Morning Prayer.		Evening Prayer.	
			First Lesson.	Second Lesson.	First Lesson.	Second Lesson.	First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
1	c		Prov. 14	Acts 25	Prov. 15	Matt. 24 to v. 29	Prov. 27 to v. 23	Rom. 2 to v. 17	Prov. 28 to v. 15	Matt. 16 v. 24 to 17 v. 14
2	d		16	26	20	24 v. 29	30 to v. 18	2 v. 17	31 v. 10	17 v. 14
3	e		23 v. 10	27 to v. 18	24	25 to v. 31	Eccles. 1	3	Eccles. 2 to v. 12	18 to v. 21
4	f		25	27 v. 18	26	25 v. 31	3	4	4	18 v. 21 to 19 v. 3
5	g		27	28	28	26 to v. 30	5	5	6	19 v. 3 to v. 27
6	A	*Transfiguration**					7	6	8	19 v. 27 to 20 v. 17
7	b		30 to v. 18	Rom. 1	31 v. 10	26 v. 30 to 57	9	7	11	20 v. 17
8	c		Eccles. 1	2	Eccles. 2	26 v. 57	12	8 to v. 18	Jer. 1	21 to v. 23
9	d		3	3	4	27 to v. 27	Jer. 2 to v. 14	8 v. 18	5 to v. 19	21 v. 23
10	e		5	4	6	27 v. 27	5 v. 19	9 to v. 19	6 to v. 22	22 to v. 15
11	f		7	5	8	28	7 to v. 17	9 v. 19	8 v. 4	22 v. 15 to v. 41
12	g		9	6	10	Mark 1 to v. 21	9 to v. 17	10	13 v. 8 to v. 24	22 v. 41 to 23 v. 13
13	A		11	7	12	1 v. 21	15	11 to v. 25	17 to v. 19	23 v. 13
14	b		Jer. 1	8	Jer. 2 to v. 20	2 to v. 23	18 to v. 18	11 v. 25	19	24 to v. 29
15	c		2 v. 20	9	3 v. 12	2 v. 23 & 3 to v. 13	21	12	22 to v. 13	24 v. 29
16	d		4 to v. 19	10	5	3 v. 13	22 v. 13	13	23 to v. 16	25 to v. 31
17	e		6 to v. 22	11	7 to v. 21	4 to v. 35	24	14 & 15 to v. 8	25 to v. 15	25 v. 31
18	f		7 v. 21	12	8	4 v. 35 & 5 to v. 21	26	15 v. 8	28	26 to v. 31
19	g		9	13	10	5 v. 21	29 v. 4 to v. 20	16	30	26 v. 31 to v. 57
20	A		11	14	13 to v. 24	6 to v. 14	31 to v. 15	1 Cor. 1 to v. 26	31 v. 15 to v. 38	26 v. 57
21	b		14	15	16	6 v. 14 to 30	33 to v. 14	1 v. 26 & 2	33 v. 14	27 to v. 27
22	c		17	16	18 to v. 18	6 v. 30	35	3	36 to v. 14	27 v. 27 to v. 57
23	d		19	1 Cor. 1	21	7 to v. 24	36 v. 14	4 to v. 18	38 to v. 14	27 v. 57
24	e	*St. Bartholomew.*						4 v. 18 & 5		28
25	f		22	2	23 to v. 33	7 v. 24	38 v. 14	6	39	Mark 1 to v. 21
26	g		25 to v. 17	3	26	8	50 to v. 21	7 to v. 25	51 v. 54	1 v. 21
27	A		28	4	29 to v. 20	9 to v. 30	Ezek. 1 to v. 15	7 v. 25	Ezek. 1 v. 15	2 to v. 23
28	b		30	5	31 v. 15 to 38	9 v. 30	2	8	3 to v. 15	2 v. 23 to 3 v. 13
29	c		33	6	34	10 to v. 32	3 v. 15	9	8	3 v. 13
30	d		35	7	36	10 v. 32	9	10 & 11 v. 1	11 v. 14	4 to v. 35
31	e		37	8	38	11 to v. 27	12 v. 17	11 v. 2 to v. 17	13 to v. 17	4 v. 35 to 5 v. 21

*The insertion of the feast of the Transfiguration with its proper Lessons in 1886, necessitated a slight change, from the Lectionary of 1883, in the distribution of the Lessons for August and for the Second Evening Lessons of July after the 15th day.

A TABLE OF LESSONS FOR AUGUST.

CALENDAR.			Morning Prayer. 1 Lesson.	Morning Prayer. 2 Lesson.	Evening Prayer. 1 Lesson.	Evening Prayer. 2 Lesson.
1	c		Job 33	Matt20v17	Job 34	Heb. 4
2	d		35	21 to v. 23	36	5
3	e		37	21 v. 23	38	6
4	f		39	22 to v. 23	40	7
5	g		41	22 v. 23	42	8
6	A		Prov1to20	23 to v. 25	Prov.1v.20	9
7	b		2	23 v. 25	3	10
8	c		4	24 to v. 29	5	11
9	d		6 to v. 20	24 v. 29	6 v. 20	12
10	e		7	25 to v. 31	8	13
11	f		9	25 v. 31	10	James 1
12	g		11	26 to v. 36	12	2
13	A		13	26 v. 36	14 to v. 16	3
14	b		14 v. 16	27	15 to v. 21	4
15	c		15 v. 21	28	16	5
16	d		17 to v. 15	Mark 1	17 v. 15	1 Peter 1
17	e		18	2	19	2
18	f		20	3	21 to v. 17	3
19	g		21 v. 17	4 to v. 26	22 to v. 17	4
20	A		22 v. 17	4 v. 26	23 to v. 22	5
21	b		23 v. 22	5 to v. 21	24	2 Peter 1
22	c		25	5 v. 21	26	2
23	d		27	6 to v. 30	28	3
24	e	*St. Bartholomew.*		6 v. 30		1 John 1
25	f		29	7 to v. 24	31	2
26	g		Eccles. 1	7 v. 24	Eccles. 2	3
27	A		3	8 to v. 27	4	4
28	b		5	8 v. 27	6	5
29	c		7	9 to v. 30	8	2, 3 John
30	d		9	9 v. 30	10	Jude
31	e		11	10 to v. 32	12	Rom. 1

A TABLE OF LESSONS FOR AUGUST.

Morning Prayer. 1 Less.	Morning Prayer. 2 Less.	Evening Prayer. 1 Less.	Evening Prayer. 2 Less.
Job 33	Matt20v17	Job. 34	Heb. 4
35	21 to v. 23	36	5
37	21 v. 23	38	6
39	22 to v. 23	40	7
41	22 v. 23	42	8
Pro1tov20	23 to v. 25	Prov.1v20.	9
2	23 v. 25	3	10
4	24 to v. 29	5	11
6 to v. 20	24 v. 29	6 v. 20	12
7	25 to v. 31	8	13
9	25 v. 31	10	James 1
11	26 to v. 36	12	2
13	26 v. 36	14 to v. 16	3
14 v. 16	27	15 to v. 21	4
15 v. 21	28	16	5
17 to v. 15	Mark 1	17 v. 15	1 Peter 1
18	2	19	2
20	3	21 to v. 17	3
21 v. 17	4 to v. 26	22 to v. 17	4
22 v. 17	4 v. 26	23 to v. 22	5
23 v. 22	5 to v. 21	24	2 Peter 1
25	5 v. 21	26	2
27	6 to v. 30	28	3
	6 v. 30		1 John 1
29	7 to v. 24	31	2
Eccles. 1	7 v. 24	Eccles. 2	3
3	8 to v. 27	4	4
5	8 v. 27	6	5
7	9 to v. 30	8	2, 3 John
9	9 v. 30	10	Jude
11	10 to v. 32	12	Rom. 1

THE CALENDAR WITH THE TABLE OF LESSONS.

AUGUST HATH XXXI DAYS.

		Morning Prayer. 1 Lesson.	Morning Prayer. 2 Lesson.	Evening Prayer. 1 Lesson.	Evening Prayer. 2 Lesson.
Calendæ.	Lammas-Day.	Jer. 29	John 20	Jer. 30	Heb. 4
4 Non.		31	21	32	5
3 Non.		33	Acts 1	34	6
Prid. Non.		35	2	36	7
Nonæ.	[of our Lord.	37	3	38	8
8 Id.	Transfiguration	39	4	40	9
7 Id.	Name of Jesus.	41	5	42	10
6 Id.		43	6	44	11
5 Id.		45, 46	7	47	12
4 Id.	St. Lawrence, A.	48	8	49	13
3 Id.	[D.of Rom.&M.	50	9	51	James 1
Prid. Id.		52	10	Lam. 1	2
Idus		Lam. 2	11	3	3
19 Cal. Sept		4	12	5	4
18 Cal.		Ezek. 2	13	Ezek. 3	5
17 Cal.		6	14	7	1 Peter 1
16 Cal.		13	15	14	2
15 Cal.		18	16	33	3
14 Cal.		34	17	Dan. 1	4
13 Cal.		Dan. 2	18	3	5
12 Cal.		4	19	5	2 Peter 1
11 Cal.		6	20	7	2
10 Cal.	Fast.	8	21	9	3
9 Cal.	*St. Bartholomew,*		22		1 John 1
8 Cal.	[Ap. & Mart.	10	23	11	2
7 Cal.		12	24	Hosea 1	3
6 Cal.	[Hippo, C. D.	Hos. 2, 3	25	4	4
5 Cal.	Augustine, B. of	5, 6	26	7	5
4 Cal.	Beheading of	8	27	9	2, 3 John
3 Cal.	[S.John Baptist.	10	28	11	Jude
Prid. Cal.		12	Matth. 1	13	Rom. 1

A TABLE OF LESSONS FOR SEPTEMBER.

THE CALENDAR WITH THE TABLE OF LESSONS.

SEPTEMBER HATH XXX DAYS.

CALENDAR			Morning Prayer.		Evening Prayer.		Morning Prayer.		Evening Prayer.	
			First Lesson.	Second Lesson.	First Lesson.	Second Lesson.	First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
1	f		Jer. 39	1 Cor. 9	Jer. 40	Mark 11 v. 27 & 12 to v. 13	Ezek. 13 v. 17	1 Cor. 11 v. 17	Ezek. 14 to v. 12	Mark 5 v. 21
2	g		41	10	42	12 v. 13 to 28	14 v. 12	12 to v. 28	16 v. 44	6 to v. 14
3	A		43	11	44 to v. 15	12 v. 28	18 to v. 19	12 v. 28 & 13	18 v. 19	6 v. 14 to v. 30
4	b		44 v. 15	12	45	13	20 to v. 18	14 to v. 20	20 v. 18 to v. 33	6 v. 30
5	c		46	13	50 to v. 21	14 to v. 26	20 v. 33 to v. 44	14 v. 20	22 v. 23	7 to v. 24
6	d		50 v. 21	14	51 v. 54	14 v. 26 to 53	24 v. 15	15 to v. 35	26	7 v. 24 to 8 v. 10
7	e		52 to v. 15	15 to v. 35	52 v. 15	14 v. 53	27 to v. 26	15 v. 35	27 v. 26	8 v. 10 to 9 v. 2
8	f		Lam. 1	15 v. 35	Lam. 2 to v. 20	15 to v. 42	28 to v. 20	16	31	9 v. 2 to v. 30
9	g		3 to v. 37	16	3 v. 37	15 v. 42 & 16	32 to v. 17	2 Cor. 1 to v. 23	33 to v. 21	9 v. 30
10	A		Ezek. 1	2 Cor. 1	Ezek. 2	Luke 1 to v. 26	33 v. 21	1 v. 23 to 2 v. 14	34 v. 17	10 to v. 32
11	b		3	2	7	1 v. 26 to 57	34 v. 17	2 v. 14 & 3	36 v. 16 to v. 33	10 v. 32
12	c		8	3	9	1 v. 57	37 to v. 15	4	37 v. 15	11 to v. 27
13	d		11 v. 14	4	12 v. 17	2 to v. 21	47 to v. 13	5	Dan. 1.	11 v. 27 to 12 v. 13
14	e		13 to v. 17	5	14	2 v. 21	Dan. 2 to v. 24	6 & 7 v. 1	2 v. 24	12 v. 13 to v. 35
15	f		18 to v. 19	6	18 v. 19	3	3	7 v. 2	4 to v. 19	12 v. 35 to 13 v. 14
16	g		20 to v. 27	7	20 v. 27	4 to v. 16	4 v. 19	8	5 to v. 17	13 v. 14
17	A		24 v. 15	8	33 to v. 21	4 v. 16	5 v. 17	9	6	14 to v. 27
18	b		33 v. 21	9	34	5 to v. 17	7 to v. 15	10	7 v. 15	14 v. 27 to v. 53
19	c		36 v. 21	10	37 to v. 15	5 v. 17	9 to v. 20	11 to v. 30	9 v. 20	14 v. 53
20	d		Daniel 1	11	Dan. 2 to v. 24	6 to v. 20	10 to v. 20	11 v. 30 to 12 v. 14	12	15 to v. 42
21	e	*St. Matthew.*						12 v. 14 & 13		15 v. 42 & 16
22	f		2 v. 24	12	3	6 v. 20	Hosea 2 v. 14	Gal. 1	Hosea 4 to v. 13	Luke. 1 to v. 26
23	g		4 to v. 19	13	4 v. 19	7 to v. 19	5 v. 8 to 6 v. 7	2	7 v. 8	1 v. 26 to v. 57
24	A		5	Galatians 1	6	7 v. 19 to 36	8	3	9	1 v. 57
25	b		7	2	8	7 v. 36	10	4 to v. 21	11 & 12 to v. 7	2 to v. 21
26	c		9	3	10	8 to v. 22	13 to v. 15	4 v. 21 to 5 v. 13	14	2 v. 21
27	d		11 to v. 30	4	11 v. 30	8 v. 22 to 40	Joel 1	5 v. 13	Joel 2 to v. 15	3 to v. 23
28	e		12	5	Hosea 2 v. 14	8 v. 40	2 v. 15 to v. 28	6	2 v. 28 to 3 v. 9	4 to v. 16
29	f	*St. Michael and All Angels.*								
30	g		Hosea 4 to v. 13	6	5 v. 8 & 6 to v. 7	9 to v. 18	3 v. 9	Eph. 1	Amos. 1 & 2 to v. 4	4 v. 16

A TABLE OF LESSONS FOR SEPTEMBER.

CALENDAR.			Morning Prayer. 1 Less.	Morning Prayer. 2 Less.	Evening Prayer. 1 Less.	Evening Prayer. 2 Less.
1	f		Jer. 1	Mk. 10v.32	Jer.2tov20	Rom. 2
2	g		2 v. 20	11	3	3
3	A		4 to v. 19	12 to v. 28	4 v. 19	4
4	b		5	12 v. 28	6	5
5	c		7 to v. 21	13	7 v. 21	6
6	d		8	14 to v. 26	9	7
7	e		10	14 v. 26	11	8
8	f		12	15	13	9
9	g		14	16	15	10
10	A		16	Lu.1tov.39	17	11
11	b		18	1 v. 39	19	12
12	c		20	2 to v. 40	21	13
13	d		22	2 v. 40	23	14
14	e		24	3	25	15
15	f		26	4	27	16
16	g		28	5	29	1 Cor. 1
17	A		30	6 to v. 20	31	2
18	b		32	6 v. 20	33	3
19	c		34	7 to v. 36	35	4
20	d		36	7 v. 36	37	5
21	e	*St. Matthew.*		8 to v. 26		6
22	f		38	8 v. 26	39	7
23	g		40	9 to v. 37	41	8
24	A		42	9 v. 37	43	9
25	b		44	10 to v. 25	45 & 46	10
26	c		47	10 v. 25	48 to v. 25	11
27	d		48 v. 25	11 to v. 29	49 to v. 23	12
28	e		49 v. 23	11 v. 29	50 to v. 21	13
29	f	*St. Michael & All Angels.*				
30	g		50 v. 21	13	51 to v. 35	15

A TABLE OF LESSONS FOR SEPTEMBER.

		Morning Prayer. 1 Less.	Morning Prayer. 2 Less.	Evening Prayer. 1 Less.	Evening Prayer. 2 Less.
1	f	Jer. 1	Mk. 10v.32	Jer.2tov20	Rom. 2
2	g	2 v. 20	11	3	3
3	A	4 to v. 19	12 to v. 28	4 v. 19	4
4	b	5	12 v. 28	6	5
5	c	7 to v. 21	13	7 v. 21	6
6	d	8	14 to v. 26	9	7
7	e	10	14 v. 26	11	8
8	f	12	15	13	9
9	g	14	16	15	10
10	A	16	Lu.1tov.39	17	11
11	b	18	1 v. 39	19	12
12	c	20	2 to v. 40	21	13
13	d	22	2 v. 40	23	14
14	e	24	3	25	15
15	f	26	4	27	16
16	g	28	5	29	1 Cor. 1
17	A	30	6 to v. 20	31	2
18	b	32	6 v. 20	33	3
19	c	34	7 to v. 36	35	4
20	d	36	7 v. 36	37	5
21	e		8 to v. 26		6
22	f	38	8 v. 26	39	7
23	g	40	9 to v. 37	41	8
24	A	42	9 v. 37	43	9
25	b	44	10 to v. 25	45 & 46	10
26	c	47	10 v. 25	48 to v. 25	11
27	d	48 v. 25	11 to v. 29	49 to v. 23	12
28	e	49 v. 23	11 v. 29	50 to v. 21	13
29	f		12		14
30	g	50 v. 21	13	51 to v. 35	15

THE CALENDAR WITH THE TABLE OF LESSONS.

SEPTEMBER HATH XXX DAYS.

			Morning Prayer. 1 Less.	Morning Prayer. 2 Less.	Evening Prayer. 1 Less.	Evening Prayer. 2 Less.
Calendæ.	Giles, Abbot & C.		Hosea 14	Matth. 2	Joel 1	Rom. 2
4 Non.			Joel 2	3	3	3
3 Non.			Amos 1	4	Amos 2	4
Prid. Non.			3	5	4	5
Nonæ.			5	6	6	6
8 Id.		[Orleans.	7	7	8	7
7 Id.	Enurchus Bp. of		9	8	Obad.	8
6 Id.	Nativ. of the B.		Jonah 1	9	Jon. 2, 3	9
5 Id.		[V. Mary.	4	10	Micah 1	10
4 Id.			Micah 2	11	3	11
3 Id.			4	12	5	12
Prid. Id.			6	13	7	13
Idus.			Nahum 1	14	Nah. 2	14
18 Cl. Oct.	Holy-cross Day.		3	15	Hab. 1	15
17 Cal.			Hab. 2	16	3	16
16 Cal.			Zeph. 1	17	Zeph. 2	1 Cor. 1
15 Cal.	Lambert Bp. &		3	18	Haggai 1	2
14 Cal.		[M.	Haggai 2	19	Zech. 1	3
13 Cal.			Zec. 2, 3	20	4, 5	4
12 Cal.		Fast.	6	21	7	5
11 Cal.	*S. Matthew*, Ap.			22		6
10 Cal.		[& Evan.	8	23	9	7
9 Cal.			10	24	11	8
8 Cal.			12	25	13	9
7 Cal.			14	26	Mal. 1	10
6 Cal.	S. Cypr. Abp. of		Mal. 2	27	3	11
5 Cal.		[Carth & M.	4	28	Tobit 1	12
4 Cal.			Tobit 2	Mark 1	3	13
3 Cal.	*St. Michael & All Angels.*			2		14
Prid. Cal.	S. Jerome, Pr.	[Con., & Doct.	4	3	6	15

[Sd. 1892]

A TABLE OF LESSONS FOR OCTOBER.

CALENDAR.			Morning Prayer.		Evening Prayer.	
			First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
1	A		Hosea 8	Eph. 1	Hosea 10	Luke 9 v. 18 to 43
2	b		11 & 12 to v. 7	2	13 to v. 15	9 v. 43
3	c		14	3	Joel 1	10 to v. 25
4	d		Joel 2 to v. 15	4	2 v. 15 to 28	10 v. 25
5	e		2 v. 28 & 3 to v. 9	5	3 v. 9	11 to v. 29
6	f		Amos 1 & 2 to v. 6	6	Amos 3	11 v. 29
7	g		4	Phil. 1	5	12 to v. 22
8	A		7	2	8	12 v. 22 to 41
9	b		9	3	Obadiah	12 v. 41
10	c		Jonah 1	4	Jonah 2	13 to v. 18
11	d		3	Col. 1	4	13 v. 18
12	e		Micah 1 to v. 10	2	Micah 2	14 to v. 25
13	f		3	3	4	14 v. 25 & 15 to v. 11
14	g		5	4	6	15 v. 11
15	A		7	1 Thess. 1	Nahum 1	16 to v. 19
16	b		Nahum 2	2	3	16 v. 19
17	c		Hab. 1	3	Hab. 2	17 to v. 20
18	d	*St. Luke.**	3	4	Zeph. 1	17 v. 20
19	e		Zeph. 2	5	3	18 to v. 18
20	f		Haggai 1	2 Thess. 1	Haggai 2	18 v. 18
21	g		Zech. 1	2	Zech. 2	19 to v. 28
22	A		3	3	4	19 v. 28
23	b		5	1 Tim. 1	6	20 to v. 27
24	c		7	2	8	20 v. 27
25	d		9	3	10	21
26	e		11	4	12	22 to v. 31
27	f					
28	g	*St. Simon and [St. Jude.*	13	5	14	22 v. 31 to 54
29	A		Malachi 1	6	Malachi 2	22 v. 54
30	b		3 to v. 13	2 Tim. 1	3 v. 13 & 4	23 to v. 26
31	c					

*In the Table of 1877 we have *St. Luke Evangelist*, as in the MS. and Sealed Books. The reading *St. Luke* first appeared in the Lectionary of 1883, and then passed into the Sd. of 1892.

[1877 (Eng. Bk. 1871)]

THE CALENDAR WITH THE TABLE OF LESSONS.

OCTOBER HATH XXXI DAYS.

Morning Prayer.		Evening Prayer.	
First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
Amos 2 v. 4 to 3 v. 9	Eph. 2	Amos 4 v. 4	Luke 5 to v. 17
5 to v. 18	3	5 v. 18 to 6 v. 9	5 v. 17
7	4 to v. 25	8	6 to v. 20
9	4 v. 25 to 5 v. 22	Obadiah	6 v. 20
Jonah 1	5 v. 22 to 6 v. 10	Jonah 2	7 to v. 24
3	6 v. 10	4	7 v. 24
Mic. 1 to v. 10	Phil. 1	Micah 2	8 to v. 26
3	2	4	8 v. 26
5	3	6	9 to v. 28
7	4	Nahum 1	9 v. 28 to v. 51
Nahum 2	Col. 1 to v. 21	3	9 v. 51 to 10 v. 17
Habak. 1	1 v. 21 to 2 v. 8	Habak. 2	10 v. 17
3	2 v. 8	Zeph. 1 to v. 14	11 to v. 29
Zeph. 1 v. 14 to 2 v. 4	3 to v. 18	2 v. 4	11 v. 29
3	3 v. 18 & 4	Haggai 1	12 to v. 35
Haggai 2 to v. 10	1 Thess. 1	2 v. 10	12 v. 35
Zech. 1 to v. 18	2	Zech. 1 v. 18 & 2	13 to v. 18
3	3	4	13 v. 18
5	4	6	14 to v. 25
7	5	8 to v. 14	14 v. 25 to 15 v. 11
8 v. 14	2 Thess. 1	9 v. 9	15 v. 11
10	2	11	16
12	3	13	17 to v. 20
14	1 Tim. 1 to v. 18	Mal. 1	17 v. 20
Mal. 2	1 v. 18 & 2	3 to v. 13	18 to v. 31
3 v. 13 & 4	3	Wisdom 1	18 v. 31 to 19 v. 11
	4		19 v. 11 to v. 28
	5		19 v. 28
Wisdom 2	6	4 v. 7	20 to v. 27
6 to v. 22	2 Tim. 1	6 v. 22 to 7 v. 15	20 v. 27 to 21 v. 5
7 v. 15	2	8 to v. 19	21 v. 5

A TABLE OF LESSONS FOR OCTOBER.

CALENDAR.			Morning Prayer.		Evening Prayer.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A		Jer.51 v.35	Luke 14	Jer. 52	1 Cor. 16
2	b		Lam. 1	15	Lam. 2	2 Cor. 1
3	c		3 to v. 37	16	3 v. 37	2
4	d		4	17 to v. 20	5	3
5	e		Ezek. 1	17 v. 20	Ezek. 2	4
6	f		3	18 to v. 31	6	5
7	g		7	18 v. 31	13	6
8	A		14	19 to v. 28	18 to v. 19	7
9	b		18 v. 19	19 v. 28	33 to v. 21	8
10	c		33 v. 21	20	34	9
11	d		Dan. 1	21	Dn. 2 to v.	10
12	e		2 v. 24	22 to v. 31	3 [24	11
13	f		4	22 v. 31	5	12
14	g		6	23	7	13
15	A		8	24	9	Gal. 1
16	b		10	Jn.1to v.29	11	2
17	c		12	1 v. 29	Hos. 1	3
18	d	*St. Luke*		2		4
19	e	[*Evangelist.**	Hos. 2, 3	3 to v. 22	4	5
20	f		5	3 v. 22	6	6
21	g		7	4	8	Ephes. 1
22	A		9	5	10	2
23	b		11	6 to v. 22	12	3
24	c		13	6 v. 22	14	4
25	d		Joel 1	7 to v. 32	Joel 2 to 15	5
26	e		2 v. 15	7 v. 32	3	6
27	f		Amos 1	8 to v. 21	Amos. 2	Phil. 1
28	g	*St. Simon and*		8 v. 21		2
29	A	[*St. Jude.*†	3	9	4	3
30	b		5	10 to v. 22	6	4
31	c		7	10 v. 22	8	Colos. 1

A TABLE OF LESSONS FOR OCTOBER.

Morning Prayer.		Evening Prayer.	
1 Less.	2 Less.	1 Less.	2 Less.
Jer.51 v.35	Luke 14	Jer. 52	1 Cor. 16
Lam. 1	15	Lam. 2	2 Cor. 1
3 to v. 37	16	3 v. 37	2
4	17 to v. 20	5	3
Eze. 1	17 v. 20	Eze. 2	4
3	18 to v. 31	6	5
7	18 v. 31	13	6
14	19 to v. 28	18 to v. 19	7
18 v. 19	19 v. 28	33 to v. 17	8
33 v. 17	20	34	9
Dan. 1	21	Dan.2 to v.	10
2 v. 24	22 to v. 31	3 [24	11
4	22 v. 31	5	12
6	23	7	13
8	24 [29	9	Gal. 1
10	John1to v.	11	2
12	1 v. 29	Hosea 1	3
Hos. 2, 3	3 to v. 22	4	5
5	3 v. 22	6	6
7	4	8	Eph. 1
9	5	10	2
11	6 to v. 22	12	3
13	6 v. 22	14	4
Joel 1	7 to v. 32	Joel 2 to v.	5
2 v. 15	7 v. 32	3 [15	6
Am. 1	8 to v. 21	Am. 2	Phil. 1
	8 v. 21		2
3	9	4	3
5	10 to v. 22	6	4
7	10 v. 22	8	Col. 1

THE CALENDAR WITH THE TABLE OF LESSONS.

OCTOBER HATH XXXI DAYS.

		Morning Prayer.		Evening Prayer.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
Calendæ.	Remigus, Bp. of	Tobit 7	Mark 4	Tobit 8	1 Cor. 16
6 Non.	[Rhemes.	9	5	10	2 Cor. 1
5 Non.		11	6	12	2
4 Non.		13	7	14	3
3 Non.		Judith 1	8	Judith 2	4
Prid. Non.	Faith, V. & M.	3	9	4	5
Nonæ.		5	10	6	6
8 Id.		7	11	8	7
7 Id.	S. Denys, Areop.	9	12	10	8
6 Id.	[Bp. & M.	11	13	12	9
5 Id.		13	14	14	10
4 Id.		15	15	16	11
3 Id.	Trans. of K.	Wisd. 1	16	Wisd. 2	12
Prid. Id.	[Edw. Conf.	3	Lu.1to v.39	4	13
Idus.		5	1 v. 39	6	Gal. 1
17Cal.Nov	[Q. & Ab. of Ely.	7	2	8	2
16 Cal.	Etheldreda, V.	9	3	10	3
15 Cal.	*S. Luke*, Evang.		4		4
14 Cal.		11	5	12	5
13 Cal.		13	6	14	6
12 Cal.		15	7	16	Ephes. 1
11 Cal.		17	8	18	2
10 Cal.		19	9	Ecclus. 1	3
9 Cal.		Ecclus. 2	10	3	4
8 Cal.	Crispin, M.	4	11	5	5
7 Cal.		6	12	7	6
6 Cal.	Fast.	8	13	9	Philip. 1
5 Cal.	S. Simon & Jude		14		2
4 Cal.	[Ap. & M.	10	15	11	3
3 Cal.		12	16	13	4
Prid.Cal.		14	17	15	Coloss. 1

* *St. Luke the Evangelist* [Sds.1832–1871.]
† *St. Simon & S. Jude, A. & M.* [Prop. Bk., Ed. 1790, Sds. 1793–1832.]

A TABLE OF LESSONS FOR NOVEMBER.

CALENDAR.			Morning Prayer. First Lesson.	Morning Prayer. Second Lesson.	Evening Prayer. First Lesson.	Evening Prayer. Second Lesson.
1	d	*All Saints.**	Tobit 13	2 Tim. 2	Wisd. 1	Luke 23 v. 26 to 50
2	e		Wisd. 4 v. 7	3	6 to v. 22	23 v. 50 & 24 to v. 13
3	f		7 v. 15	4	8 to v. 19	24 v. 13
4	g		9	Titus 1	13	John 1 to v. 29
5	A		16 to v. 14	2	19	1 v. 29
6	b		Ecclus. 1	3	Ecclus. 2	2
7	c		3 to v. 24	Philem.	4	3 to v. 22
8	d		5	Heb. 1	6 v. 18 & 7 to v. 11	3 v. 22
9	e		9 v. 15 & 10 to v. 18	2	10 v. 18	4 to v. 31
10	f		15	3	16 v. 26 & 17 to v. 20	4 v. 31
11	g		18 to v. 15	4	18 v. 15	5 to v. 24
12	A		21 to v. 14	5	22 v. 23 & 23 to v. 10	5 v. 24
13	b		24 to v. 19	6	24 v. 19	6 to v. 22
14	c		30 v. 21 & 31 to v. 12	7	34 v. 13	6 v. 22 to 41
15	d		35	8	38 v. 24 & 39 to v. 12	6 v. 41
16	e		39 v. 13	9	41 to v. 14	7 to v. 25
17	f		42 v. 17 & 43 to v. 11	10	44	7 v. 25
18	g		47 to v. 12	11	50 to v. 25	8 to v. 21
19	A		51	12	Baruch 4 v. 19 & 5	8 v. 21
20	b		Isa. 1	13	Isa. 2	9
21	c		3 to v. 16	James 1	4	10 to v. 22
22	d		5 to v. 18	2	5 v. 18	10 v. 22
23	e		6	3	7	11 to v. 21
24	f		8 to v. 18	4	8 v. 18 & 9 to v. 8	11 v. 21 to 47
25	g		9 v. 8	5	10 to v. 20	11 v. 47 & 12 to v. 20
26	A		10 v. 20	1 Peter 1	11	12 v. 20
27	b		12	2	13	13 to v. 21
28	c		14 to v. 24	3	17	13 v. 21
29	d					
30	e	*St. Andrew.*				

*This reading first appeared in the Lectionary of 1883; in the tables of 1877 we have *All Saints Day*, the traditional reading of the English and American Books.

[Sd. 1892]

[1877 (Eng. Bk. 1871)]

THE CALENDAR WITH THE TABLE OF LESSONS.

NOVEMBER HATH XXX DAYS.

Morning Prayer. First Lesson.	Morning Prayer. Second Lesson.	Evening Prayer. First Lesson.	Evening Prayer. Second Lesson.
Wisd. 9	2 Tim. 3	Wisd. 11 to v. 15	Luke 22 to v. 31
11 v. 15 to 12 v. 3	4	17	22 v. 31 to v. 54
Ecclus. 1 to v. 14	Titus 1	Ecclus. 2	22 v. 54
3 v. 17 to v. 30	2	4 v. 10	23 to v. 26
5	3	7 v. 27	23 v. 26 to v. 50
10 v. 18	Philem.	14 to v. 20	23 v. 50 to 24 v. 13
15 v. 9	Heb. 1	16 v. 17	24 v. 13
18 to v. 15	2 & 3 to v. 7	18 v. 15	John 1 to v. 29
19 v. 13	3 v. 7 to 4 v. 14	22 v. 6 to v. 24	1 v. 29
24 to v. 24	4 v. 14 & 5	24 v. 24	2
33 v. 7 to v. 23	6	34 v. 15	3 to v. 22
35	7	37 v. 8 to v. 19	3 v. 22
39 to v. 13	8	39 v. 13	4 to v. 31
41 to v. 14	9	42 v. 15	4 v. 31
44 to v. 16	10 to v. 19	50 to v. 25	5 to v. 24
51 v. 10	10 v. 19	Bar. 4 to v. 21	5 v. 24
Baruch 4 v. 36 & 5	11 to v. 17	Isa. 1 to v. 21	6 to v. 22
Isa. 1 v. 21	11 v. 17	2	6 v. 22 to v. 41
3 to v. 16	12	4 v. 2	6 v. 41
5 to v. 18	13	5 v. 18	7 to v. 25
6	James 1	7 to v. 17	7 v. 25
8 v. 5 to v. 18	2	8 v. 18 to 9 v. 8	8 to v. 31
9 v. 8 to 10 v. 5	3	10 v. 5 to v. 20	8 v. 31
10 v. 20	4	11 to v. 10	9 to v. 39
11 v. 10	5	12	9 v. 39 to 10 v. 22
13	1 Pet. 1 to v. 22	14 to v. 24	10 v. 22
17	1 v. 22 to 2 v. 11	18	11 to v. 17
19 to v. 16	2 v. 11 to 3 v. 8	19 v. 16	11 v. 17 to v. 47

A TABLE OF LESSONS FOR NOVEMBER.

CALENDAR.			Morning Prayer.		Evening Prayer.	
			1 Less.	2 Less.	1 Less.	2 Less.
1	d	*All Saints Day.*				
2	e		Amos 9	John 11 to v. 30	Obadiah.	Colos. 2
3	f		Jonah 1	11 v. 30	Jonah 2	3
4	g		3	12 to v. 20	4	4
5	A		Micah 1	12 v. 20	Micah 2	1 Thes. 1
6	b		3	13	4	2
7	c		5	14	6	3
8	d		7	15	Nahum 1	4
9	e		Nahum 2	16	3	5
10	f		Hab. 1	17	Hab. 2	2 Thes. 1
11	g		3	18	Zeph. 1	2
12	A		Zeph. 2	19	3	3
13	b		Hag. 1	20	Hag. 2	1 Tim. 1
14	c		Zech. 1	21	Zech. 2	2, 3
15	d		3	Acts 1	4	4
16	e		5	2	6	5
17	f		7	3	8	6
18	g		9	4 to v. 23	10	2 Tim. 1
19	A		11	4 v. 23	12	2
20	b		13	5 to v. 17	14	3
21	c		Mal. 1	5 v. 17	Mal. 2	4
22	d		3	6	4	Titus 1
23	e		Isa. 1	7 to v. 30	Isa. 2	2, 3
24	f		3	7 v. 30	4	Philem.
25	g		5	8 to v. 26	6	Heb. 1
26	A		7	8 v. 26	8	2
27	b		9	9 to v. 23	10 to v. 20	3
28	c		10 v. 20	9 v. 23	11	4
29	d		12	10 to v. 34	13	5
30	e	*St. Andrew.*		10 v. 34		6

*Abbreviation for "Ecclesiasticus."

A TABLE OF LESSONS FOR NOVEMBER.

		Morning Prayer.		Evening Prayer.	
		1 Less.	2 Less.	1 Less.	2 Less.
1	d				
2	e	Amos 9	John 11 to v. 30	Obadiah.	Col. 2
3	f	Jonah 1	11 v. 30	Jonah 2	3
4	g	3	12 to v. 20	4	4
5	A	Micah 1	12 v. 20	Micah 2	1 Thess. 1
6	b	3	13	4	2
7	c	5	14	6	3
8	d	7	15	Nah. 1	4
9	e	Nah. 2	16	3	5
10	f	Hab. 1	17	Hab. 2	2 Thess. 1
11	g	3	18	Zeph. 1	2
12	A	Zeph. 2	19	3	3
13	b	Hag. 1	20	Hag. 2	1 Tim. 1
14	c	Zech. 1	21	Zech. 2	2, 3
15	d	3	Acts 1	4	4
16	e	5	2	6	5
17	f	7	3	8	6
18	g	9	4 to v. 23	10	2 Tim. 1
19	A	11	4 v. 23	12	2
20	b	13	5 to v. 17	14	3
21	c	Mal. 1	5 v. 17	Mal. 2	4
22	d	3	6	4	Titus 1
23	e	Isa. 1	7 to v. 30	Isa. 2	2, 3
24	f	3	7 v. 30	4	Philem.
25	g	5	8 to v. 26	6	Heb. 1
26	A	7	8 v. 26	8	2
27	b	9	9 to v. 23	10 to v. 20	3
28	c	10 v. 20	9 v. 23	11	4
29	d	12	10 to v. 31	13	5
30	e		10 v. 31		6

THE CALENDAR WITH THE TABLE OF LESSONS.

NOVEMBER HATH XXX DAYS.

		Morning Prayer.		Evening Prayer.	
		1 Less.	2 Less.	1 Less.	2 Less.
Calendæ.	*All Saints Day.*				
4 Non.		Eccles.*16	Luke 18	Eccles.*17	Coloss. 2
3 Non.		18	19	19	3
Prid. Non.	[*racy.*	20	20	21	4
Nonæ.	*Papists' Conspi-*	22	21	23	1 Thes. 1
8 Id.	Leonard, Con-	24	22	(a) 25	2
7 Id.	[fessor.	27	23	28	3
6 Id.		29	24	(b) 30	4
5 Id.		31	John 1	32	5
4 Id.		33	2	34	2 Thes. 1
3 Id.	St. Martin,	35	3	36	2
Prid. Id.	[B. & C.	37	4	38	3
Idus.	Britius, Bishop.	39	5	40	1 Tim. 1
18 Cl. Dec.		41	6	42	2, 3
17 Cal.	Machutus, Bp.	43	7	44	4
16 Cal.		45	8	(c) 46	5
15 Cal.	Hugh, Bp. of	47	9	48	6
14 Cal.	[Lincoln.	49	10	50	2 Tim. 1
13 Cal.		51	11	Baruch 1	2
12 Cal.	Edmund, K. &	Baruch 2	12	3	3
11 Cal.	[M.	4	13	5	4
10 Cal.	Cecilia, V. & M.	6	14	Hist. Sus.	Titus 1
9 Cal.	Clement, I. Bp.	Bel. & Dra	15	Isa. 1	2, 3
8 Cal.	[of R. & M.	Isa. 2	16	3	Philem.
7 Cal.	Catharine, V. &	4	17	5	Heb. 1
6 Cal.	[M.	6	18	7	2
5 Cal.		8	19	9	3
4 Cal.		10	20	11	4
3 Cal.	Fast.	12	21	13	5
Prid. Cal.	*St. Andrew*, A&M		Acts 1		6

NOTE, That (a) Ecclus. 25, is to be read only to *v.* 13; and (b) Ecclus. 30, only to *v.* 18; and (c) Ecclus. 46, only to *v.* 20.

[Sd. 1892] [1877 (Eng. Bk. 1871)]

A TABLE OF LESSONS FOR DECEMBER.

CALENDAR.			Morning Prayer.		Evening Prayer.	
			First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
1	f		Isa. 18	1 Peter 4	Isa. 19 to v. 18	John 14
2	g		19 v. 18 & 20	5	21 to v. 13	15
3	A		22 to v. 15	2 Peter 1	22 v. 15	16 to v. 16
4	b		23	2	24	16 v. 16
5	c		25	3	26	17
6	d		27	1 John 1	28 to v. 14	18 to v. 28
7	e		28 v. 14	2	29	18 v. 28
8	f		30 to v. 18	3	30 v. 18	19 to v. 25
9	g		31	4	32	19 v. 25
10	A		33	5	34	20 to v. 19
11	b		35	2 John	40	20 v. 19
12	c		41 to v. 17	3 John	41 v. 17	21 to v. 15
13	d		42 to v. 17	Jude	42 v. 17 & 43 to v. 8	21 v. 15
14	e		43 v. 8	Rev. 1.	44 to v. 21	Rev. 2 to v. 18
15	f		44 v. 21 & 45 to v. 8	2 v. 18 & 3 to v. 7	45 v. 8	3 v. 7
16	g		46	4	47	5
17	A		48	6	49 to v. 13	7
18	b		49 v. 13	8	50	9
19	c		51	10	52 to v. 13	11
20	d		52 v. 13 & 53	12	54	13
21	e	*St. Thomas.*	55	14	56	15
22	f		57	16	58	17
23	g		59	18	60	19 to v. 11
24	A					
25	b	*Christmas-day.*				
26	c	*St. Stephen.*				
27	d	*St. John Evang.*				
28	e	*Innocents.**				
29	f		61	19 v. 11	62	20
30	g		63	21 to v. 15	64	21 v. 15
31	A		65	22 to v. 8	66	22 v. 8

THE CALENDAR WITH THE TABLE OF LESSONS.

DECEMBER HATH XXXI DAYS.

Morning Prayer.		Evening Prayer.	
First Lesson.	Second Lesson.	First Lesson.	Second Lesson.
Isa. 21 to v. 13	1 Pet. 3 v. 8 to 4 v. 7	Isa. 22 to v. 15	Jh. 11 v. 47 to 12 v. 20
22 v. 15	4 v. 7	23	12 v. 20
24	5	25	13 to v. 21
26 to v. 20	2 Pet. 1	26 v. 20 & 27	13 v. 21
28 to v. 14	2	28 v. 14	14
29 to v. 9	3	29 v. 9	15
30 to v. 18	1 John 1	30 v. 18	16 to v. 16
31	2 to v. 15	32	16 v. 16
33	2 v. 15	34	17
35	3 to v. 16	40 to v. 12	18 to v. 28
40 v. 12	3 v. 16 to 4 v. 7	41 to v. 17	18 v. 28
41 v. 17	4 v. 7	42 to v. 18	19 to v. 25
42 v. 18 to 43 v. 8	5	43 v. 8	19 v. 25
44 to v. 21	2 John	44 v. 21 to 45 v. 8	20 to v. 19
45 v. 8	3 John	46	20 v. 19
47	Jude	48	21
49 to v. 13	Rev. 1	49 v. 13	Rev. 2 to v. 18
50	2 v. 18 to 3 v. 7	51 to v. 9	3 v. 7
51 v. 9	4	52 to v. 13	5
52 v. 13 & 53	6	54	7
55	8	56	10
57	11	58	12
59	14	60	15
	16		18
61	19 to v. 11	62	19 v. 11
63	20	64 & 65 to v. 8	21 to v. 15
65 v. 8	21 v. 15 to 22 v. 6	66	22 v. 6

**Innocents' Day* [1877].

A TABLE OF LESSONS FOR DECEMBER.

CALENDAR.			Morning Prayer.		Evening Prayer.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f		Isa. 14	Acts 11 to v. 19	Isa. 15	Heb. 7
2	g		16	11 v. 19	17	8
3	A		18	12	19	9
4	b		20, 21	13 to v. 14	22	10
5	c		23	13 v. 14	24	11
6	d		25	14 to v. 19	26	12
7	e		27	14 v. 19	28	13
8	f		29	15	30	James 1
9	g		31	16 to v. 14	32	2
10	A		33	16 v. 14	34	3
11	b		35	17 to v. 16	36	4
12	c		37	17 v. 16	38	5
13	d		39	18 to v. 18	40	1 Peter 1
14	e		41	18 v. 18	42	2
15	f		43	19 to v. 21	44	3
16	g		45	19 v. 21	46	4
17	A		47	20 to v. 17	48	5
18	b		49	20 v. 17	50	2 Peter 1
19	c		51	21	52	2
20	d		53	22	54	3
21	e	*St. Thomas.*		23		1 John 1
22	f		55	24	56	2
23	g		57	25	58	3
24	A		59	26	60	4
25	b	*Christmas Day.*				
26	c	*St. Stephen.*				
27	d	*St. John, E.*				
28	e	*Innocents**		27 to v. 21		5
29	f		61	27 v. 21	62	2 John
30	g		63	28 to v. 17	64	3 John
31	A		65	28 v. 17	66	Jude

Innocents Day [Prop. Bk.].

A TABLE OF LESSONS FOR DECEMBER.

Morning Prayer.		Evening Prayer.	
1 Less.	2 Less.	1 Less.	2 Less.
Isa. 14	Acts 11 to v. 19	Isa. 15	Heb. 7
16	11 v. 19	17	8
18	12	19	9
20, 21	13 to v. 14	22	10
23	13 v. 14	24	11
25	14 to v. 19	26	12
27	14 v. 19	28	13
29	15	30	James 1
31	16 to v. 14	32	2
33	16 v. 14	34	3
35	17 to v. 16	36	4
37	17 v. 16	38	5
39	18 to v. 18	40	1 Pet. 1
41	18 v. 18	42	2
43	19 to v. 21	44	3
45	19 v. 21	46	4
47	20 to v. 17	48	5
49	20 v. 17	50	2 Pet. 1
51	21	52	2
53	22	54	3
	23		1 John 1
55	24	56	2
57	25	58	3
59	26	60	4
	27 to v. 21		5
61	27 v. 21	62	2 John
63	28 to v. 17	64	3 John
65	28 v. 17	66	Jude

THE CALENDAR WITH THE TABLE OF LESSONS.

DECEMBER HATH XXXI DAYS.

			Morning Prayer.		Evening Prayer.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
Calendæ.			Isa. 14	Acts 2	Isa. 15	Heb. 7
4 Non.			16	3	17	8
3 Non.			18	4	19	9
Prid. Non.			20, 21	5	22	10
Nonæ.			23	6	24	11
8 Id.	Nicholas, Bp. of		25	7 to v. 30	26	12
7 Id.	[Myra in Lycia.		27	7 v. 30	28	13
6 Id.	Conception of		29	8	30	James 1
5 Id.	[Bl. Vir. Mary.		31	9	32	2
4 Id.			33	10	34	3
3 Id.			35	11	36	4
Prid. Id.			37	12	38	5
Idus	Lucy, Virg. & M.		39	13	40	1 Peter 1
19 Cl. Jan.			41	14	42	2
18 Cal.			43	15	44	3
17 Cal.	O Sapientia.		45	16	46	4
16 Cal.			47	17	48	5
15 Cal.			49	18	50	2 Peter 1
14 Cal.			51	19	52	2
13 Cal.	Fast.		53	20	54	3
12 Cal.	*St. Thomas,*			21		1 John 1
11 Cal.	[Apos. & M.		55	22	56	2
10 Cal.			57	23	58	3
9 Cal.	Fast.		59	24	60	4
8 Cal.	*Christmas-Day.*					
7 Cal.	*St. Stephen,* 1st. M					
6 Cal.	*St. John,* Ap. & E.					
5 Cal.	*Innocents-Day.*			25		5
4 Cal.			61	26	62	2 John
3 Cal.	[of Rome.		63	27	64	3 John
Prid. Cal.	Silvester, Bishop		65	28	66	Jude

TABLES AND RULES

FOR THE MOVEABLE[1] AND IMMOVEABLE[1] FEASTS;

TOGETHER WITH THE DAYS OF FASTING AND ABSTINENCE THROUGH THE WHOLE YEAR.

RULES

TO KNOW WHEN THE MOVEABLE[1] FEASTS AND HOLY-DAYS BEGIN.

EASTER-DAY, on which the rest depend, is always the first *Sunday* after the Full Moon, which happens upon or next after the Twenty-first day of *March;* and if the Full Moon happen upon a *Sunday*, *Easter-day* is the *Sunday* after.

But *Note*, That the Full Moon, for the purposes of these Rules and Tables, is the Fourteenth Day of a Lunar Month, reckoned according to an ancient Ecclesiastical computation, and not the real or Astronomical Full Moon.

Advent-Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after.

Septuagesima, *Sexagesima*, *Quinquagesima*, *Quadragesima*	*Sunday* is	Nine, Eight, Seven, Six	Weeks before *Easter.*
Rogation-Sunday	is	Five Weeks	after *Easter.*
Ascension-day		Forty Days	
Whitsunday		Seven Weeks	
Trinity-Sunday		Eight Weeks	

A TABLE OF FEASTS,

TO BE OBSERVED IN THIS CHURCH THROUGHOUT THE YEAR.

All Sundays in the Year.
The Circumcision of our Lord JESUS CHRIST.
The Epiphany.
The Conversion of St. Paul.
The Purification of the Blessed Virgin.
St. Matthias the Apostle.
The Annunciation of the Blessed Virgin.

[1] See note on p. 40.

[Prop. Bk. 1786]

[2]¶ TABLES OF THE MOVEABLE AND IMMOVEABLE FEASTS,

AND OF THE DAYS OF FASTING AND ABSTINENCE, THROUGH THE WHOLE YEAR.

A TABLE OF THE FEASTS

THAT ARE APPOINTED TO BE OBSERVED IN THIS CHURCH THROUGHOUT THE YEAR.

All Sundays in the year.
The Circumcision of our Lord Jesus Christ.
The Epiphany.
Monday and Tuesday in Easter Week.
The Ascension of our Lord Jesus Christ.
Monday and Tuesday in Whitsun-Week.

[Eng. Bk. 1775 (1662)]

TABLES AND RULES

FOR THE MOVEABLE AND IMMOVEABLE FEASTS,

Together with the Days of Fasting or Abstinence, through the whole Year.

RULES to know when the Moveable Feasts and Holy-Days begin.

EASTER-DAY (on which the rest depend) is always the First *Sunday* after the Full Moon which happens upon, or next after the Twenty-first Day of *March;* and if the Full Moon happens upon a *Sunday*, *Easter-Day* is the *Sunday* after.

Advent-Sunday is always the nearest *Sunday* to the Feast of *St. Andrew*, whether before or after.

Septuagesima, *Sexagesima*, *Quinquagesima*, *Quadragesima*	*Sunday* is	Nine / Eight / Seven / Six	Weeks before *Easter.*
Rogation-Sunday	is	Five Weeks	after *Easter.*
Ascension-Day		Forty Days	
Whitsunday		Seven Weeks	
Trinity-Sunday		Eight Weeks	

A TABLE OF ALL THE FEASTS

THAT ARE TO BE OBSERVED IN THE CHURCH OF ENGLAND THROUGHOUT THE YEAR.

All Sundays in the Year.

The Days of the Feasts of
- The Circumcision of our Lord Jesus Christ.
- The Epiphany.
- The Conversion of *St. Paul.*
- The Purification of the Blessed Virgin.
- *St. Matthias* the Apostle.
- The Annunciation of the Blessed Virgin.

[2] In the Prop. Book these Tables occur immediately after the Preface; they are moved to this place for the sake of comparison.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

St. Mark the Evangelist.
St. Philip and St. James the Apostles.
The Ascension of our Lord JESUS CHRIST.
St. Barnabas the Apostle.[1]
The Nativity of St. John Baptist.[2]
St. Peter the Apostle.
St. James the Apostle.
The Transfiguration of our Lord JESUS CHRIST.
St. Bartholomew the Apostle.
St. Matthew the Apostle.
St. Michael and all Angels.
St. Luke the Evangelist.
St. Simon and St. Jude the Apostles.
All Saints.
St. Andrew the Apostle.
St. Thomas the Apostle.
The Nativity of our Lord JESUS CHRIST.
St. Stephen the Martyr.
St. John the Evangelist.
The Holy Innocents.
Monday and Tuesday in Easter-week.
Monday and Tuesday in Whitsun-week.

A TABLE OF FASTS.

Ash-Wednesday. Good Friday.

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[1] The words "the Apostle" are here wanting in all American Books (except some editions of the Sd. of 1845, in which they were introduced without authority) until they were inserted by the action of the Conventions of 1883 and 1886.

[2] We have "St. John the Baptist" in all American Books until the Sd. of 1892, which omits "the" in accordance with the reading of the MS. and Sealed Books.

[Prop. Bk. 1786]

The Nativity of our Lord Jesus Christ.

A TABLE OF OTHER FEASTS

WHICH MAY BE OBSERVED IN THIS CHURCH.

The Conversion of St. Paul.
The Purification of the Blessed Virgin.
St. Matthias the Apostle.
The Annunciation of the Blessed Virgin.
St. Mark the Evangelist.
St. Philip and St. James, the Apostles.
St. Barnabas.
The Nativity of St. John Baptist.
St. Peter the Apostle.
St. James the Apostle.
St. Bartholomew the Apostle.
St. Matthew the Apostle.
St. Michael and All Angels.
St. Luke the Evangelist.
St. Simon and St. Jude, the Apostles.
All Saints.
St. Andrew the Apostle.
St. Thomas the Apostle.
St. Stephen the Martyr.
St. John the Evangelist.
The Holy Innocents.

DAYS OF FASTING OR ABSTINENCE,

APPOINTED TO BE OBSERVED IN THIS CHURCH.

Ash-Wednesday. *Good-Friday.*

[Eng. Bk. 1775 (1662)]

The Days of the Feasts of

St. Mark the Evangelist.
St. Philip and *St. James* the Apostles.
The Ascension of our Lord JESUS CHRIST.
St. Barnabas.
The Nativity of *St. John* Baptist.
St. Peter the Apostle.
St. James the Apostle.
St. Bartholomew the Apostle.
St. Matthew the Apostle.
St. Michael and all Angels.
St. Luke the Evangelist.
St. Simon and *St. Jude* the Apostles.
All Saints.
St. Andrew the Apostle.
St. Thomas the Apostle.
The Nativity of our Lord.
St. Stephen the Martyr.
St. John the Evangelist.
The Holy Innocents.

Monday and Tuesday in Easter-Week.
Monday and Tuesday in Whitsun-Week.

A TABLE OF THE VIGILS, FASTS, AND DAYS OF ABSTINENCE,

TO BE OBSERVED IN THE YEAR.

The Evens or Vigils before

The Nativity of our Lord.
The Purification of the Blessed Virgin *Mary.*
The Annunciation of the Blessed Virgin.
Easter-Day.
Ascension-Day.
Pentecost.
Saint Matthias.
Saint John Baptist.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

OTHER DAYS OF FASTING,

ON WHICH THE CHURCH REQUIRES SUCH A MEASURE OF ABSTINENCE AS IS MORE ESPECIALLY SUITED TO EXTRAORDINARY ACTS AND EXERCISES OF DEVOTION.

I. The Forty Days of *Lent*.[2]

II. The *Ember-days* at the Four Seasons, being the *Wednesday*, *Friday* and *Saturday* after { The First *Sunday* in Lent. / The Feast of *Pentecost*. / *September* 14, and *December* 13.

III. The three *Rogation-days*, being the *Monday*, *Tuesday*, and *Wednesday* before *Holy Thursday*, or the *Ascension* of our Lord.

IV. All the *Fridays* in the Year, except *Christmas-day*.

[2] The Season of Lent [Ed. 1790, Sd. 1793]. *Vide* Bp. White's *Memoirs*, 3d ed. p. 294.

[Prop. Bk. 1786]

OTHER DAYS OF FASTING OR ABSTINENCE

WHICH MAY BE OBSERVED IN THIS CHURCH.

1st. The Forty Days of Lent.

2d. The Wednesday, Friday, and Saturday after the first Sunday in Lent, the Feast of Pentecost, September 14, and December 13.

3d. The Monday, Tuesday, and Wednesday before the Festival of the Ascension.

4th. All the Fridays in the year, except Christmas Day.

[Eng. Bk. 1775 (1662)]

The Evens or Vigils before
- *Saint Peter.*
- *Saint James.*
- *Saint Bartholomew.*
- *Saint Matthew.*
- *Saint Simon* and *Saint Jude.*
- *Saint Andrew.*
- *Saint Thomas.*
- All Saints.

NOTE, That if any of these Feast-Days fall upon a *Monday*, then the Vigil or Fast-Day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

DAYS OF FASTING, OR ABSTINENCE.

I. The Forty Days of Lent.

II. The Ember-Days at the Four Seasons, being the *Wednesday*, *Friday* and *Saturday* after.....
- The 1st Sunday in Lent.
- The Feast of Pentecost.
- *September* 14.
- *December* 13.

III. The Three *Rogation-Days*, being the *Monday*, *Tuesday*, and *Wednesday*, before *Holy Thursday*, or the *Ascension* of our LORD.

IV. All the *Fridays* in the Year, except CHRISTMAS-DAY.

CERTAIN SOLEMN DAYS,

FOR WHICH PARTICULAR SERVICES ARE APPOINTED.

I. The Fifth Day of *November*, being the Day kept in Memory of the Papists' Conspiracy.

II. The Thirtieth Day of *January*, being the Day kept in Memory of the Martyrdom of King *Charles* the First.

III. The Twenty-ninth Day of *May*, being the Day kept in Memory of the Birth and Return of King *Charles* the Second.

IV. The Twenty-fifth Day of *October*, being the Day on which His Majesty began His happy Reign.

In addition to the above, the first *Thursday* in *November* (or, if any other day be appointed by the Civil Authority, then such day) shall be observed as a Day of *Thanksgiving* to Almighty God, for the Fruits of the Earth, and all other Blessings of his merciful Providence.

[1]¶ TABLES FOR FINDING THE HOLY DAYS.

A TABLE TO FIND EASTER-DAY, FROM THE PRESENT TIME TILL THE YEAR 1899, INCLUSIVE.

THE numbers prefixed to the several days in the foregoing Calendar, between the twenty-first Day of March and the eighteenth Day of April, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the twenty-first Day of March, in those years of which they are respectively the Golden Numbers; and the Sunday Letter next following any such Full Moon points out Easter-day for that Year. All which holds until the Year of our Lord 1899 inclusive; after which Year these, the places of these Golden Numbers will be to be changed, as is hereafter expressed.[2]

To find Easter-day, look in, etc.

This table contains, etc.

[1] As these Tables are of very little general interest, and have undergone frequent changes, so that it would be a difficult matter to arrange them in parallel columns, it has not been thought necessary to reprint them.

[Prop. Bk. 1786]

1st. The fourth day of July, unless it happen on Sunday, and then on the day following; to be observed with prayer and thanksgiving to Almighty God, for the inestimable blessings of religious and civil liberty.

2d. The first Thursday in November; to be observed with prayer and thanksgiving to Almighty God, for the fruits of the earth and all the other blessings of his merciful providence.

[1] ¶ TABLES for finding the Holy-Days.

A TABLE to find Easter-Day, from the present Time till the Year 1899 inclusive.

This table contains, etc.

[Eng. Bk. 1775 (1662)]

[1] A TABLE to find EASTER-DAY from the present Time, till the Year 1899, inclusive, according to the foregoing Calendar.

This Table contains, etc.

[2] Prior to the Sd. of 1892 this paragraph was printed as a footnote to the Tables of Lessons for March and April, *vide* p. 63.

[Sd. 1892]

A TABLE TO FIND THE DOMINICAL OR SUNDAY LETTER.

[Ed. 1790, Sds. 1793–1871]

ANOTHER TABLE TO FIND EASTER,

TILL THE YEAR 1899, INCLUSIVE.

A TABLE TO FIND EASTER-DAY,

FROM THE YEAR OF OUR LORD 1786, TO THE YEAR OF OUR LORD 2013, BOTH INCLUSIVE, BEING THE TIME OF TWELVE CYCLES OF THE MOON.

A TABLE OF THE DAYS ON WHICH EASTER WILL FALL

FOR THIRTY-EIGHT YEARS, BEING THE TIME OF TWO CYCLES OF THE MOON.[1]

A TABLE OF THE MOVEABLE[2] FEASTS,

ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON.

A TABLE TO FIND EASTER-DAY,

FROM THE YEAR 1900 TO THE YEAR 2199, INCLUSIVE.

GENERAL TABLES

FOR FINDING THE DOMINICAL OR SUNDAY LETTER, AND THE PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.

Table I.

Table II.

Table I.

Table II.

Table III.

[1] *Vide* Bp. White's *Memoirs*, 3d ed., p. 294, note 2.

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

Another TABLE to find EASTER till the year 1899, inclusive.

A TABLE of the Days on which Easter will fall for thirty-eight Years, being the time of two Cycles of the Moon.[1]

A TABLE of the MOVEABLE FEASTS for fifty-two Years according to the foregoing Calendar.

A TABLE of the MOVEABLE FEASTS, according to the several Days that EASTER can possibly fall upon.

A TABLE to find Easter, from the year 1900 to the year 2199, inclusive.

GENERAL TABLES *for finding the* Dominical *or* Sunday Letter, *and the places of the* Golden Numbers *in the Calendar.*

Table I.

Table II.

Table III.

Table I.

Table II.

Table III.

THE ORDER FOR

MORNING AND EVENING PRAYER,

DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

THE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

[2] *Vide* note on p. 40.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

Note on the Dominical Letter for the 29th day of February:

No Dominical Letter is assigned to the 29th day of February in the American Prayer Book of 1790, nor in the Proposed Book of 1786, nor in the MS. or Sealed Books of the Church of England. In the Standard of 1793 a letter (*d*) was for the first time set against this day, and was continued in the subsequent Standards. In the Lectionary of 1883, in the Book Annexed of the same year, and in the Book Annexed as Modified this letter was omitted and a blank left opposite the 29th day, as in English Prayer Books. This omission in the Lectionary, although a correction, does not seem to have been made by any express action of the General Convention, and therefore in the Standard of 1892 the letter *d* is found restored. If the ancient ecclesiastical method of computation is followed and the day between the 23d and 25th of February regarded as the place of intercalation in a leap year, *c* and not *d* is the letter for the 29th day. For this intercalary day (the 24th) is leaped over by moving the Sixth Day before the Calends of March with its letter forward one day, or rather by counting this day twice (from which the year is called Bissextile) so that the blank opposite the 29th day in the column of letters is filled up thus :—

23	e	7 Cal.	
24	f	6 Cal.	
25	f	6 Cal.	*Saint Matthias.*
26	g	5 Cal.	
27	A	4 Cal.	
28	b	3 Cal.	
29	c	Prid. Cal.	

It is thought, however, by some, that the setting down of a twenty-ninth day to February by the revisers of 1661 (previous to that time but twenty-eight days were noted) amounted to a legislative act making this date the

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth.

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intercalary day, although there is no express word to that effect in the book of 1662. See Butcher's *The Ecclesiastical Calendar; its Theory and Construction*, Dublin, 1877, pp. 22-29, and Brady's *Clavis Calendaria*, London, 1812, Vol. I. pp. 13-26. The retention, however, in the Prayer Book of the term *Bissextile Year*, and the fact that the revisers of 1661 gave no Letter to the 29th day would seem to militate against this view. And Dr. Nicholl, after considering all the arguments adduced in its support, concludes that the old method of intercalation, established by the statute law of England as well as by the ancient canon law, still continues in force. See his *Commentary on the Book of Common Prayer*, London, 1712. With Dr. Nicholl agrees the learned Dr. Samuel Seabury in his scholarly work, *The Theory and Use of the Church Calendar*, New York, 1872, pp. 53-61. The last part of the rubric for determining the Dominical letter as it stands in the English Book, and as it stood in the American Book prior to the recent revision, reads "Note, that in all Bissextile or Leap Years, the Letter found as above will be the Sunday Letter *from the intercalated day* exclusive, to the end of the year." So that following the ecclesiastical method of computation, which makes the 24th day the intercalated day, the Dominical Letter in 1880 was *d* down to and including the fourth Sunday of February; but the fifth Sunday coming after the intercalation, its letter was *c*. The new rubric in the Sd. of 1892 reads: "Note, That in all Bissextile or Leap years, the Letter under the number marked with an asterisk is the Sunday Letter for the *Months* of January and *February*," etc. This, if taken strictly, would seem to imply that the intercalation does not take place between the 23d and the 25th, and that even when February has five Sundays, they all have the same letter. Whether General Convention by this change of phraseology consciously intended to set aside the ecclesiastical rule of intercalation, and to make the 29th of February the intercalary day is a question. But if such change was intended, why retain any longer the term "Bissextile Year"?

[Sd. 1892]

¶ *The Minister shall always begin the Morning Prayer, by reading one or more of the following Sentences of Scripture.*

¶ *On any day not a Sunday, he may omit the Exhortation following, saying instead thereof,* Let us humbly confess our sins unto Almighty God, *and may end the Morning Prayer with the Collect for Grace and* 2 *Cor. xiii.* 14.

¶ *On any day when the Holy Communion is immediately to follow, the Minister may, at his discretion, pass at once from the Sentences to the Lord's Prayer, first pronouncing,* The Lord be with you. *Answer.* And with thy spirit. *Minister.* Let us pray.

[Ed. 1790, Sds. 1793-1871]

THE ORDER FOR DAILY

MORNING PRAYER.

¶ *The MINISTER*[1] *shall begin the* MORNING PRAYER,[1] *by reading one or more of the following Sentences of Scripture.*

THE Lord is in his holy temple; let all the earth keep silence before him. *Hab.* ii. 20.

I was glad when they said unto me, We will go into the house of the LORD. *Psalm* cxxii. 1.

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the Lord of hosts. *Mal.* i. 11.

Let the words of my mouth, and the meditation of my heart, be alway[2] acceptable in thy sight, O Lord, my strength and my Redeemer. *Psalm* xix. 14, 15.[3]*

[1] Changed in the Standard of 1822 (which followed an ed. of 1818) to the present mode of printing.

[2] "Always" until the Sd. of 1892. *Vide* the Psalter.

[Prop. Bk. 1786]

THE ORDER FOR

DAILY MORNING PRAYER.

¶ *The Minister shall begin the* MORNING PRAYER, *by reading, with an audible voice, some of the following sentences of scripture.*

THE Lord is in his holy temple; let all the earth keep silence before him. *Hab.* ii. 20.

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts. *Mal.* i. 11.

[Eng. Bk. 1775 (1662)]

THE ORDER FOR

MORNING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

[3] *Psalm* xix. 14. [Ed. 1790 (1791), Sds. 1793-1871.]

* *Vide* note on p. 97.

[Sd. 1892]

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. *Phil.* i. 2.

Advent. Repent ye, for the Kingdom of heaven is at hand. *St. Matt.* iii. 2.

Prepare ye the way of the Lord, make straight in the desert a highway for our God. *Isaiah* xl. 3.

Christmas. Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. *St. Luke* ii. 10, 11.

Epiphany. From the rising of the sun even unto the going down of the same my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the LORD of hosts. *Mal.* i. 11.

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. *Isaiah* lii. 1.

Good Friday. Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the LORD hath afflicted me. *Lam.* i. 12.

Easter. He is risen. The Lord is risen indeed. *St. Mark* xvi. 6. *St. Luke* xxiv. 34.

This is the day which the LORD hath made; we will rejoice and be glad in it. *Psalm* cxviii. 24.

Ascension. Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb.* iv. 14, 16.

Whitsunday. Because ye are sons, God hath sent forth the Spirit of his Son into your

[Ed. 1790, Sds. 1793–1871]

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

Bp. White referring to the sentences of Scripture placed by the revisers of 1789 at the beginning of Morning and Evening Prayer in addition to those in the English Book, says: "The two (*sic*) texts placed in front of the other initiatory sentences were designed to give solemnity to the opening of the service; and yet, I do not know whether they may not have had an unfavourable consequence not foreseen. The compilers evidently designed to begin with penitence and confession; but we have lived to witness an increasing propensity to begin with a psalm, without any special reference to those subjects. Such a thing never happened, within my knowledge, before the said date: but whether it was the result of introducing the two texts, otherwise so very proper, I will not determine. Perhaps it would have been better to have placed them after the other texts."—(*Letter to Bp. Brownell*, printed in Bp. Perry's *History of the American Episcopal Church*, Vol. II., p. 115.)

[Sd. 1892]

hearts crying, Abba, Father. *Gal.* iv. 6.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. *Psalm* xlvi. 4.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. *St. John* iv. 23.

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. *Rev.* iv. 8. *Trinity-Sunday.*

[Ed. 1790, Sds. 1793–1871]

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

I acknowledge my transgressions: and my sin is ever before me. *Psalm* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalm* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psalm* vi. 1.

Repent ye; for the Kingdom of heaven is at hand. St. *Matt.* iii. 2.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. St. *Luke* xv. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 St. *John* i. 8, 9.

¶ *Then the Minister shall say,*

DEARLY beloved brethren, the Scripture moveth us in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

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To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9. 10.

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psal.* vi. 1.

Repent ye; for the kingdom of heaven is at hand. *St. Matth.* iii. 2.

I will rise, and go to my father; and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. St. *Luke* xv. 18, 19.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal.* cxliii. 2.

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DEARLY beloved brethren, the scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain

[Sd. 1892] | [Ed. 1790, Sds. 1793-1871]

forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying—

A General Confession.

¶ *To be said by the whole Congregation, after the Minister, all kneeling.*[1]

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done: And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind, in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life; To the glory of thy holy Name. Amen.[2]

The Declaration of Absolution, or Remission of Sins.

¶ *To be made by the Priest alone, standing; the people still kneeling.*[3]

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ *The People shall answer here, and at the end of every Prayer*, Amen.

[1] Until the Sd. of 1845 this rubric stood thus as in the Sealed Books :—
¶ *A general Confession to be said by the whole Congregation after the Minister, all kneeling.*

[2] In the Ed. of 1790 and the Sd. of 1793 the word *Amen* is everywhere printed in Italics, but in the Sd. of 1822 it was for the first time printed in Roman type at the end of prayers to be said by the Minister and people together, or by the Minister alone.

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly[4] so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me:

¶ *A general Confession to be said of*[5] *the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father, We have erred and strayed from thy ways like lost sheep: We have followed too much the devices and desires of our own hearts: We have offended against thy holy laws: We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults: restore thou those who are penitent; according to thy promises, declared unto mankind in Christ Jesus our Lord. | Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.[6]

¶ *A Declaration concerning the Forgiveness of Sins; to be made by the Minister alone, standing; the People still kneeling.*

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who[7] desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that[8] truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

¶ *The people shall answer here, and at the end of all other prayers,* Amen.

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[3] Until the Sd. of 1845 this rubric was printed thus:—

¶ *The Declaration of Absolution, or Remission of Sins; to be made by the* PRIEST *alone, standing; the people still kneeling.*

[4] we chiefly [Prop. Bk.]

[5] *to be said by* [Prop. Bk.]

[6] *Amen* [Prop. Bk.]

[7] The Prop. Bk. omits "who."

[8] those who [Prop. Bk.]

[Sd. 1892] | Ed. 1790, Sds. 1793–1871]

¶ *Or this.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who, with hearty repentance and true faith, turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*[1]

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him, both here, and whersoever else it is used in Divine Service.*

OUR Father, who art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy Will be done on Earth, As it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.
Answ. And our mouth shall show forth thy praise.

¶ *Here, all standing up, the Minister shall say,*

Glory be to the Father, and to the Son, and to the Holy Ghost;
Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.[2]

[1] "The introducing in this place of the second Absolution, the same as in the Communion Service, has been objected to on a ground not foreseen. My view of the subject, and I suppose that of others, was as follows. The words of the first Absolution fall short of the precatory form which prevailed in the Primitive Church, and indeed, seems below its name: for altho' it affirms a certain authority in the speaker, he is not made to exercise the authority on those before him, however possessed of the necessary requisites. The other form in the Communion Service (*sic*, but probably a slip for "Visitation Service") properly discarded from ours, is in a tone not warranted by ancient usage. The unforeseen objection has been grounded on a wish to restrict the precatory form to the time and to the recipients of the Communion. I fear that this countenances the delusion of recourse to the holy ordinance as a periodical sponge. Perhaps a similar abuse may be inci-

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Father, who art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, As it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips:

Answ. And our mouth shall shew forth thy praise.

Minister. O God, make speed to save us.

Answ. O Lord, make haste to help us.

¶ *Here all standing up, the Minister shall say,*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answ. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answ. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be: world without end. Amen.

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dental to Mr. Wheately's notion of the Minister's reading of the Absolution in the Service. The correct doctrine, as apparent to me, is, that the truth in the form applies at any time, and by whomsoever said, the proper conditions being found, and that the only difference between its being declared by a proper Minister, or by another person, is, that the former is acting under a commission, a circumstance the most likely to wing what he says with comfort."—(*Letter of Bp. White to Bp. Brownell.*)

[2] In American Books the *Gloria Patri* both here and in Evening Prayer was without the "Amen" until the Sd. of 1845, in some editions of which the "Amen" was inserted. The word was formally introduced in the Sd. of 1871. *Vide* Report of the Committee of 1844, and a Letter of the Rev. T. W. Coit, D. D., printed in the Journal of the Convention of 1868, pp. 455, 474.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

Minister. Praise ye the Lord.
Answ. The Lord's name be praised.

¶ *Then shall be said or sung the following Anthem; except on those days for which other Anthems are appointed; and except also, when it is used in the course of the Psalms, on the nineteenth day of the month.*

Venite, exultemus Domino.

O COME, let us sing unto the Lord, [1] let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving, and show ourselves glad in him with Psalms.

For the Lord is a great God; and a great King above all gods.

In his hand are all the corners of the earth; and the strength of the hills is his also.

The sea is his, and he made it; and his hands prepared the dry land.

O come, let us worship and fall down; and kneel before the Lord, our Maker.

For he is the Lord our God; and we are the people of his pasture, and the sheep of his hand.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth.[2]

¶ *Then shall follow a Portion of the Psalms, as they are appointed, or one of the Selections of Psalms. And at the end of*

¶ *Then shall follow a* PORTION *of the Psalms, as they are appointed, or one of the* SELECTIONS *of Psalms set forth by this*

[1] By the action of the Conventions of 1889 and 1892, all the Canticles, as well as the Psalter, are in the Standard of 1892 punctuated with the musical colon, as in the English Book.

[2] "We left out the latter part of the 'Venite' as being limited to the condition of the Jews, but I wish we had ended with the seventh verse, as

[Prop. Bk. 1786]

Minister. Praise ye the Lord.

Answ. The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following: except on Easter Day, upon which another Anthem is appointed.* Psal. 95.[3]

[Eng. Bk. 1775 (1662)]

Priest. Praise ye the Lord.

Answ. The Lord's name be praised.

¶ *Then shall be said or sung this Psalm following: except on* Easter Day, *upon which another Anthem is appointed: and on the Nineteenth day of every Month it is not to be read here, but in the ordinary course of the Psalms.*

Venite, exultemus Domino.

Psalm xcv.

O COME, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness:

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall follow the Psalms in order as appointed, and instead of saying the Gloria Patri at the end of each Psalm, let it be*

¶ *Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the Year, and like-*

there is now an awkward repetition of the two added verses in the nineteenth day of the month."—(*Letter of Bp. White to Bp. Brownell*).

[3] See the rubric which stands in the Prop. Bk. after the Psalter and before the Anthem for Christmas Day, beginning "Note *That in all future editions,*" etc."

[Sd. 1892]

every Psalm, and likewise at the end of the Venite, Benedicite, Benedictus, Jubilate, *may be, and at the end of the whole Portion, or Selection from the Psalter, shall be sung or said the* Gloria Patri:

GLORY be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *At the end of the whole Portion of the Psalms or Selection from the Psalter, the* Gloria in excelsis *may be sung or said instead of the* Gloria Patri.

[Ed. 1790, Sds. 1793–1871]

Church. And at the end of every Psalm, and likewise at the end of the Venite, Benedicite, Jubilate, Benedictus, Cantate Domino, Bonum est confiteri, Deus misereatur, Benedic Anima mea—*MAY be said or sung the* GLORIA PATRI; *and at the end of the whole* Portion, *or* Selection *of Psalms for the day—SHALL be said or sung the* GLORIA PATRI, *or else the* GLORIA IN EXCELSIS, *as followeth:*

Gloria in Excelsis.

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.[1]

¶ *Then shall be read the first Lesson, according to the Table or Calendar; after which shall be said or sung the following Hymn.*[2]

[1] The "*Gloria in Excelsis* was introduced under the notion that the singing of it would add to the beauty of the service. I wish we had left it in its restriction to the end of the Communion Service. It adds to the length of the other service, confessedly rendered too long by the junction of services

[Prop. Bk. 1786]

said only at the end of the whole portion of Psalms; or, in the place thereof, let the following Anthem be said or sung:

GLORY be to God on high, and in earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, who hast taken away the sins of the world, and now sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then shall be read the first Lesson, according to the Table or Kalendar; after which shall be said or sung the following Hymn.*

[Eng. Bk. 1775 (1662)]

wise at the end of Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *shall be repeated,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answ. As it was in the beginning, is now and ever shall be: world without end. Amen.

¶ *Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, except there be proper Lessons assigned for that day: He that readeth so*

intended to be distinct."—(*Letter of Bp. White to Bp. Brownell.*)

[2] This rubric was divided into two in Sd. of 1845, and was reunited by the Commitee of 1892.

[Sd. 1892] | [Ed. 1790, Sd. 1793–1871]

¶ Note, *That before every Lesson, the Minister shall say,* Here beginneth such a Chapter or Verse of such a Chapter of such a Book; *and after every Lesson,* Here endeth the First or the Second Lesson.

Te Deum laudamus.

WE praise thee, O God;[1] we acknowledge thee to be the Lord.
All the earth doth worship thee, the Father everlasting.
To thee all Angels cry aloud; the Heavens, and all the Powers therein;
To thee Cherubim and Seraphim, continually do cry,
Holy, Holy, Holy, Lord God of Sabaoth;
Heaven and Earth are full of the Majesty of thy glory.
The glorious company of the Apostles praise thee.
The goodly fellowship of the Prophets praise thee.
The noble army of Martyrs praise thee.
The holy Church, throughout all the world doth acknowledge thee;
The Father, of an infinite Majesty;
Thine adorable, true, and only Son;

Also the Holy Ghost, the Comforter.
Thou art the King of Glory, O Christ.
Thou art the everlasting Son of the Father.
When thou tookest upon thee to deliver man, thou didst humble thyself to be born of a Virgin.

When thou hadst overcome the sharpness of death, thou didst open the kingdom of Heaven to all believers.
Thou sittest at the right hand of God, in the glory of the Father.
We believe that thou shalt come, to be our Judge.
We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy saints, in glory everlasting.
O Lord, save thy people, and bless thine heritage.
Govern them, and lift them up for ever.
Day by day we magnify thee;
And we worship thy name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let thy mercy be upon us; as our trust is in thee.

O Lord, in thee have I trusted; let me never be confounded.

[1] *Vide* note (1) on p. 104.

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in English, *the Hymn called* Te Deum laudamus, *daily throughout the Year.*

¶ *Note,*[2] *That before every Lesson the Minister shall say,* Here beginneth such a Chapter, *or* Verse of such a Chapter, of such a Book: *And after every Lesson,* Here endeth the First, *or*[2] the Second Lesson.

Te Deum Laudamus.

WE praise thee, O God: we acknowledge thee to be the Lord.
All the earth doth worship thee: the Father everlasting.
To thee all Angels cry aloud: the Heavens, and all the Powers therein.
To thee Cherubin and Seraphin: continually do cry,
Holy, Holy, Holy: Lord God of Sabaoth.
Heaven and earth are full of the Majesty: of thy Glory.
The glorious company of the Apostles: praise thee.
The goodly fellowship of the Prophets: praise thee.
The noble army of Martyrs: praise thee.
The holy Church throughout all the world: doth acknowledge thee;
The Father: of an infinite Majesty;
Thine adorable, true: and only Son;

Thine honourable, true: and only Son;

Also the Holy Ghost: the Comforter.
Thou art the King of Glory: O Christ.
Thou art the everlasting Son: of the Father.
When thou tookest upon thee to deliver man: thou didst humble thyself to be born of a pure Virgin.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death: thou didst open the kingdom of Heaven to all believers.
Thou sittest at the right hand of God: in the glory of the Father.
We believe that thou shalt come: to be our Judge.
We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy Saints: in glory everlasting.
O Lord, save thy people: and bless thine heritage.
Govern them: and lift them up for ever.
Day by day: we magnify thee;
And we worship thy Name: ever world without end.
Vouchsafe, O Lord: to keep us this day without sin.
O Lord, have mercy upon us: have mercy upon us.
O Lord, let thy mercy be upon us: as our trust is in thee.

O Lord, let thy mercy lighten upon us: as our trust is in thee.

O Lord, in thee have I trusted; let me never be confounded.

[2] In the Prop. Bk. both these words are in Roman type.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

¶ *Or this Canticle.*

Benedicite, omnia opera Domini

O ALL ye Works of the Lord, bless ye the Lord;[1] praise him, and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord; praise him, and magnify him for ever.

O ye heavens, bless ye the Lord; praise him, and magnify him for ever.

O ye waters that be above the firmament, bless ye the Lord; praise him, and magnify him for ever.

O all ye powers of the Lord, bless ye the Lord; praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord; praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord; praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord; praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord; praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord; praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord; praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord; praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord; praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord; praise him, and magnify him for ever.

O ye Nights and Days, bless ye the Lord; praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord; praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord; praise him, and magnify him for ever.

O let the Earth bless the Lord; yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord; praise him, and magnify him for ever.

O all ye green Things upon the Earth,[2] bless ye the Lord; praise him, and magnify him for ever.

O ye Wells, bless ye the Lord; praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the Lord; praise him, and magnify him for ever.

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[1] *Vide* note (1) on p. 104.

[2] upon earth [Ed. 1790, Sds. 1793–1838]; corrected in the Sd. of 1845 in accordance with the MS. and Sealed Books and the Prop. Bk.

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

¶ *Or this Canticle,*

[3]*Benedicite, omnia opera Domini.*

O ALL ye Works of the Lord, bless ye the Lord: praise, etc.

O ye Angels of the Lord, bless ye the Lord: praise him, etc.

O ye Heavens, bless ye the Lord: praise him, etc.

O ye Waters that be above the firmament, bless ye the Lord: etc.

O all ye Powers of the Lord, bless ye the Lord: praise him, etc.

O ye Sun and Moon, bless ye the Lord: praise him, etc.

O ye Stars of heaven, bless ye the Lord: praise him, etc.

O ye Showers and Dew, bless ye the Lord: praise him, etc.

O ye Winds of God, bless ye the Lord: praise him, etc.

O ye Fire and Heat, bless ye the Lord: praise him, etc.

O ye Winter and Summer, bless ye the Lord: praise him, etc.

O ye Dews and Frosts, bless ye the Lord: praise him, etc.

O ye Frost and Cold, bless ye the Lord: praise him, etc.

O ye Ice and Snow, bless ye the Lord: praise him, etc.

O ye Nights and Days, bless ye the Lord: praise him, etc.

O ye Light and Darkness, bless ye the Lord: praise him, etc.

O ye Lightnings and Clouds, bless ye the Lord: praise him, etc.

O let the Earth bless the Lord: yea, let it praise him, etc.

O ye Mountains and Hills, bless ye the Lord: praise him, etc.

O all ye Green Things upon the earth, bless ye the Lord: etc.

O ye Wells, bless ye the Lord: praise him, etc.

O ye Seas and Floods, bless ye the Lord: praise him, etc.

[3] The *Benedicite* does not appear in Morning Prayer of the Proposed Book; but was placed at the end of the Psalter with a rubric permitting it to be used on the 31st day instead of the psalms of the preceding day.

[Sd. 1892]

O ye Whales, and all that move in the Waters, bless ye the Lord; praise him, and magnify him for ever.

O all ye Fowls of the Air, bless ye the Lord; praise him, and magnify him for ever.

O all ye Beasts and Cattle, bless ye the Lord; praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord; praise him, and magnify him for ever.

O let Israel bless the Lord; praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord; praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord; praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord; praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord; praise him, and magnify him for ever.

¶ *Then shall be read, in like manner, the Second Lesson, taken out of the New Testament, according to the Table or Calendar.*

¶ *And after that shall be sung or said the Hymn following: but* Note, *That, save on the Sundays in Advent, the latter portion thereof may be omitted.*

Benedictus. St. Luke i. 68.

BLESSED be the Lord God of Israel: for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us: in the house of his servant David;

As he spake by the mouth of his holy Prophets: which have been since the world began;

That we should be saved from our enemies: and from the hand of all that hate us.

[Ed. 1790, Sds. 1793–1871]

¶ *Then shall be read, in like manner, the Second Lesson, taken out of the New Testament, according to the Table or Calendar, and after that, the following Psalm:*[1]

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

O ye Whales, and all that move in the waters, bless ye the Lord: etc.

O all ye Fowls of the air, bless ye the Lord : praise him, etc.

O all ye Beasts and Cattle, bless ye the Lord : praise him, etc.

O ye Children of Men, bless ye the Lord : praise him, etc.

O let Israel bless the Lord : praise him, etc.

O ye Priests of the Lord, bless ye the Lord : praise him, etc.

O ye Servants of the Lord, bless ye the Lord : praise him, etc.

O ye Spirits and Souls of the Righteous, bless ye the Lord : etc.

O ye holy and humble Men of heart, bless ye the Lord : etc.

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and every shall be : world without end. Amen.

¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following.*

¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on* Saint John Baptist's *Day.*

St. Luke 1, 68.

Benedictus. St. Luke i, 68.

BLESSED be the Lord God of Israel : for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us : in the house of his servant David;

As he spake by the mouth of his holy Prophets : which have been since the world began;

That we should be saved from our enemies : and from the hands of all that hate us;

[1] This rubric was divided into two by the Standard of 1845.

[Sd. 1892]

To perform the mercy promised to our forefathers : and to remember his holy covenant;

To perform the oath which he sware to our forefather Abraham : that he would give us;

That we being delivered out of the hand of our enemies : might serve him without fear;

In holiness and righteousness before him : all the days of our life.

And thou, child, shalt be called the prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people : for the remission of their sins.

Through the tender mercy of our God : whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

¶ *Or this Psalm.*

[Ed. 1790, Sds. 1793–1871]

Jubilate Deo. Psalm c.

O BE joyful in the Lord, all ye lands;[1] serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God; it is he that hath made us, and not we our selves; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

¶ *Or this Hymn.*

Benedictus. St. Luke i. 68.

BLESSED be the Lord God of Israel, for he hath visited and redeemed his people;

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

To perform the mercy promised to our forefathers : and to remember his holy covenant;

To perform the oath which he sware to our forefather Abraham : that he would give us;

That we being delivered out of the hand of our enemies : might serve him without fear,

In holiness and righteousness before him : all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or this.*

Psal. 100.

¶ *Or this Psalm.*

Jubilate Deo. Psalm c.

O BE joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

[1] *Vide* note (1) on p. 104.

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871]

And hath raised up a mighty salvation for us, in the house of his servant David;

As he spake by the mouth of his holy Prophets, which have been since the world began;

That we should be saved from our enemies and from the hand of all that hate us.[1]

¶ *Then shall be said the Apostles' Creed by the Minister and the People, standing. And any Churches may, instead of the words,* He descended into hell, *use the words,* He went into the place of departed spirits, *which are considered as words of the same meaning in the Creed.*

¶ *Then shall be said the Apostles' Creed by the Minister and the People, standing. And any Churches may omit the words,* He descended into Hell, *or may, instead of them, use the words,* He went into the place of departed Spirits, *which are considered as words of the same meaning in the Creed.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and Buried; He descended into Hell,[2] The third day he rose again from the | The third day he rose from the dead; He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The communion of Saints; The forgiveness of sins; The resurrection of the body, and the life everlasting. Amen.

¶ *Or this.*

I BELIEVE in one God, the Father Almighty, etc.[3]

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing,*

The Lord be with you.

[1] "The omission from the *Benedictus* was on the same principle with that from the *Venite:* but I wish it had ended with the third verse."—(*Letter of Bp. White to Bp. Brownell.*)

[2] Through a misunderstanding between the two Houses of General Convention of 1789 this article was printed in the edition of 1790 in italics and placed between brackets thus: [*He descended into Hell*]; this was corrected by order of General Convention in the Standard of 1793. *Vide* Bp. White's *Memoirs*, Sd. ed. p. 174, and the correspondence between Bp. Seabury, Bp. White, and

[Prop. Bk. 1786]

¶ *Then shall be said the Apostles' Creed by the Minister and the People, standing.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; [4] The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; the Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing,*

Minister. The Lord be with you:

[Eng. Bk. 1775 (1662)]

¶ *Then shall be sung or said the Apostles' Creed by the Minister and the people, standing; except only such days as the Creed of* St. Athanasius *is appointed to be read.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; | He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; the Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you.

Dr. Parker, printed in Bp. Perry's *History of the American Episcopal Church*, Vol. II. pp. 128–131.

[3] The Nicene Creed is here printed at length.

[4] *Vide* the Letter of the Abps. of Canterbury and York to the Convention of 1786, printed in the Journal, and reprinted hereafter among the Appendices, also Bp. White's *Memoirs*, 3d ed. pp. 125, 133, and his *Lectures on the Catechism*, p. 33. See also Bp. Seabury's letter of June 20th, 1789, to Bp. White in Perry's *Hist. Notes and Doc.* p. 384.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

Answ. And with thy spirit.
Minister. Let us pray.

O Lord, show thy mercy upon us.
Answ. And grant us thy salvation.

Minister. O God, make clean our hearts within us.

Answ. And take not thy Holy Spirit from us.

¶ *Then shall follow the Collect for the day, except when the Communion Service is read; and then the Collect for the day shall be omitted here.*[1]

[1] "The omission of the succeeding Lord's Prayer, the abbreviation of what is alternately said by the Priest and the people, and the conditional dispens-

[Prop. Bk. 1786] | [Eng. Bk. 1715 (1662)]

Answ. And with thy spirit.
Minister. Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud voice.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up, shall say,*

O Lord, shew thy mercy upon us;
Answer. And grant us thy salvation.

Minister. O Lord, bless and preserve these United States;

Priest. O Lord, save the King;

Answer. And mercifully hear us when we call upon thee.

Minister. Endue thy Ministers with righteousness;

Priest. Endue thy Ministers with righteousness;

Answ. And make thy people joyful.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people;
Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord;
Answer. Because there is none other that fighteth for us, but only thou, O God.

Minister. O God, make clean our hearts within us;

Priest. O God, make clean our hearts within us;

Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at*

ing with the Collect for the day, rest on grounds which must be obvious." —(*Letter of Bp. White to Bp. Brownell.*)

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

A Collect for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom: defend[1] us thy humble servants, in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

A Collect for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight, through Jesus Christ our Lord. *Amen.*

A Prayer for the PRESIDENT *of the United States, and all in civil Authority.*

O LORD, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon

[1] The use of an initial capital letter for the word introducing the petition of a Collect although without authority in the MS and Sealed Books is followed in the Oxford edition of 1775 and in the Prop. Bk. It was introduced into American Books by the Standard of 1845, and has been followed by the Sds. of 1871 and 1892.

[2] The Litany here follows in the Prop. Book as part of Morning Prayer. In

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling.

¶ *A Collect for Peace.*

The second Collect, for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. *Amen.*

¶ *A Collect for Grace.*

The third Collect, for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may, by thy governance, be righteous in thy sight, through Jesus Christ our Lord. *Amen.*

may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

¶ *The* LITANY *or* GENERAL SUPPLICATION, *to be used at Morning Service, and at other times as the Minister shall think fit.*

O GOD the Father of heaven: etc.[2]

[3][¶ *A Prayer for our Civil Rulers.*

O LORD our heavenly Father, the high and mighty Ruler of the Universe, who dost from thy throne behold all the dwellers upon

A Prayer for the King's Majesty.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon

this volume it will be found parallelled with the Litany of the English Book.

[3] In Morning Prayer of the Prop. Bk. nothing intervenes between the Litany (p. 121) and the *General Thanksgiving* (p. 125). The *Prayer for our Civil Rulers*, the *Prayer for the Clergy and People*, and the *Prayer for all Conditions of Men* occur only in Evening Prayer; they are moved to this place for the sake of comparison.

[Sd. 1892]

earth; most heartily we beseech thee, with thy favour to behold and bless thy servant *the* PRESIDENT *of the United States*, and all others in authority; and so replenish them with the grace of thy holy Spirit, that they may always incline to thy will, and walk in thy way: Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*[1]

¶ *The following Prayers shall be omitted here when the Litany is said, and may be omitted when the Holy Communion is immediately to follow.*

[Ed. 1790, Sds. 1793–1871]

¶ *The following Prayers are to be omitted here, when the Litany is read.*

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift, send down upon our Bishops, and other Clergy, and upon the Congregations committed to their charge, the healthful spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

[1] "Concerning the prayers for Civil Rulers, there is little to be said. It may be questioned, whether in a government which gives no power commensurate with life, it be congruous to pray for the long life and prosperity of the first Magistrate; but it is contemptible to cavil at the title of 'God's

[Prop. Bk. 1786]

earth; Most heartily we beseech thee with thy favour to behold all in authority, legislative, judicial, and executive, in these United States; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way: Endue them plenteously with heavenly gifts; grant them in health and wealth long to live; and finally, after this life, to attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

[Eng. Bk. 1775 (1662)]

earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King GEORGE; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen, *Charlotte*, his Royal Highness *George* Prince of *Wales*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALMIGHTY and everlasting God, Send down upon all Bishops and other Pastors, and the Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer for the Clergy and people.

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all

servant', as applied to an unbelieving President, when everyone, who understands Greek, knows that he is so called in Rom. 13:4."—(*Letter of Bp. White to Bp. Brownell.*)

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

A Prayer for all Conditions of Men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal;[4] that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy Fatherly goodness, all those who are any ways afflicted or distressed in mind, body, or estate;[1]

[**especially those for whom our prayers are desired;*] that it may please thee to comfort

* *This may be said when any desire the prayers of the Congregation.*

that it may please thee to comfort and relieve them according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*[2]

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men.

[**particularly to those who desire now to offer up their praises and thanksgiving for thy mercies vouchsafed unto them.*] We bless thee for

* *This may be said when any desire to return thanks for mercies vouchsafed to them.*

We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means

[1] "In the English Book, to the 'Prayer for all Conditions' and to 'the General Thanksgiving' there is attached a small compartment, containing an application to the case of any person to be prayed for, or who should desire to return thanks. Our added prayers were supposed to supersede the use of them. But cases occur not provided for; and therefore I wish that there had been a rubric to the purpose of the said compartments."—(*Letter of Bp. White to Bp. Brownell.*)

[2] "The prayer 'for all Conditions of Men' and the 'General Thanksgiving' are transferred to the Morning and the Evening Prayer. Their stations in the English Book must have been owing to their having been of later origin than the compilation. This did not apply to a new arranging of the service."—(*Ibid.*)

[3] *Vide* note (2) on p. 123.

[4] Among the correspondence between the Committee appointed to edit the Proposed Book of 1786 we find the following in a letter from Dr. Wm. Smith, under date of Oct. 28th, 1785: "The words 'good estate of the Catholic Church' have been objected to by our Convention here [*i. e.* in Baltimore]

[Prop. Bk. 1786]

[3]¶ *A Prayer for all Conditions of Men.*

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal;[4] that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body or estate [* *especially those for whom our prayers are desired;*] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience unto their sufferings, and a happy issue out of all their afflictions: And this we beg for Jesus Christ his sake. *Amen.*]

* *This to be said when any desire the prayers of the Congregation.*

[5]¶ *A General Thanksgiving.*

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us and to all men: [* *particularly to those, who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means

* *This to be said when any that*[6] *have been prayed for, desire to return praise.*

[Eng. Bk. 1775 (1662)]

[5][¶ *A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.*

all nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good

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first because 'good estate' may be considered in a worldly sense, or if taken in any other is but an awkward or antiquated expression; and secondly, the word 'Catholic,' although intelligible enough to many, yet it is not approved of by many others, on account of the vulgar application of it to one particular church." A few days later (Oct. 30) he again wrote to Dr. White: "In the prayer for 'All Sorts and Conditions' please to make the correction proposed by the Baltimore Convention, as in my said letter from thence, and read thus, 'more especially we pray for thy holy Church universal, that it may be so guided.' This will agree with the prayer for the Church in the Litany, instead of which this is to be used, and rids us of the exceptionable word to many, viz., 'Catholic,' and also the awkward words 'good estate of the Church,' by which some will say we mean good glebes and salaries or estate merely temporal."—These letters are printed in Perry's *Historical Notes*, Vol. III of the *Reprint of the Early Journals*.

[5] In the English Book the *Prayer for all Conditions of Men* and the *General Thanksgiving* stand among the Occasional Prayers and Thanksgivings; they are moved to this place for comparison. [6] *who* [Prop. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

of grace and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we show forth[1] thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time, with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of MORNING PRAYER.

THE ORDER FOR DAILY

EVENING PRAYER.

¶ *The Minister shall begin the Evening Prayer by reading one or more of the following Sentences of Scripture; and then he shall say that which is written after them. But on days other than the Lord's Day, he may, at his discretion, pass at once from the Sentences to the Lord's Prayer.*

¶ *The MINISTER*[2] *shall begin the* EVENING PRAYER,[2] *by reading one or more of the following Sentences of Scripture.*

THE Lord is in his holy temple: let all the earth keep silence before him. *Hab.* ii. 20.

From the rising of the sun even unto the going down of the same, my Name shall be great among the

[1] we may show forth [Ed. 1790, Sds. 1793–1845]. Corrected in the Standard of 1871 to "we show forth," in accordance with MS. and Sealed Books.

[2] *Vide*, note (1) on p. 94.

[3] *Sic* in the English Book (1775) and also in the Prop. Bk., but in the MS. and Sealed Books the reading is, "that we shew."

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may[3] shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *A Prayer of St.* Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii. 14.[4]

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the[5] *Morning Prayer.* | *Here endeth the Order of Morning Prayer throughout the Year.*

THE ORDER FOR

DAILY EVENING PRAYER.

¶ *The* EVENING PRAYER *is to be read the same as* MORNING PRAYER, *to the Answer,* "*The Lord's Name be praised,*" *preceding the Psalms; then shall be said or sung the Psalms in Order as they are appointed, with the Doxology, as in the Morning Service; then the Lesson from the Old Testament; after which this* HYMN:

THE ORDER FOR

EVENING PRAYER

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

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[4] "2 Cor. xiii" in the MS. and Sealed Books.

[5] "At the end of Morning and Evening Prayer, viz., *Here endeth the Order of Morning* [*Evening*] *Prayer*, dele the words *Order of*, lest it should be implied that something might yet be prayed for which is disorderly."—(*Letter of Dr. Smith to Dr. Wm. White*, Oct. 30th, 1785.)

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871]

Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the Lord of Hosts. *Mal.* i. 11.

LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth. *Psalm* xxvi. 8.

Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. *Psalm* cxli. 2.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him. *Psalm* xcvi. 9.

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O LORD, my strength and my redeemer. *Psalm* xix. 14, 15.[2]

Advent.

Watch ye, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. *St. Mark* xiii. 35, 36.

Repent ye; for the Kingdom of heaven is at hand. *St. Matt.* iii. 2.

Christmas.

Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. *Rev.* xxi. 3.

Epiphany.

From the rising of the sun even unto the going down of the same my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the Lord of hosts. *Mal.* i. 11.

Come ye, and let us walk in the light of the LORD. And he will teach us of his ways, and we will walk in his paths. *Isaiah* ii. 5, 3.

[2] *Vide* note on p 97.

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

[Sd. 1892]

[1] He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 *Cor.* v. 21. *Good Friday.*

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph.* i. 7.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. *Col.* iii. 1. *Easter.*

Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. *Heb.* ix. 24. *Ascension.*

The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely. *Rev.* xxii. 17. *Whitsunday.*

O send out thy light and thy truth, that they may lead me and bring me unto thy holy hill, and to thy dwelling. *Psalm* xliii. 3.

Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. *Isaiah* vi. 3. *Trinity-Sunday.*

[Ed. 1790, Sds. 1793–1871]

When the wicked man, turneth away from his wickedness, etc.[2]

LET us humbly confess our sins unto Almighty God.

¶ *Or else he shall say as followeth.*

¶ *Then the Minister shall say,*

DEARLY beloved brethren, the Scripture moveth us, etc.

[1] As adopted by the Conventions of 1886 and 1889 this sentence read, "For he hath," etc.

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

HEN the wicked man, etc.[2]

DEARLY beloved brethren, etc.

[2] The rest of the Sentences which follow are the same as those already printed in Morning Prayer.

[Sd. 1892]

A General Confession.

¶ *To be said by the whole Congregation, after the Minister, all kneeling.*[1]

ALMIGHTY and most merciful Father; we have erred and strayed, etc.

The Declaration of Absolution, or Remission of Sins.

¶ *To be made by the Priest alone, standing; the People still kneeling.*[1]

ALMIGHTY God, the Father ..... desireth not, etc..... Christ our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY God, our heavenly Father, who of his great mercy, etc.

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him.*

OUR Father, who art in heaven.....For thine, etc.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.
Answ. And our mouth shall show forth thy praise.

¶ *Here all standing up, the Minister shall say,*

Glory be to the Father, and to the Son, and to the Holy Ghost;
Answ. As it was in the beginning, is now, and ever shall be, world without end. Amen.[2]
Minister. Praise ye the Lord.
Answ. The Lord's Name be praised.

[Ed. 1790, Sds. 1793–1871]

A General Confession.

¶ *To be said by the whole Congregation, after the Minister, all kneeling.*[1]

ALMIGHTY and most merciful Father; we have erred and strayed, etc.

The Declaration of Absolution, or Remission of Sins.

¶ *To be made by the Priest alone, standing; the People still kneeling.*[1]

ALMIGHTY God, the Father of our Lord, Jesus Christ, who desireth not, etc.....Christ our Lord.

¶ *The People shall answer here, and at the end of every Prayer,* Amen.

¶ *Or this.*

ALMIGHTY God, our heavenly Father, who of his great mercy, etc.

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him, both here and wheresoever else it is used in Divine Service.*

OUR Father, who art in heaven.....For thine, etc.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.
Answ. And our mouth shall show forth thy praise.

¶ *Here all standing up, the Minister shall say,*

Glory be to the Father, and to the Son, and to the Holy Ghost;
Answ. As it was in the beginning, is now, and ever shall be, world without end. Amen.[2]
Minister. Praise ye the Lord.
Answ. The Lord's Name be praised.

[1] Until the Sd. of 1845 these rubrics were printed as noted on pp. 100, 101.
[2] *Vide* note (²) on p. 103.

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father, etc.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the People still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, etc.....Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the people also kneeling, and repeating it with him.*

OUR Father, which.....For thine, etc.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised.

[Sd. 1892]

¶ *Then shall follow a portion of the Psalms, as they are appointed, or one of the Selections, as they are set forth by this Church. And at the end of every Psalm, and likewise at the end of the* Magnificat, Cantate Domino, Bonum est confiteri, Nunc dimittis, Deus misereatur, Benedic, anima mea, *may be sung or said the* Gloria Patri; *and at the end of the whole Portion or Selection of Psalms for the day, shall be sung or said the* Gloria Patri, *or else the* Gloria in excelsis, *as followeth.*

Gloria in excelsis.

GLORY be to God on high, etc.

¶ *Then shall be read the First Lesson, according to the Table or Calendar.*

¶ *After which shall be sung or said the Hymn called* Magnificat, *as followeth.*

Magnificat. St. Luke i. 46.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour,

For he hath regarded: the lowliness of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath showed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

[Ed. 1790, Sds. 1793–1871]

¶ *Then shall follow a* Portion *of the Psalms, as they are appointed, or one of the* Selections, *as they are set forth by this Church, with the Doxology, as in the Morning Service. Then shall be read the first Lesson, according to the Table or Calendar; after which shall be said or sung the following Psalm, except when it is read in the ordinary course of the Psalms, on the nineteenth day of the month.*[1]

[1] This rubric is divided into three by the Sds. of 1845 and 1871.

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

¶ *Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed. And after that,* Magnificat *(or the Song of the blessed Virgin Mary) in English as followeth.*

St. Luke 1. 46.

Magnificat, St. Luke i. 46.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.

[Sd. 1892]

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.

¶ *Or this Psalm, except when it is read in the ordinary course of the Psalms, on the nineteenth day of the month.*

[Ed. 1790, Sds. 1793–1871]

Cantate Domino. Psal. xcviii.

O SING unto the Lord a new song;[1] for he hath done marvellous things.

With his own right hand, and with his holy arm, hath he gotten himself the victory.

The Lord declared his salvation; his righteousness hath he openly showed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel; and all the ends of the world have seen the salvation of our God.

Show yourselves joyful unto the Lord, all ye lands; sing, rejoice, and give thanks.

Praise the Lord upon the harp; sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms, O show yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is; the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord; for he cometh to judge the earth.

With righteousness shall he judge the world, and the people with equity.

¶ *Or this.*

Bonum est confiteri. Psal. xcii.

IT is a good thing to give thanks unto the Lord,[1] and to sing praises unto thy Name, O Most Highest;

[Prop. Bk. 1786]

¶ *Or else this.* Psal. 98.

O SING unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward[2] the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is: the round world and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

[Eng. Bk. 1775 (1662)]

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or else this Psalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary course of the Psalms.*

Cantate Domino. Psal. xcviii.

[1] *Vide* note (1) on p. 104. [2] "towards" [Prop. Bk.]

[Sd. 1892]

To tell of thy loving kindness early in the morning, and of thy truth in the night-season;

Upon an instrument of ten strings, and upon the lute; upon a loud instrument and upon the harp.

For thou, Lord, hast made me glad through thy works: and I will rejoice in giving praise for the operations of thy hands.[1]

¶ *Then a Lesson of the New Testament, as it is appointed.*

¶ *And after that shall be sung or said the Hymn called* Nunc dimittis, *as followeth.*

Nunc dimittis. St. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people of Israel.

¶ *Or else this Psalm; except it be on the twelfth day of the month.*

[Ed. 1790, Sds. 1793-1871]

¶ *Then a Lesson of the New Testament, as it is appointed: And after that, shall be sung or said this Psalm except on the twelfth day of the month.*[2]

Deus misereatur. Psal. lxvii.

GOD be merciful unto us, and bless us,[3] and show us the light of his countenance, and be merciful unto us;

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God; yea, let all the people praise thee.

O let the nations rejoice and be glad; for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing.

God shall bless us; and all the ends of the world shall fear him.

[1] Immediately after this psalm the following rubric was inserted by the Conventions of 1883 and 1886, but afterwards omitted by the Conventions of 1886 and 1889: "Note, *That on any day in Lent, instead of the* Magnificat, *or* Cantate Domino *or* Bonum est Confiteri, *there may be said Psalm* xlii. Quemadmodum."

[2] This rubric is divided into two in the Sds. of 1845 and 1871.

[3] *Vide* note (1) on p 104.

[Prop. Bk. 1786]

¶ *Then a Lesson of the New Testament, as it is appointed: And after that shall be sung or said this Hymn:*

St. Luke 2. 29.

LORD, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or else this.* Psal. 67.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us:

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be; world without end. Amen.

[Eng. Bk. 1775 (1662)]

¶ *Then a Lesson of the New Testament, as it is appointed. And after that,* Nunc dimittis (*or the Song of* Simeon) *in English, as followeth.*

Nunc dimittis. St. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or else this Psalm; except it be on the Twelfth Day of the Month.*

Deus misereatur. Psal. lxvii.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us:

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be; world without end. Amen.

[Sd. 1892]

¶ *Or this.*

Benedic, anima mea. Psal. ciii.[1]

PRAISE the Lord, O my soul; [2]and all that is within me, praise his holy Name.

Praise the Lord, O my soul, and forget not all his benefits;

Who forgiveth all thy sin, and healeth all thine infirmities;

Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness.

O praise the Lord, ye Angels of his, ye that excel in strength; ye that fulfil his commandment, and hearken unto the voice of his word.

O praise the Lord, all ye his hosts; ye servants of his that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion; praise thou the Lord, O my soul.[3]

¶ *Then shall be said the* Apostles' Creed *by the Minister and the People, standing: And any Churches may, instead of the words,* He descended into hell, *use the words,* He went into the place of departed spirits, *which are considered as words of the same meaning in the Creed.*

I BELIEVE in God, etc.

[Ed. 1790, Sds. 1793–1871]

¶ *Then shall be said the Apostles' Creed by the Minister and the People, standing. And any Churches may omit the words,* He descended into Hell, *or may instead of them, use the words,* He went into the Place of departed Spirits, *which are considered as words of the same meaning in the Creed.*

I BELIEVE in God, etc.[4]

¶ *Or this.*

I BELIEVE in one God, etc.[5]

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing,*

The Lord be with you.
Answ. And with thy spirit.
Minister. Let us pray.

[1] "Whether the changes in the psalms and the hymns after the Lessons be improvements must be left to the decision of taste."—(*Letter of Bp. White to Bp. Brownell.*)

[2] *Vide* note (1) on p. 104.

[3] Immediately after this psalm the following rubric was inserted by the Conventions of 1883 and 1886, but afterwards omitted by the Conventions of 1886 and 1889: "Note, *That on any day in Lent, instead of* Nunc dimittis,

[Prop. Bk. 1786]

¶ *Then shall be said the Apostles' Creed by the Minister and the People, standing.*

I BELIEVE in God, etc.[6]

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing,*

[Eng. Bk. 1775 (1662)]

¶ *Then shall be said or sung the Apostles' Creed by the Minister and the People, standing.*

I BELIEVE in God, etc.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you.
Answer. And with thy spirit.
Minister. Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

or Deus misereatur, *or* Benedic, anima mea, *there may be said Psalm* xliii. Judica me, Deus."

[4] In the Ed. of 1790 the article "He descended into hell" is printed in Italics and placed within brackets. *Vide* note (2) on p. 116.

[5] In the Eds. of 1790 and 1791, the word "again," after the words "he rose," is omitted from the Nicene Creed in Evening Prayer.

[6] The article "He descended into hell" is omitted here as in Morning Prayer, *Vide* note (4) on p. 117.

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871]

O Lord, show thy mercy upon us.
Answ. And grant us thy salvation.

Minister. O Lord, save the State.

Answer. And mercifully hear us when we call upon thee.

Minister. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Minister. O Lord, save thy people.

Answer. And bless thine inheritance.

Minister. Give peace in our time, O Lord.

Answer. For it is thou, Lord, only, that makest us dwell in safety.[1]

Minister. O God, make clean our hearts within us.
Answ. And take not thy Holy Spirit from us.

¶ *Then shall be said the Collect for the day, and after that the Collects and Prayers following.*

A Collect for Peace.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace, which the world cannot give; that our hearts may be set to obey thy command-

[1] From Psalm iv. 9.

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

OUR Father, which, ... But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us.

Answ. And grant us thy salvation.

Minister. O Lord, bless and preserve these United States.

Priest. O Lord, save the King.

Answ. And mercifully hear us, when we call upon thee.

Minister. Endue thy Ministers with righteousness;

Answ. And make thy people joyful.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thy inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Minister. O God, make clean our hearts within us;

Priest. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth; which two last Collects shall be daily said at Evening Prayer without alteration.*

The Second Collect at Evening Prayer.

COLLECTS.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy command-

[Sd. 1892]

ments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

A Collect for Aid against[1] *Perils.*

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *In places where it may be convenient, here followeth the Anthem.*

¶ *The Minister may here end the Evening Prayer with such Prayer or Prayers, taken out of this Book, as he shall think fit.*

A Prayer for the President *of the United States and all in civil authority.*

ALMIGHTY God, whose kingdom is everlasting and power infinite; Have mercy upon this whole land; and so rule the hearts of thy servants THE PRESIDENT OF THE UNITED STATES, *the Governor of this State,* and all others in authority, that they, knowing whose ministers they are,

[Ed. 1790, Sds. 1793–1871]

O LORD, our heavenly Father, by whose almighty power we have been preserved this day; by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*[2]

O LORD, our heavenly Father, the high and mighty Ruler of the universe, etc.

[1] Note the omission from this place in all American Books of the word 'all,'' which occurs in the English Book. The Irish MS. Book also omits the word.

[2] ''There occurred some difficulty in altering the 'Collect for Aid against Perils.' The play on the words 'light' and 'darkness' was considered as

[Prop. Bk. 1786]

ments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

ENLIGHTEN our minds, O Lord, we beseech thee, with thy truth; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

¶ *These four Prayers following are always to be used in the Evening Service, and at other Times when the Litany is not said.*

¶ *A Prayer for the Congress.*

MOST gracious God, etc.[3]

¶ *A Prayer for our Civil Rulers.*

O LORD, our heavenly Father, the high and mighty Ruler, etc.[4]

[Eng. Bk. 1775 (1662)]

The Third Collect, for Aid against all Perils.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

A Prayer for the King's Majesty.

O LORD our heavenly Father, high and mighty, etc.

[ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen servant *GEORGE*, our King and Governour, that he (knowing whose Minister he is)

not of a piece with the general purity of the service: but I wish there had been enclosed in hooks between 'this' and 'day'—'*or* the preceding,' and between 'this' and 'night'—*or* the succeeding.'"—(*Letter of Bp. White to Bp. Brownell.*)

[3] *Vide* page 161. [4] *Vide* page 121.

[Sd. 1892]

may above all things seek thy honour and glory; and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honour them, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth ever, one God, world without end. *Amen.*

[Ed. 1790, Sds. 1793–1871]

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift, etc.

A Prayer for all Conditions of Men.

O GOD, the Creator and Preserver, etc.

O GOD, the Creator and Preserver, etc.

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, etc.

ALMIGHTY God, Father of all mercies, etc.

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time, etc.

2 *Cor.* xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of EVENING PRAYER.

[1] This prayer occurs in the Communion Office of the Eng. Bk., it is here printed for the sake of comparison.

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

may above all things seek thy honour and glory: and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and Ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth ever, one God, world without end. *Amen.*][1]

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, etc.

A Prayer for the Clergy and People.

ALMIGHTY and Everlasting God, send down, etc.

ALMIGHTY and everlasting God, who alone workest great marvels, etc.

¶ *A Prayer for all Conditions of Men.*

O GOD the Creator and Preserver, etc.

¶ *Then the General Thanksgiving and Prayer of St.* Chrysostom *and the blessing, as in the Morning Service.*

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace, etc.

2 *Cor.* xiii. 14.[3]

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth[2] *the Evening Prayer.*

Here endeth the Order of Evening Prayer throughout the Year.

[2] *Vide* note (5) on p. 127.
[3] *Vide* note (4) on p. 127.

[Eng Bk. 1775 (1662)]

¶ *Upon these Feasts;* Christmas-day, *the* Epiphany, *Saint* Matthias, Easter-day, Ascension-day, Whitsunday, *Saint* John Baptist, *Saint James*, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity-Sunday, *shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint* Athanasius, *by the Minister and People, standing.*

Quicunque vult.

WHOSOEVER will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal;

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together: and co-equal.

[1] So in the Oxford edition of 1775, but the MS. and Sealed Books have for the running caption, *AT MORNING PRAYER.*

[Eng Bk. 1775 (1662)]

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Convention of 1785 omitted the Athanasian Creed, and therefore it is not found in the Proposed Book. The English Bishops in their letter to the Convention, held in Philadelphia in 1786, expressed the hope that this Creed might be given a place in the American Prayer Book, but did not make its restoration an absolute requisition. As a matter of fact its omission was not altogether regarded with disfavour in England. The Archbishop of Canterbury, speaking to Bishop White afterwards, said: "Some wish that you had retained the Athanasian Creed, but I cannot say that I am uneasy on the subject; for you have retained the doctrine of it in your Liturgy; and as to the Creed itself, I suppose you thought it not suited to the use of a congregation" (*Memoirs of the Church*, p 134). At the Convention held at Wilmington, in 1786, the article, "He descended into hell" was restored to the Apostles' Creed, and the Nicene Creed put back in the Prayer Book. The Convention, however, did not recede from its previous action with regard to the *Quicunque vult*. In 1789 Bishop Seabury desired the retention of this Creed, but Bishop White urged the instance of the 'Greek Church, confessedly tenacious of the doctrine of the Nicene Creed, and yet not possessed of the Athanasian in any liturgy, or even an acknowledgment of it in any confession of faith, as is attested by the Rev. John Smith, who wrote *An Account of the Greek Church*.' Bishop White, however, consented to the proposal of Bishop Seabury to insert the Creed with a rubric permitting its use. But this proposition of the House of Bishops was negatived by the other House.

[Sd. 1892]

THE LITANY,
OR GENERAL SUPPLICATION.

¶ *To be used after Morning Service, on Sundays, Wednesdays, and Fridays.*[1]

[Ed. 1790, Sds. 1793-1871]

¶ *The* LITANY *or* GENERAL SUPPLICATION, *to be used after Morning Service, on Sundays, Wednesdays, and Fridays.*[2]

O GOD[3] the Father of Heaven; have mercy upon us miesrable sinners.

O God[3] *the Father of Heaven; have mercy upon us miserable sinners.*

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our fore-fathers; neither take thou vengeance of our sins; spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever:

Spare us, good Lord.

From all evil and mischief; from sin; from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation;

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness;

Good Lord, deliver us.

From all inordinate and sinful affections; and from all the deceits of world, the flesh, and the devil;

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death;

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment;

Good Lord, deliver us.

[1] This title and rubric are thus printed in the Sds. 1845-1892.

[2] So printed in the Ed. 1790 and the Sd. 1793.

[3] The edition of 1790 placed the comma after "Father" thus: "O God the Father, of heaven"; the Standard of 1793 placed it after "O God," etc., where it remained until 1845 when the comma was omitted altogether, this was followed in the Sd. of 1871, and by the Committee of 1892. The Sealed

[Prop. Bk. 1786]

[5]¶ *The* LITANY or GENERAL SUPPLICATION, *to be used at Morning Service, and at other times as the Minister shall think fit.*

[Eng. Bk. 1775 (1662)]

¶ *Here followeth the LITANY, or General Supplication, to be sung or said after Morning Prayer; upon* Sundays, Wednesdays, *and* Fridays, *and at other times when it shall be commanded by the Ordinary.*

O GOD the Father,[6] of heaven : have mercy upon us miserable sinners.

O God the Father[6] *, of heaven : have mercy upon us miserable sinners.*

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief : from sin, from the crafts and assaults of the devil ; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

Books also omit the comma, but the MS. Book has it after "O God," etc., like the Standard of 1793.

[4] *MORNING PRAYER* [Prop. Bk.]

[5] In the Prop. Bk. the Litany is an integral part of Morning Prayer, and follows the *Collect for Grace.* *Vide* p. 121.

[6] The Prop. Bk. has no punctuation at this place.

[Sd. 1892]

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; By thy Baptism, Fasting, and Temptation;

Good Lord, deliver us.

By thine agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost;

Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity;[1] in the hour of death, and in the day of judgment;

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

[Ed. 1790, Sds. 1793-1871]

That it may please thee to bless and preserve all Christian Rulers[2] and Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and show it accordingly;

We beseech thee to hear us, good Lord.

[1] The words "our prosperity" are from Scotch book of 1637.

[2] "All the alterations [in the Litany] may be considered as verbal, except that the Civil Rulers prayed for are Christian Rulers only, evidently because

[Prop. Bk. 1786]

By the mystery of thy holy Incarnation, by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,[3]

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Congress of these United States, and all others in authority, legislative, judicial, and executive, with grace, wisdom, and understanding; to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, and other Pastors, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

[Eng. Bk. 1775 (1662)]

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant GEORGE, our most gracious King and Governor;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen *Charlotte*, his Royal Highness *George* Prince of *Wales*, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and

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we are praying for the Church Universal. In England the Rulers are a part of the Church, but it may happen otherwise with us."—(*Letter of Bp. White to Bp. Brownell.*)

[3] "judgment" [Prop. Bk.]

[Sd. 1892]

That it may please thee to send forth labourers into thine[1] harvest;

We beseech thee to hear us, good Lord.

[Ed. 1790, Sds. 1793–1871]

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all Nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and fear thee, and diligently to live after thy Commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up those who fall; and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all who are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all who travel by land or by water, all women in the perils of child-birth, all sick persons, and young children, and to show thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed;

We beseech thee to hear us, good Lord.

[1] So adopted by the Conventions of 1883 and 1886, but changed by the editing Committee to "thy." *Vide* Journal of the Convention of 1892, p. 604.

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that[2] fall; and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that[2] are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all who travel by land or by water, all women in child-birth, all sick persons and young children, and to shew thy pity upon all prisoners and captives;

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that[3] are desolate and oppressed;

We beseech thee to hear us, good Lord.

[2] "those who" [Prop. Bk.] [3] "who" [Prop. Bk.]

[Sd. 1892]

That it may please thee to have mercy upon all men;
We beseech thee to hear us, good Lord.
That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;
We beseech thee to hear us, good Lord.
That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them;
We beseech thee to hear us, good Lord.
That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;
We beseech thee to hear us, good Lord.
Son of God, we beseech thee to hear us.
Son of God, we beseech thee to hear us.
O Lamb of God, who takest away the sins of the world;
Grant us thy peace.

O Lamb of God, who takest away the sins of the world;
Have mercy upon us.

¶ *The Minister may, at his discretion, omit all that follows, to the Prayer,* "We humbly beseech thee, O Father," etc.[1]

[[2] O Christ, hear us.
O Christ, hear us.
Lord, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then shall the Minister, and the People with him, say the Lord's Prayer.*

OUR Father, who, etc. But deliver us from evil. Amen.

Minister. O Lord, deal not with us according to our sins.
Answer. Neither reward us according to our iniquities.

Let us pray.

O GOD, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful; mercifully assist our prayers which we make before thee in all our troubles and adversi-

[Ed. 1790, Sds. 1793–1871]

[1] "The permitted abbreviation of the Litany was for the shortening of the service, and the avoiding of repetition."—(*Letter of Bp. White to Bp. Brownell.*)

[2] In the Ed. of 1790, and the Sds. of 1793–1832 the part of the Litany which may be omitted was placed between brackets, thus: "[O, Christ hear us,"

[Prop. Bk. 1786]

That it may please thee to have mercy upon all men;
We beseech thee to hear us, good Lord.
That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;
We beseech thee to hear us, good Lord.
That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;
We beseech thee to hear us, good Lord.
That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;
We beseech thee to hear us, good Lord.
Son of God: we beseech thee to hear us
Son of God: we beseech thee to hear us.
O Lamb of God: who takest[3] away the sins of the world;
Grant us thy peace.

[Eng. Bk. 1775 (1662)]

O Lamb of God: that takest away the sins of the world;
Grant us thy peace.
O Lamb of God: that takest away the sins of the world;
Have mercy upon us.

O Christ, hear us.
O Christ, hear us.
Lord, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then shall the Priest, and the people with him, say the Lord's Prayer.*

OUR Father, which, etc. But deliver us from evil. Amen.

Lord, have mercy upon us, and deal not with us according to our sins.
Neither reward us according to our iniquities.

Priest. O Lord, deal not with us after our sins.
Answer. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that[4] despisest not the sighing of a contrite heart, nor the desire of such as be[5] sorrowful; Mercifully assist our prayers that[6] we make before thee in all our troubles and adversi-

and after the response, "As we do put our trust in thee]." In the Standard of 1838 the second bracket was moved forward and placed after "Let us pray]." In the Sd. of 1845 the brackets were omitted altogether.

[3] *Cf.* with the corresponding clause in the *Gloria in excelsis* of the Prop. Bk. p. 107. [4] "who" [Prop. Bk.] [5] "are" [Prop. Bk.] [6] "which" [Prop. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793-1871]

ties, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may, by thy good providence, be brought to nought; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be, world without end. Amen.

From our enemies defend us, O Christ.
Graciously look upon our afflictions.
With pity behold the sorrows of our hearts.
Mercifully forgive the sins of thy people.
Favourably with mercy hear our prayers.
O Son of David, have mercy upon us.
Both now and ever vouchsafe to hear us, O Christ.
Graciously hear us, O Christ; graciously hear us, O Lord Christ.
Minister. O Lord, let thy mercy be showed upon us;

Answ. As we do put our trust in thee.] [1]

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all those evils that we most justly [2] have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy; and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, etc. | ALMIGHTY God, Father of all mercies, etc.

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with, etc.

2 *Cor.* xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, etc.

| *Here endeth the* LITANY.

[1] See note (2) on page 156.

[2] "most justly," comes from the Prop. Bk. and the Scotch Book of 1637.

[Prop. Bk. 1786]

ties, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, may, by thy good providence, be brought to nought; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee into thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

O Lord, let thy mercy be shewed upon us.

As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously[3] have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

Here endeth the LITANY.

¶ *A General Thanksgiving.*

ALMIGHTY God, Father of all mercies, etc.

¶ *A Prayer of St.* Chrysostom.

ALMIGHTY God, who hast given us grace at this time with, etc.

2 *Cor.* xiii. 14 [4]

THE grace of our Lord Jesus Christ and the love of God, etc.

Here endeth the Morning Prayer.

[Eng. Bk. 1775 (1662)]

be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. O Lord, let thy mercy be shewed upon us;

Answer. As we do put our trust in thee.

Here endeth the Litany.

[3] "most justly" [Prop. Bk.]

[4] *Vide* note (7) on p. 127.

[Sd. 1892]

PRAYERS AND THANKSGIVINGS

UPON SEVERAL OCCASIONS.

[Ed. 1790, Sds. 1793–1871]

PRAYERS and THANKSGIVINGS upon several Occasions, to be used before the two final Prayers of MORNING *and* EVENING SERVICE.[1]

PRAYERS.

¶ *To be used before the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the Benediction.*

A Prayer for Congress.

¶ *To be used during their Session.*

¶ *A Prayer for* Congress, *to be used during their Session.*

MOST gracious God, we humbly beseech thee, as for the People of these United States in general, so especially for their Senate and Representatives in Congress assembled; that thou wouldst be pleased to direct and prosper all their consultations, to the advancement of thy Glory, the good of thy Church, the safety, honour, and welfare of thy people; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessaries, for them, for us, and thy whole Church, we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

A Prayer to be used at the Meetings of Convention.

ALMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus

[ALMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Councils[3] of the blessed Apostles, and hast promised, through thy Son Jesus

[1] "In the end of the rubric entitled 'Prayers and Thanksgivings upon Several Occasions,' to avoid the words 'Prayers' and 'Prayer' occurring in the space of one line, let the word 'Service' be put for the word 'Prayer,' and read 'two final Prayers of Morning and Evening Service.' "—(*Letter of Dr. Smith to Dr. White*, Oct. 30th, 1785.)

[2] The Prayer for Congress occurs in Evening Prayer of the Prop. Bk.;

[Prop. Bk. 1786]

PRAYERS AND THANKSGIVINGS

Upon several Occasions, to be used before the two final Prayers of Morning and Evening Service.[1]

[Eng. Bk. 1775 (1662)]

PRAYERS AND THANKSGIVINGS,

UPON SEVERAL OCCASIONS,

To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

[2][¶ *A Prayer for the Congress.*

MOST gracious God, we humbly beseech thee, as for these *United States* in general, so especially for their Delegates in Congress: that thou wouldst be pleased to direct and prosper all their consultations to the advancement of thy Glory, the good of thy Church, the safety, honour, and welfare of thy people; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessaries for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*]

[¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and his Kingdoms:[4] that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessaries, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*]

the corresponding prayer for Parliament stands last but one among these Occasional Prayers in the English Bk., page 169.

[3] In this prayer as it stands in the Journal of 1799 we here read "Council."

[4] "Dominions" in many English Prayer Books. *Vide* Stephen's *Book of Common Prayer with Notes*, I, p. 584.

[Sd. 1892]

Christ, to be with thy Church to the end of the world; We beseech thee to be with the Council of thy Church *here* assembled in thy Name and Presence. Save *us* from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern *us* in *our* work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. *Amen.*[2]

¶ *During, or before, the session of any General or Diocesan Convention, the above Prayer may be used by all Congregations of this Church, or of the Diocese concerned; the clause,* here assembled in thy Name, *being changed to* now assembled [*or* about to assemble] in thy Name and Presence; *and the clause,* govern us in our work, *to* govern them in their work.

For the Unity of God's People.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to

[Ed. 1790, Sds. 1793–1871]

Christ, to be with thy Church to the end of the world; We beseech thee to be present with the Council of thy Church *here* assembled in thy Name and Presence. Save them[1] from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern *us* in *our* present work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. *Amen.*

¶ *During the period of the session of any General or Diocesan Convention, the above Prayer may be used by all Congregations of this Church, or of the Diocese concerned; the clause* "here *assembled in thy Name and Presence,*" *being changed to* "now *assembled in thy Name and Presence;*" *and the clause* "*govern* us *in* our *present work,*" *to* "*govern* them *in* their *present work.*"]

[1] Changed to "us" in the Standard of 1871.

[2] This prayer was adopted by the Convention of 1799, and until the Standard of 1838 was printed after the Form of Consecration of a Church; it was then placed last among the Occasional Prayers, and the rubric which follows added. The Conventions of 1886 and 1889 made some verbal changes and moved it to its present position immediately after the *Prayer for Congress*. The text of this prayer prior to the recent revision has been moved forward in the present work so as to bring it into juxta-position with the text of the Sd. of 1892. *Cf.*, the latter part of this prayer with the following: "The Lord of heaven and earth defend us from their [the popes'] tyranny and pride, that they never enter into his vineyard again, to the disturbance of his

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

[*A Prayer for Unity.*

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to

silly poor flock; but that they may be utterly confounded and put to flight in all parts of the world; and he of his great mercy so work in all men's hearts, by the mighty power of the Holy Ghost, that the comfortable Gospel of his Son Christ may be truly preached, truly received, and truly followed in all places, to the beating down of sin, death, the pope, the devil, and all the kingdom of antichrist; that like scattered and dispersed sheep, being at length gathered into one fold, we may in the end rest altogether in the bosom of Abraham, Isaac and Jacob, there to be partakers of eternal and everlasting life, through the merits and death of Jesus Christ our Saviour. Amen."—(*Second part of the Homily concerning the Holy Ghost.*)

[Sd. 1892]

heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*[1]

For Missions.

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord. *Amen.*[2]

[Ed. 1790, Sds. 1793-1871]

For Rain.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all those who seek thy kingdom, and the righteousness thereof, all things necessary to their bodly sustenance; send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

For fair Weather.

ALMIGHTY and most merciful Father, we humbly beseech thee, of thy great goodness, to restrain those immoderate rains, where-

[1] Taken from the English Accession office: Vide *The Original Services for the State Holy Days, with Documents relating to the same*, by the Rev. A. P. Percival, London, 1838.

[2] This prayer was first proposed in the Convention 1883, but passed through many revisions before it was finally adopted. Its original source would seem to have been a prayer set forth by Bishop Cotton of Calcutta about the year 1861 for use in British India, which reads thus: "O God, who hast

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*[1]]

¶ *For Rain.*

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that[3] seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

¶ *For fair Weather.*

O ALMIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy

made of one blood all nations of men for to dwell on the face of the earth, and didst send thy blessed Son to preach peace to them that are afar off and to them that are nigh; grant that the people of this land may feel after thee and find thee, and hasten, O heavenly Father the fulfilment of thy promise to pour out thy Spirit upon all flesh; through Jesus Christ our Saviour. *Amen.*" The last sentence of our collect, "And we pray thee shortly," etc., is from the first prayer of the Burial Office in the English Book. [3] those who [Prop. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

with, for our sins, thou hast afflicted us: And we pray thee to send us such seasonable weather, that the earth may, in due time, yield her increase for our use and benefit; and give us grace, that we may learn by thy punishments to amend our lives, and for thy clemency to give thee thanks and praise, through Jesus Christ our Lord. *Amen.*

In Time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase; behold, we beseech thee, the afflictions of thy people; increase the fruits of the earth by thy heavenly benediction; and grant that the scarcity and dearth, which we now most justly suffer for our sins, may, through thy goodness, be mercifully turned into[1] plenty; for the love of Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, now and for ever. *Amen.*

In Time of War and Tumults.

O ALMIGHTY God, the supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent; save and deliver us, we humbly beseech thee, from the hands of our enemies; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy Son, Jesus Christ our Lord. *Amen.*[2]

[1] *Vide* note (3) on p. 177.

[2] "The prayer 'In Time of War and Tumults,' was thought improved by

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory; through Jesus Christ our Lord. *Amen.*

¶ *In the time of Dearth and Famine.*

O GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty; for the love of Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honour and glory, now and for ever. *Amen.*

¶ *Or this.*

O GOD, merciful Father, who, in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a[3] seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that[4] are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ *In the time of War and Tumults.*

O THOU Almighty Ruler of the Universe, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy Son Jesus Christ our Lord. *Amen.*

¶ *In the time of War and Tumults.*

O ALMIGHTY God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, asswage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son Jesus Christ our Lord. *Amen.*

¶ *In the time of any common Plague or Sickness.*

O ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion

the omission of some rough expressions."—(*Letter of Bp. White to Bp. Brownell.*)

[3] the [Prop. Bk.] [4] who [Prop. Bk.]

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871]

For those who are to be admitted into holy Orders.

¶ To be used in the weeks preceding the stated times of Ordination.[1]

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; mercifully look upon the same, and at this time so guide and govern the minds of thy servants, the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons, to serve in the sacred ministry of thy Church. And to those who shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

¶ Or this.

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

[1] Until the Sd. of 1845 this rubric was printed thus :—
¶ *For those who are to be admitted into the Holy Orders, to be used in the weeks preceding the stated times of Ordination.*

[2] who [Prop. Bk.] [3] shew [Prop. Bk. and Ed. 1790 (1791)].

[4] "The concluding prayer in this department was omitted, as being too

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

against Moses and Aaron; and also, in the time of king David, didst slay with the plague of Pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness; through Jesus Christ our Lord. *Amen.*

¶ *For those who are to be admitted into holy Orders.*

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those that[2] shall be ordained to any holy Function, give thy grace and heavenly benediction; that both by their life and doctrine they may set[3] forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

¶ *In the Ember Weeks, to be said every day, for those that are to be admitted into Holy Orders.*

¶ *A Prayer that may be said after any of the former.*

O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*[4]

¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

MOST gracious God, we humbly beseech thee, etc.[5]

much a play on words from which the service in general is so free."—(*Letter of Bp. White to Bp. Brownell.*) It was restored to the American Prayer Book during the recent revision and is now found in the Penitential Office for Ash-Wednesday and in the Visitation of Prisoners.

[5] *Vide* p. 161.

[Sd. 1892]

For Fruitful Seasons.

¶ *To be used on Rogation-Sunday and the Rogation-days.*

ALMIGHTY God, who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread; Bless the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord. *Amen.*[1]

¶ *Or this.*

O GRACIOUS Father, who openest thine hand and fillest all things living with plenteousness; We beseech thee of thine infinite goodness to hear us, who now make our prayers and supplications unto thee. Remember not our sins, but thy promises of mercy. Vouchsafe to bless the lands and multiply the harvests of the world. Let thy breath go forth that it may renew the face of the earth. Show thy loving-kindness, that our land may give her increase; and so fill us with good things that the poor and needy may give thanks unto thy Name; through Christ our Lord. *Amen.*[2]

[Ed. 1790, Sds. 1793–1871]

In Time of great Sickness and Mortality.

O ALMIGHTY God, the Lord of life and death, of sickness and health; regard our supplications, we humbly beseech thee; and,

[1] This prayer was proposed by the Commissioners of 1689 as a substitute for the Collect for Rogation-Sunday or the Fifth Sunday after Easter. In its original form we read: "bless us in all our labours, and grant us such seasonable weather," etc., which was also the reading as it was proposed by

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

¶ *A Collect or Prayer for all conditions of men, to be used at such times when the Litany is not appointed to be said.*

O GOD the Creator and Preserver, etc.[3]

the Committee to the Convention of 1883.

[2] Prior to the adoption of this prayer by the Conventions of 1889–1892 it had been set forth for use in the diocese of Pittsburgh by Bishop Whitehead.

[3] *Vide* p. 125.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

as thou hast thought fit to visit us for our sins with great sickness and mortality, in the midst of thy judgment, O Lord, remember mercy. Have pity upon us miserable sinners, and withdraw from us the grievous sickness with which we are afflicted. May this thy fatherly correction have its due influence upon us, by leading us to consider how frail and uncertain our life is; that we may apply our hearts unto that heavenly wisdom which in the end will bring us to everlasting life, through Jesus Christ our Lord. *Amen.*[1]

For a sick Person.

O FATHER of mercies, and God of all comfort, our only help in time of need; look down from heaven, we humbly beseech thee, behold, visit, and relieve thy sick *servant*, for whom our prayers are desired. Look upon *him* with the eyes of thy mercy; comfort *him* with a sense of thy goodness; preserve *him* from the temptations of the enemy; give *him* patience under *his* affliction; and, in thy good time, restore *him* to health, and enable *him* to lead the residue of *his* life in thy fear, and to thy glory: Or else give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*[2]

For a sick Child.

ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; look down from heaven, we humbly beseech thee, with the eyes of mercy, upon the sick *child* for whom our prayers are desired. Deliver *him*, O Lord, in thy good appointed time, from *his* bodily pain, and visit *him* with thy salvation; that if it should be thy good pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation: Or else receive *him* into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for the love of thy Son, our Saviour, Jesus Christ. *Amen.*[3]

For a Person, or Persons, going to Sea.

O ETERNAL God, who alone spreadest out the heavens, and rulest the raging of the sea; we commend to thy Almighty protection, thy *servant*, for whose preservation on the great deep our prayers are desired. Guard *him*, we beseech thee, from the dangers of the sea, from sickness, from the violence of enemies, and from every evil to which *he* may be exposed. Conduct *him* in safety to the haven where *he* would be, with a grateful sense of thy mercies, through Jesus Christ our Lord. *Amen.*[4]

For a Person under Affliction.

O MERCIFUL God, and heavenly Father, who hast taught us, in thy holy Word, that thou dost not willingly afflict or grieve the children of men; look with pity, we beseech thee, upon the sorrows of thy *servant*, for whom our prayers are desired. In thy wisdom thou

[1] Partly compiled from the Prayer *In time of any common Plague or Sickness*, in the English Book (p. 167) and from the *Commendatory prayer for a Sick Person at the point of Departure* in the Visitation of the Sick.

[2] The wording of this prayer is derived from the first two prayers in the

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

Visitation of the Sick, and from the *Prayer for a sick Person, when there appeareth but small hope of Recovery*, in the same office.

[3] A modified form of the prayer in the Visitation of the Sick.

[4] Drawn from the first of the Forms of Prayer to be used at Sea.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

hast seen fit to visit *him* with trouble, and to bring distress upon *him*. Remember *him*, O Lord, in mercy; sanctify thy fatherly correction to *him*; endue *his soul* with patience under *his* affliction, and with resignation to thy blessed will; comfort *him* with a sense of thy goodness; lift up thy countenance upon *him*, and give *him* peace, through Jesus Christ our Lord. *Amen.*[1]

For Malefactors, after Condemnation.

¶ *Or else the Prayer in the Visitation of Prisoners; beginning,* O Father of mercies, *etc., may be used.*[2]

O MOST gracious and merciful God, we earnestly beseech thee to have pity and compassion upon *those persons* recommended to our prayers, who now *lie* under the sentence of the law, and *are* appointed to die. Visit *them*, O Lord, with thy mercy and salvation; convince *them* of the miserable condition *they are* in, by *their* sins and wickedness; and let thy powerful grace produce in *them* such a godly sorrow, and sincere repentance, as thou wilt be pleased to accept. Give *them* a strong and lively faith in thy Son, our blessed Saviour, and make it effectual to the salvation of *their souls*. O Lord, in judgment remember mercy; and whatever sufferings *they are* to endure in this world, yet deliver *them*, O God, from the bitter pains of eternal death. Pardon *their* sins, and save *their souls*, for the sake and merits of thy dear Son, our blessed Saviour and Redeemer. *Amen.*

A Prayer to be used at the Meetings of Convention.

ALMIGHTY and everlasting God, etc.[3]

THANKSGIVINGS.

¶ *To be used after the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the Benediction.*

The Thanksgiving of Women after Child-birth.

¶ *To be said when any Woman, being present in Church, shall have desired to return Thanks to Almighty God for her safe Deliverance.*[4]

O ALMIGHTY God, we give thee humble thanks for that thou hast been graciously pleased to preserve, through the great

[1] Drawn from the Litany, the second prayer in the Visitation of the Sick, the blessing in the same office, and the *Prayer for All Conditions of Men.*

[2] Until the Sd. of 1845, this rubric was printed thus:—

¶ *For Malefactors after Condemnation. Or else the Prayer in the Visitation of Prisoners; beginning,* "O Father of mercies," *etc., may be used.*

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

THANKSGIVINGS.

¶ *A General Thanksgiving.*

ALMIGHTY God, Father of all mercies, etc.[5]

¶ *The Thanksgiving of Women after Child-birth; to be said when any Woman, being present in Church, shall have desired to return Thanks to Almighty God for her safe Deliverance.*

O ALMIGHTY God, we give thee humble thanks, for that thou hast been graciously pleased

[3] *Vide* p. 160 and note (2) on p. 162.

[4] Until the Sd. of 1845 this rubric was printed thus :—

¶ *The Thanksgiving of Women after Child-birth; to be said when any Woman being present in the Church shall have desired to return Thanks to Almighty God for her safe Deliverance.*

[5] *Vide* page 125.

[Sd. 1892] | [Ed. 1790, Sds. 1793-1871]

pain and peril of child-birth, *this woman*, thy *servant*, who *desireth*[1] now to offer *her* praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that *she*, through thy help, may both faithfully live and walk according to thy will in this life present, and also may be *partaker* of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*[2]

For Rain.

O GOD, our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; we give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

For fair Weather.

O LORD God, who hast justly humbled us by thy late visitation of us with immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; we praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

For Plenty.

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into[3] plenty; we give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

For Peace and Deliverance from our Enemies.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; we yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed; we acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

For restoring Public Peace at Home.

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; we bless thy holy Name, that it hath pleased thee

[1] desires [Ed. 1790, Sd. 1793].
[2] Taken from the Churching Office.

[Prop. Bk. 1786]

to preserve this woman, thy servant through the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*[2]

[Eng. Bk. 1775 (1662)]

¶ *For Rain.*

O GOD our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. *Amen.*

¶ *For Fair Weather.*

O LORD God, who hast justly humbled us by thy late visitation of us with immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy name, for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

O LORD God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast

¶ *For Plenty.*

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

¶ *For Peace and Deliverance from our Enemies.*

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

¶ *For restoring Publick Peace at Home.*

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee

[3] The careful omission of the word "cheapness," both here and from the prayer *In Time of Death and Famine* (p. 167) is curious.

[Sd. 1892] | [Ed. 1790, Sd. 1793–1871]

to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

For Deliverance from great Sickness and Mortality.

O LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; we offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

For a Recovery from Sickness.

O GOD, who art the giver of life, of health, and of safety; we bless thy Name, that thou hast been pleased to deliver from *his* bodily sickness *this* thy *servant*, who now *desireth*[1] to return thanks unto thee, in the presence of all thy people. Gracious art thou, O Lord, and full of compassion to the children of men. May *his heart* be duly impressed with a sense of thy merciful goodness, and may *he* devote the residue of *his* days to an humble, holy, and obedient walking before thee, through Jesus Christ our Lord. *Amen.*[2]

For a Child's Recovery from Sickness.

ALMIGHTY God and heavenly Father, we give thee humble thanks for that thou hast been graciously pleased to deliver from *his* bodily sickness the *child* in whose behalf we bless and praise thy Name, in the presence of all thy people. Grant, we beseech thee, O gracious Father, that *he*,

[1] desires [Ed. 1790, Sd. 1793]
[2] judgment [Prop. Bk.]

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord. *Amen.*

¶ *For Deliverance from the Plague, or other common Sickness.*

O LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgement[3] remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to asswage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us; through Jesus Christ our Lord. *Amen.*

[3] Drawn from the Exhortation in the Visitation of the Sick, and the last of the Forms of Prayer to be used at Sea.

[Sd. 1892]

through thy help, may both faithfully live in this world according to thy will, and also may be *partaker* of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*[1]

[Ed. 1790, Sds. 1793–1871]

For a safe Return from Sea.

MOST gracious Lord, whose mercy is over all thy works; we praise thy holy Name that thou hast been pleased to conduct in safety, through the perils of the great deep, *this* thy *servant*, who now *desireth*[2] to return *his* thanks unto thee in thy holy Church. May *he* be duly sensible of thy merciful providence towards *him*, and ever express *his* thankfulness by a holy trust in thee, and obedience to thy laws, through Jesus Christ our Lord. *Amen.*[3]

A PENITENTIAL OFFICE

FOR ASH-WEDNESDAY.

¶ *On the First Day of Lent, at Morning Prayer, the Office ensuing shall be read immediately after the Prayer,* We humbly beseech thee, O Father, *in the Litany, and in place of what there followeth.*

¶ *The same Office may be read at other times, at the discretion of the Minister.*

[1] This prayer is a modification of the *Thanksgiving of Women after Childbirth*, p. 174.

[2] desires [Ed. 1790 (1791)]

[Prop. Bk. 1786]

COLLECTS.

¶ COLLECTS *that may be said after the Collects of Morning or Evening Prayer, or Communion, at the discretion of the Minister.*

ASSIST us mercifully, etc.[4]

[Eng. Bk. 1775 (1662)]

A COMMINATION,

OR DENOUNCING OF GOD'S ANGER AND JUDGEMENTS AGAINST SINNERS,

With certain Prayers, to be used on the first Day of Lent, and at other times, as the Ordinary shall appoint.

¶ *After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall in the Reading-Pew or Pulpit, say,*

[3] Compiled from the second of the *Collects of Thanksgiving* in the Forms of Prayer to be used at Sea.

[4] These prayers will be found printed at length in the Communion Office.

[Eng. Bk. 1775 (1662)]

BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen:* To the intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

CURSED is the man that maketh any carved or molten image, to worship it. *Deut.* 27.15.

¶ *And the people shall answer and say*, Amen.

Minister. Cursed is he that curseth his father or mother. *v.* 16.

Answer. Amen.

Minister. Cursed is he that removeth his neighbour's land-mark.

Answer. Amen. [*v.* 17.

Minister. Cursed is he that maketh the blind to go out of his way.

Answer. Amen. [*v.* 18.

Minister. Cursed is he that perverteth the judgement of the stranger, the fatherless, and widow. *v.* 19.

Answer. Amen.

Minister. Cursed is he that smiteth his neighbour secretly. *v.* 24.

Answer. Amen.

Minister. Cursed is he that lieth with his neighbour's wife. *Lev.* 20.10.

Answer. Amen.

Minister. Cursed is he that taketh reward to slay the innocent.

Answer. Amen. [*Deut.* 27.25.

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. *Jer.* 17.15.

Answer. Amen.

Minister. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

Answer. Amen. [*S. Matt.* 25.41; 1 *Cor.* 6.9,10.

Minister.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees, so that every tree that bringeth not forth good fruit is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to

[Eng. Bk. 1775 (1662)]

drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-sufferance of God, when he calleth them continually to repentance. Then shall they call upon me, (saith the Lord,) but I will not hear; they shall seek me early, but they shall not find me; and that, because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done: Make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: Unto which he vouchsafe to bring us all, for his infinite mercy. Amen.[1]

[1] Parts of this Exhortation are incorporated into the Exhortations in the Office for the Visitation of Prisoners.

[Sd. 1892]

¶ *The Minister and the People kneeling, then shall be said by them this Psalm following.*

Miserere mei, Deus. Psalm li.

HAVE mercy upon me, O God, etc.[1]

Glory be to the Father, etc.

¶ *If the Litany hath been already said in full, the Minister may omit all that followeth, to the Prayer*, O Lord, we beseech thee, *etc.*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, who, etc. But deliver us from evil. Amen.

Minister. O Lord, save thy servants;

Answer. That put their trust in thee.

Minister. Send unto them help from above.

Answer. And evermore mightily defend them.

Minister. Help us, O God our Saviour.

Answer. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

[Ed. 1790, Sds. 1793–1871]

[¶ *At Morning Prayer, the Litany being ended, shall be said the following Prayers, immediately before the general Thanksgiving.*[2]

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose con-

[1] This Psalm is printed at length.

[2] In the Ed. 1790, the Sds. 1793–1871, and in the Prop. Book this rubric,

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

¶ *Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.*

Miserere mei, Deus. Psal. li.

HAVE mercy upon me, O God, etc.[1]

Glory be to the Father, etc.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which, etc. But deliver us from evil. Amen.

Minister. O Lord, save thy servants;

Answer. That put their trust in thee.

Minister. Send unto them help from above.

Answer. And evermore mightily defend them.

Minister. Help us, O God our Saviour.

Answer. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

[¶ *At Morning Prayer, the Litany being ended, shall be said the following Prayers, immediately before the General Thanksgiving.*[2]

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose con-

with the three prayers which follow, occur before the Collect, and Epistle Gospel for Ash-Wednesday. [3] Only in the Eng. Bk.

[Sd. 1892]

sciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins: spare us therefore, good Lord, spare thy people, whom thou hast redeemed: enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them; and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us, through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ *Then the Minister shall say.*

O GOD, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*[1]

THE LORD bless us, and keep us. The LORD make his face to shine upon us, and be gracious unto us. The LORD lift up his countenance upon us, and give us peace, both now and evermore. *Amen.*

[Ed. 1790, Sds. 1793-1871]

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved; mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins: spare us therefore, good Lord, spare thy people, whom thou hast redeemed: enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them; and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us, through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ *Then the Minister shall say.*

O GOD, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*[1]

THE LORD bless us, and keep us. The LORD make his face to shine upon us, and be gracious unto us. The LORD lift up his countenance upon us, and give us peace, both now and evermore. *Amen.*

[1] This Collect is from the English Book, where it occurs among the

[Prop. Bk.]

sciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

[Eng. Bk. 1775 (1662)]

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement[3] with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the people say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ *Then the Minister alone shall say,*

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. *Amen.*

Occasional Prayers, *vide* p. 169. [2]Only in the Eng. Bk. [3] judgment [Prop. Bk.]

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

[1] THE COLLECTS, EPISTLES, and GOSPELS,

TO BE USED THROUGHOUT THE YEAR.

¶ *The Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.*[2]

¶ *The Collect appointed for any Sunday or other Feast may be used at the Evening Service of the day before.*

¶ NOTE, *that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.* [Eng. Bk.]

¶ *The proper Collect for the Day is to be used in the Morning Service (when the same is not used with the Communion Service) immediately before the Collect for Peace; and always in the Evening Service, immediately before the Collects of the same.* [Prop. Bk.]

THE FIRST SUNDAY IN ADVENT.

The Collect.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead,[3] we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every Day, with the other Collects in Advent, until*[4] *Christmas-Day.*[5]

The Epistle. Rom. xiii. 8. Owe no man, etc.....the lusts thereof.

The Gospel. St. Matth. xxi. 1. When they, etc.....den of thieves.

THE SECOND SUNDAY IN ADVENT.

The Collect.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of

[1] In the Proposed Book the Collects, Epistles and Gospels occur after the Order of the Communion [2] *Vide* p. 43.

[3] "quick and dead" in the Oxford Edition of 1775, in the Sealed Bks, the Prop. Bk., and in all American Books until the Sd. of 1892, where we have "quick and the dead," as in the MS. Bk. and Prayer Books of 1549, 1552, 1559, and 1604.

[4] *Sic* in American Books, the Prop. Bk., and in the MS. and Sealed Books, but changed by the Editing Committee to *unto* in the Sd. 1892. *Vide* Journal, p. 605. [5] *Christmas-Eve* [Eng Bk.]

[Sd. 1892]

[Ed. 1790, Sds 1793–1871; Prop. Bk., Eng. Bk.]

thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Rom. xv. 4. Whatsoever, etc.....of the Holy Ghost.
The Gospel. St. Luke xxi. 25. And there, etc.....not pass away.

THE THIRD SUNDAY IN ADVENT.

The Collect.

O LORD Jesus[2] Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; grant that the Ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit,[3] ever one God, world without end. *Amen.*

The Epistle. 1 Cor. iv. 1. Let a man, etc.....have praise of God.
The Gospel. St. Matth. xi. 2. Now when, etc.....way before thee.

THE FOURTH SUNDAY IN ADVENT.

The Collect.

O LORD, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord; to whom, with thee and the Holy Ghost, be honour and glory, world without end. *Amen.*

The Epistle. Phil. iv. 4. Rejoice in the Lord, etc.....Christ Jesus.
The Gospel. St. John i. 19. This is the, etc.....was baptizing.

THE NATIVITY OF OUR LORD, OR THE BIRTH-DAY OF CHRIST, COMMONLY CALLED CHRISTMAS-DAY.

The Collect.

ALMIGHTY God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin;[4] Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Heb. i. 1. God who at, etc.....shall not fail.
The Gospel. St. John i. 1. In the beginning, etc.....and truth.

¶ *If in any Church the Holy Communion be twice celebrated on Christmas-day, the following Collect, Epistle, and Gospel may be used at the first Communion.*

[1] So in the Ed. 1790, Prop. Bk. and Eng. Bk., but *CHRISTMAS* in the Sds. 1793–1892. [2] Jesu [Eng. Bk.]

[3] Comma moved to after "ever" both here and elsewhere in the Sd. of 1892, as in the Prop. Bk and in the Oxford Edition of 1775.

[4] The initial letter of "Virgin" was changed to a small letter in the Sd. of 1832.

[Sd. 1892]

The Collect.

O GOD, who makest us glad with the yearly remembrance of the birth of thine[1] only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. Titus ii. 11. The grace of, etc.....despise thee.

The Gospel. St. Luke ii. 1. And it came, etc.....towards men.[1]

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

[2]SAINT STEPHEN'S DAY.

The Collect.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those who [3] suffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said continually until*[4] *New-Year's Eve.*[5]

For the Epistle. Acts vii. 55. Stephen being, etc.....fell asleep.

The Gospel. St. Matt. xxii. 24. Behold I send, etc.....the Lord.[6]

ST. JOHN THE EVANGELIST'S DAY.

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it, being instructed[7] by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to everlasting life,[8] through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John i. 1. That which was, etc.....is not in us.

The Gospel. St. John xxi. 19. Jesus saith unto, etc.....be written.

[1] This Collect, Epistle and Gospel are taken from the Prayer Book of 1549, with the change of "thy only Son" to "thine only Son." *Vide* Parker Soc. Edition.

[2] In the Prop. Bk., and in the Ed. 1790 and the Sds. 1793–1871, the offices for St. Stephen, St. John, and the Innocents are placed after the Dominical Propers. [3] that [Eng. Bk.]

[4] *Sic* in Sds. 1793–1845, but in the MS. and Sealed Books, the Ed. 1790, and the Sd. 1892 we have *unto*. [5] This rubric does not occur in the Prop. Bk.

[6] In the Prop. Bk. the Epistles and Gospels for the Saints' Days are not printed out. [7] enlightened [Prop. Bk. and Eng. Bk.]

[8] the light of everlasting life [Prop. Bk. and Eng. Bk.]

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

THE INNOCENTS' DAY.

The Collect.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths: mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xiv. 1.[1] I looked, etc.....the throne of God.

The Gospel. St. Matt. ii. 13.[2] The angel of, etc.....they are not.

¶ *If there be any more days before the Sunday after Christmas-day, the Collect, Epistle, and Gospel for Christmas-day shall serve for them.*

THE SUNDAY AFTER CHRISTMAS-DAY.

The Collect.

ALMIGHTY God, who hast given us thy only begotten Son, etc.

The Epistle. Gal. iv. 1. Now I say, etc.....God through Christ.

The Gospel. St. Matt. i. 18. The birth of, etc.....his name Jesus.

THE CIRCUMCISION OF CHRIST.

The Collect.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; grant us the true circumcision of the Spirit, that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. iv. 8. Blessed is the man, etc.....of none effect.

The Gospel. St. Luke ii. 15. And it came to, etc.....the womb.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the Epiphany.*

THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

The Collect.

O GOD, who by the leading of a Star didst manifest thy only begotten Son to the Gentiles; mercifully grant that we, who[3] know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. iii. 1. For this cause, etc.....the faith of him.

The Gospel. St. Matt. ii. 1. When Jesus was, etc.....another way.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the next Sunday.*

[1] Rev. xiv. 1 *to* 6 [Prop. Bk.]
[2] St. Matt. ii. 13 *to* 19 [Prop. Bk.]
[3] which [Eng. Bk.]

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

THE FIRST SUNDAY AFTER THE EPIPHANY.

The Collect.

O LORD, we beseech thee mercifully to receive the prayers of thy people who[1] call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 1. I beseech you, etc.....one of another.
The Gospel. St. Luke ii. 41. Now his, etc.....with God and man.

THE SECOND SUNDAY AFTER THE EPIPHANY.

The Collect.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 6. Having then, etc.....men of low estate.
The Gospel. St. John ii. 1. And the third, etc.....believed on him.

THE THIRD SUNDAY AFTER THE EPIPHANY.

The Collect.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 16. Be not wise in, etc.....evil with good.
The Gospel. St. Matt. viii. 1. When he was, etc.....selfsame hour.

THE FOURTH SUNDAY AFTER THE EPIPHANY.

The Collect.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xiii. 1. Let every soul, etc.....to whom honour.
The Gospel. St. Matt. viii. 23. And when he, etc.....their coasts.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

The Collect.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle. Col. iii. 12. Put on therefore, etc.....Father by him.
The Gospel. St. Matt. xiii. 24. The kingdom of, etc.....my barn.

[1] which [Eng. Bk.]

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

THE SIXTH SUNDAY AFTER THE EPIPHANY.

The Collect.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

The Epistle. 1 St. John iii. 1. Behold, etc.....works of the devil.

The Gospel. St. Matt. xxiv. 23. Then if any, etc .....to the other.

THE SUNDAY CALLED SEPTUAGESIMA, OR THE THIRD SUNDAY BEFORE LENT.

The Collect.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. ix. 24. Know ye not, etc.....be a castaway.

The Gospel. St. Matt. xx. 1. The kingdom of, etc.....few chosen.

THE SUNDAY CALLED SEXAGESIMA, OR THE SECOND SUNDAY BEFORE LENT.

The Collect.

O LORD God, who seest that we put not our trust in any thing that we do; mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. xi. 19. Ye suffer fools, etc.....that I lie not.

The Gospel. St. Luke viii. 4. When much, etc.....with patience.

THE SUNDAY CALLED QUINQUAGESIMA, OR THE NEXT SUNDAY BEFORE LENT.

The Collect.

O LORD, who hast taught us that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues; without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle. 1 Cor. xiii. 1. Though I speak, etc.....is charity.

The Gospel. St. Luke xviii. 31. Then Jesus, etc.....unto God.

THE FIRST DAY OF LENT, COMMONLY CALLED ASH-WEDNESDAY.

The Collect.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who[1] are penitent;

[1] them that [Eng. Bk.]

[Sd. 1892]

create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent, after the Collect appointed for the day.*

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

¶ *At Morning Prayer, the Litany being ended, shall be said the following Prayers, immediately before the general Thanksgiving.*

O LORD, we beseech thee, etc.[1]

O MOST mighty God, etc.[1]

¶ *Then shall the People say this that followeth, after the Minister:*

TURN thou us, O Good Lord, etc.[1] [Ed. 1790, Sds. 1793–1871, and Prop. Bk.]

For the Epistle. Joel ii. 12. Turn ye even, etc.....is their God?
The Gospel. St. Matt. vi. 16. When ye fast, etc.....heart be also.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the next Sunday, except upon the Feast of St. Matthias.*

THE FIRST SUNDAY IN LENT.

The Collect.

O LORD, who for our sake didst fast forty days and forty nights; give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. vi. 1. We then, etc.....possessing all things.
The Gospel. St. Matt. iv. 1. Then was Jesus, etc.....unto him.

THE SECOND SUNDAY IN LENT.

The Collect.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which

[1] These three prayers do not occur in this place in the English Book, but are found in the Commination Office. In the American Book since the Convention of 1892 they form part of *A Penitential Office*, pp. 184, 186.

[Sd. 1892]

may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

The Gospel. St. Matt. xv. 21. Jesus went thence,[1] etc.....very hour.
The Epistle. 1 Thess. iv. 1. We beseech you, etc.....holy Spirit.

THE THIRD SUNDAY IN LENT.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 1. Be ye therefore, etc.....give thee light.
The Gospel. St. Luke xi. 14. Jesus was casting, etc.....keep it.

THE FOURTH SUNDAY IN LENT.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. iv. 21. Tell me, etc.....but of the free.
The Gospel. St. John vi. 1. Jesus went, etc.....into the world.

THE FIFTH SUNDAY IN LENT.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. ix. 11. Christ being come, etc.....inheritance.
The Gospel. St. John viii. 46. Jesus said, etc.....of the temple.

THE SUNDAY NEXT BEFORE EASTER.

The Collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. ii. 5. Let this mind, etc.....of God the Father.
The Gospel. St. Matt. xxvii. 1. When the, etc.....Son of God.

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

[1] hence [Sd. 1793]

[Sd. 1892]	[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

MONDAY BEFORE EASTER.

For the Epistle. Isa. lxiii. 1. Who is this, etc.....by thy name.
The Gospel. St. Mark xiv. 1. After two days, etc.....he wept.

TUESDAY BEFORE EASTER.

For the Epistle. Isa. l. 5. The Lord God, etc.....down in sorrow.
The Gospel. St. Mark xv. 1. And straightway, etc.....son of God.

WEDNESDAY BEFORE EASTER.

The Epistle. Heb. ix. 16. Where a testament, etc.....salvation.[1]
The Gospel. St. Luke xxii. 1. Now the feast, etc.....own mouth.

THURSDAY BEFORE EASTER.

The Epistle. 1 Cor. xi. 17. In this that I, etc.....when I come.
The Gospel. St. Luke xxiii. 1. The whole, etc.....these things.[2]

GOOD FRIDAY.

The Collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest[3] the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, Infidels, and Hereticks; and take from them all ignorance, hardness of

[1] In the Epistle of this day, as it stands in Ed. 1790 and Sds. 1793–1871 and in the Eng. Bk., we read: "he sprinkled likewise with blood, etc.," after the Greek and the Vulgate. The word "likewise" was omitted by the Committee of 1892, after the A. V.

[2] In the Proposed Book the Epistles and Gospels for Monday, Tuesday, Wednesday and Thursday of Holy Week are not printed out as in the American and English Books, but immediately after the Gospel for the Sunday next before Easter occurs the following:—

¶ *The Epistles and Gospels from the Sunday before Easter to Good Friday are as followeth,* viz.

On Monday, for the Epistle, Isaiah 63. 1; *and for the Gospel, St.* Mark 14. 1:
On Tuesday, for the Epistle, Isaiah 50. 5; *and for the Gospel, St.* Mark 15. 1 *to* 40:
On Wednesday, for the Epistle, Hebrews 9. 16; *and for the Gospel, St.* Luke 22. 1:
And on Thursday, for the Epistle, 1 Corinth. 11. 17; *and for the Gospel, St.* Luke 23. 1 *to* 50.

[3] wouldest [Prop. Bk. and Eng. Bk.]

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epistle. Heb. x. 1. The law having, etc.....day approaching.

The Gospel. St. John xix. 1. Pilate therefore, etc.....they pierced.

EASTER-EVEN.[1]

The Collect.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying[2] our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. iii. 17. It is better, etc.....subject unto him.

The Gospel. St. Matt. xxvii. 57. When the even, etc.....a watch.

EASTER-DAY.

¶ *At Morning Prayer, instead of the Psalm* (O come, let us sing, *&c.*) *these Anthems shall be sung or said.*

CHRIST our passover is sacrificed for us: therefore let us keep the feast;

Not with the[3] old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 *Cor.* v. 7.

CHRIST being raised from the dead, dieth no more: death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. *Rom.* vi. 9.

CHRIST is risen from the dead: and become the first fruits of them that slept.

For since by man came death: by man came also the resurrection of the dead.

For as in Adam all die: even so in Christ shall all be made alive. 1 *Cor.* xv. 20.[4]

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

[1] This office occurs among the Propers for HOLY DAYS in the Prop. Bk.

[2] by the continual mortifying of [Prop. Bk.]

[3] *Sic* in all American Books, the MS. and Sealed Bks., but "the" was dropped by the Committee of 1892, after the A. V.

[4] The *Gloria Patri* is printed at the end of this Anthem in the English Book; it does not appear in the Prop. Bk., nor in the American Books until it was restored by the action of the Convention of 1889 and 1892.

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

The Collect.

ALMIGHTY God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Col. iii. 1. If ye then be risen, etc.....lived in them.

The Gospel. St. John xx. 1. The first day, etc.....their own home.

¶ *If in any Church the Holy Communion be twice celebrated on Easter-day, the following Collect, Epistle, and Gospel may be used at the first Communion.*

The Collect.

O GOD, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same Christ our Lord. *Amen.*

The Epistle. 1 Cor. v. 6. Know ye not, etc.....and truth.

The Gospel. St. Mark xvi. 1. When the, etc.....were afraid.[1]

MONDAY IN EASTER-WEEK.

The Collect.[2]

ALMIGHTY God, who through thy only begotten Son Jesus Christ, etc.

For the Epistle. Acts x. 34. Peter opened, etc.....remission of sins.

The Gospel. St. Luke xxiv. 13. Behold, two, etc.....of bread.

TUESDAY IN EASTER-WEEK.

The Collect.[2]

ALMIGHTY God, who through thine only begotten Son Jesus Christ, etc.

For the Epistle. Acts xiii. 26. Men and brethren, etc.....unto you.

The Gospel. St. Luke xxiv. 36. Jesus himself, etc.....these things.

[1] *Vide* the Prayer Book of 1549, Parker Soc. Ed. pp. 53, 54.

[2] In the Prop. Bk. the Collect for Monday and Tuesday in Easter week is not printed, but in each place under the caption, *The Collect*, occurs the rubric: ¶ *The same as on Sunday.*

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

THE FIRST SUNDAY AFTER EASTER.

The Collect.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John v. 4. Whatsoever is, etc.....hath not life.[1]

The Gospel. St. John xx. 19. The same day, etc.....are retained.

THE SECOND SUNDAY AFTER EASTER.

The Collect.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. ii. 19. This is, etc.....Bishop of your souls.

The Gospel. St. John x. 11. Jesus said, I am, etc.....our shepherd.

THE THIRD SUNDAY AFTER EASTER.

The Collect.

ALMIGHTY God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness: grant unto all those [2] who are admitted into the fellowship of Christ's Religion, that they may avoid [3] those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

The Epistle. 1 St. Pet. ii. 11. Dearly beloved, etc.....the King.

The Gospel. St. John xvi. 16. Jesus said, etc.....taketh from you.

THE FOURTH SUNDAY AFTER EASTER.

The Collect.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 17. Every good, etc.....save your souls.

The Gospel. St. John xvi. 5. Jesus said unto, etc.....it unto you.

[1] In all American Books until 1845, in the Prop. Bk. and in the MS. and Sealed Books, the last clause of the Epistle for this Sunday reads: "he that hath not the Son, hath not life," after the Vulgate and the Authorized Version in 1611; but in the Sd. of 1845 the words "of God" were introduced after "Son," after the Greek and the *present* Oxford Editions of the A.V.

[2] them that [Eng. Bk.]

[3] eschew [Prop. Bk. and Eng. Bk.]

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

THE FIFTH SUNDAY AFTER EASTER.

The Collect.

O LORD, from whom all good things do come; grant to us thy humble servants, that by thy holy inspiration we may think those things that are[1] good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. St. James i. 22. Be ye doers, etc.....from the world.

The Gospel. St. John xvi. 23. Verily, verily, etc.....the world.

THE ASCENSION-DAY.

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell. who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts i. 1. The former treatise, etc.....into heaven.

The Gospel. St. Mark xvi. 14. Jesus approved, etc.....following.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the next Sunday, except upon the Feast of St. Philip and St. James.*

SUNDAY AFTER ASCENSION-DAY.

The Collect.

O GOD, the king of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; we beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 1 St. Pet. iv. 7. The end of, etc.....and ever. Amen.

The Gospel. St. John xv. 26, *and part of the 16th chapter.* When the Comforter, etc.....I told you of them.

WHITSUNDAY.

The Collect.

O[2] GOD, who as at this time didst teach the hearts of thy faithful people, by sending[3] to them the light of thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts ii. 1. When the day, etc.....works of God.

The Gospel. St. John xiv. 15. Jesus said unto, etc.....so I do.

[1] be good [Eng. Bk.] [2] The Eng. and Prop. Bks. omit "O"

[3] by the sending [Prop. Bk. and Eng. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

MONDAY IN WHITSUN-WEEK.

The Collect.[1]

O[2] GOD, who as at this time didst teach the hearts of thy, etc.

For the Epistle. Acts x. 34. Then Peter, etc .....tarry certain days.

The Gospel. St. John iii. 16. God so loved, etc.....wrought in God.

TUESDAY IN WHITSUN-WEEK.

The Collect.[1]

O[2] GOD, who as at this time didst teach, etc.

For the Epistle. Acts viii. 14. When the, etc.....the Holy Ghost.

The Gospel. St. John x. 1. Verily, verily, etc.....more abundantly.

TRINITY-SUNDAY.

The Collect.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; we beseech thee that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

For the Epistle. Rev. iv. 1. After this, etc.....and were created.

The Gospel. St. John iii. 1. There was a man, etc.....eternal life.

THE FIRST SUNDAY AFTER TRINITY.

The Collect.

O GOD, the strength of all those who put their trust in thee; mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments[2] we may please thee, both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John iv. 7. Beloved let us, etc.....brother also.

The Gospel. St. Luke xvi. 19. There was, etc.....from the dead.

THE SECOND SUNDAY AFTER TRINITY.

The Collect.

O LORD, who never failest to help and govern those[3] whom thou dost bring up in thy stedfast fear and love; keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John iii. 13. Marvel not, etc.....hath given us.

The Gospel. St. Luke xiv. 16. A certain man, etc.....my supper.

[1] In the Prop. Bk. instead of the Collect for Monday in Whitsun-Week, is found the rubric, ¶ *The same as on Sunday;* so likewise under the caption for Tuesday in Whitsun-Week.

[2] In 1549–1604, the MS. and Sealed Books, we have "in keeping of thy Commandments," (Ps. 19. 11), but in the printed Book of 1662, unsealed, the Oxford edition of 1775 and in the Irish MS. Bk. the reading is the same as in the American Book. [3] them [Prop. Bk. and Eng. Bk.]

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng Bk.]

THE THIRD SUNDAY AFTER TRINITY.

The Collect.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. v. 5. All of you, etc.....and ever. Amen.

The Gospel. St. Luke xv. 1. Then drew, etc.....that repenteth.

THE FOURTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle. Rom. viii. 18. I reckon, etc.....of our body.

The Gospel. St. Luke vi. 36. Be ye therefore, etc.....brother's eye.

THE FIFTH SUNDAY AFTER TRINITY.

The Collect.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. iii. 8. Be ye all, etc.....in your hearts.

The Gospel. St. Luke v. 1. It came to pass, etc.....followed him.

THE SIXTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, who hast prepared for those who[1] love thee such good things as pass man's understanding; pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 3. Know ye, etc.....Jesus Christ our Lord.

The Gospel. St. Matt. v. 20. Jesus said, etc.....uttermost farthing.

THE SEVENTH SUNDAY AFTER TRINITY.

The Collect.

LORD of all power and might, who art the author and giver of all good things; graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 19. I speak, etc.....Jesus Christ our Lord.

The Gospel. St. Mark viii. 1. In those, etc.....sent them away.

[1] them that [Eng. Bk.]

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

THE EIGHTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; we humbly beseech thee to put away from us all hurtful things, and to give us those things which are[1] profitable for us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. viii. 12. Brethren, etc.....glorified together.

The Gospel. St. Matt. vii. 15. Beware of false, etc.....in heaven.

THE NINTH SUNDAY AFTER TRINITY.

The Collect.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as are right;[2] that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. x. 1. Brethren, I would, etc.....to bear it.

The Gospel. St. Luke xvi. 1. Jesus said unto, etc.....habitations.

THE TENTH SUNDAY AFTER TRINITY.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xii. 1. Concerning, etc.....as he will.

The Gospel. St. Luke xix. 41. And when, etc.....in the temple.

THE ELEVENTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, who declarest thy almighty power chiefly[3] in showing mercy and pity; mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xv. 1. Brethren, I, etc.....so ye believed.

The Gospel. St. Luke xviii. 9. Jesus spake, etc.....be exalted.

THE TWELFTH SUNDAY AFTER TRINITY.

The Collect.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

[1] which be [Eng. Bk.]
[2] are rightful [Prop. Bk.]; be rightful [Eng. Bk.]
[3] most chiefly [Prop. Bk. and Eng. Bk.]

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

The Epistle. 2 Cor. iii. 4. Such trust, etc.....exceed in glory.

The Gospel. St. Mark vii. 31. Jesus, departing, etc.....to speak.

THE THIRTEENTH SUNDAY AFTER TRINITY.

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. iii. 16. To Abraham, etc.....them that believe.

The Gospel. St. Luke x. 23. Blessed are, etc.....do thou likewise.

THE FOURTEENTH SUNDAY AFTER TRINITY.

The Collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity: and, that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. v. 16. I say then, etc.....affections and lusts.

The Gospel. St. Luke xvii. 11. And it came, etc.....thee whole.

THE FIFTEENTH SUNDAY AFTER TRINITY.

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: And, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. vi. 11. Ye see how, etc.....your spirit. Amen.

The Gospel. St. Matt. vi. 24. No man, etc.....the evil thereof.

THE SIXTEENTH SUNDAY AFTER TRINITY.

The Collect.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 13. I desire, etc.....without end. Amen.

The Gospel. St. Luke vii. 11. And it came, etc.....round about.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

The Collect.

LORD, we pray thee that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 1. I therefore, etc.....and in you all.

The Gospel. St. Luke xiv. 1. It came to pass, etc.....be exalted.

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

THE EIGHTEENTH SUNDAY AFTER TRINITY.

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. i. 4. I thank, etc.....our Lord Jesus Christ.
The Gospel. St. Matt. xxii. 34. When the, etc.....more questions.

THE NINETEENTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, forasmuch as without thee we are not able to please thee; mercifully grant that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 17. This I say, etc.....hath forgiven you.
The Gospel. St. Matt. ix. 1. Jesus entered, etc.....unto men.

THE TWENTIETH SUNDAY AFTER TRINITY.

The Collect.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest,[1] through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 15. See then that, etc.....fear of God.
The Gospel. St. Matt. xxii. 1. Jesus said, etc.....few are chosen.

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. vi. 10. My brethren, etc.....ought to speak.
The Gospel. St. John iv. 46. There was, etc.....into Galilee.

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy name, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. i. 3. I thank my God, etc.....praise of God.
The Gospel. St. Matt. xviii. 21. Peter said, etc.....their trespasses.

[1] which thou wouldest have done, [Prop. Bk.]; that thou wouldest have done, [Eng. Bk.]

[Sd. 1892]

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

The Collect.

O GOD, our refuge and strength, who art the author of all godliness; be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. iii. 17. Brethren be followers, etc.....himself.
The Gospel. St. Matt. xxii. 15. Then went, etc.....went their way.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

The Collect.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Col. i. 3. We give thanks, etc .....saints in light.
The Gospel. St. Matt. ix. 18. While Jesus, etc.....all that land.

THE UNDAY NEXT BEFORE ADVENT.[2]

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by[4] thee be plenteously rewarded through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. xxiii. 5. Behold, the days, etc.....own land.
The Gospel. St. John vi. 5. When Jesus, etc.....into the world.

¶ *If there be more than twenty-five Sundays after Trinity, the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer than twenty-five Sundays, the overplus shall be omitted.*

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.[3]

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by[4] thee be plenteously rewarded through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. xxiii. 5. Behold, the days, etc.....own land.
The Gospel. St. John vi. 5. When Jesus, etc.....into the world.

¶ *If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.*

[1] *Sic* in the Sd. 1892, but "The Twenty-fifth Sunday after Trinity" in all the other American Books, and in the Eng. and Prop. Bks.

[2] *Cf.* the Sarum Missal, where we have *Dominica Proxima ante Adventum.*

[3] In the Sealed Books the Sundays after Trinity are entitled "The One and Twentieth S. aft. Trin.," "The Two and Twentieth S. after Trin.," "The Three and Twentieth S. aft. Trin.," "The Four and Twentieth S. aft. Trin.," but the last one is "The Twenty-fifth S. aft. Trin." The MS. Book and the Oxford edition of 1775, however, have the readings above in the text, and they have been followed by the Prop. Bk. and the American Books, except that the Sd. 1892 has changed the title of the last Sunday.

[4] of [Eng. Bk.]

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

[2] SAINT ANDREW'S DAY.

The Collect.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Rom. x. 9. If thou shalt, etc.....gainsaying people.[3]

The Gospel. St. Matt. iv. 18.[4] Jesus walking, etc.....followed him.

SAINT THOMAS THE APOSTLE.

The Collect.

ALMIGHTY and everliving God, who, for the greater confirmation[5] of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle. Ephes. ii. 19. Now therefore, etc..... the Spirit.

The Gospel. St. John xx. 24. Thomas, one, etc.....his name.[6]

THE CONVERSION OF SAINT PAUL.

The Collect.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; grant, we beseech thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts ix. 1.[7] And Saul, etc.....this is very Christ.

The Gospel. St. Matt. xix. 27. Peter answered, etc.....shall be first.

THE PRESENTATION OF CHRIST IN THE TEMPLE, COMMONLY CALLED THE PURIFICATION OF SAINT MARY THE VIRGIN.

The Collect.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thy only begotten Son was this day presented in the Temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. iii. 1.[8] Behold, I will, etc.....Lord of hosts.

The Gospel. St. Luke ii. 22.[9] And when the, etc.....upon him.

[1] *Sic* in the Ed. 1790, Sds. 1793 and 1892, and in the MS. and Sealed Books; but "The Purification of the Virgin Mary" in the Sds. 1822–1838, and "Purification of Saint Mary the Virgin" in the Sds. 1845 and 1871.

[2] Here the Prop Bk. has the general caption: HOLY-DAYS, and the same for the running captions.

[3] The Prop. Bk. does not print the Epistles and Gospels for the Holy Days, but only gives the references. [4] *St.* Matt. 4. 18 to 23 [Prop. Bk.]

[5] more confirmation [Eng. Bk. and Prop. Bk.]

[6] Here the Prop. Bk. and the Ed. 1790 and Sds. 1793–1871, insert the offices for St. Stephen, St. John Evangelist, and the Innocents.

[7] Acts 9. 1 to 23 [Prop Bk.] [8] Mal. 3. 1 to 6 [Prop. Bk.]

[9] *St.* Luke 2. 22 to 41 [Prop. Bk.]

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

SAINT MATTHIAS'S DAY.

The Collect.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts i. 15. In those, etc.....the eleven apostles.
The Gospel. St. Matt. xi. 25. At that, etc.....burden is light.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the Incarnation of thy Son Jesus Christ by the message of an Angel; so by his cross and passion we may be brought unto the glory of his Resurrection, through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isa. vii. 10.[1] Moreover the, etc.....the good.
The Gospel. St. Luke i. 26.[2] And in the sixth, etc.....from her.[3]

SAINT MARK'S DAY.

The Collect.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 7.[4] Unto every one, etc.....itself in love
The Gospel. St. John xv. 1.[5] I am the, etc.....might be full.

SAINT PHILIP AND SAINT JAMES'S DAY.

The Collect.

O ALMIGHTY God, whom truly to know is everlasting life; grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 1.[6] James, a, etc.....them that love him.
The Gospel. St. John xiv. 2.[7] And Jesus said, etc.....I will do it.

SAINT BARNABAS THE APOSTLE.

The Collect.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. *Amen.*

[1] Isa. 7. 10 to 16 [Prop. Bk.] [2] *St.* Luke 1. 26 to 39 [Prop. Bk.]
[3] In the Prop. Bk. here follows the office for Easter-Even.
[4] Ephes. 4. 7 to 17 [Prop. Bk.] [5] *St.* John xv. 1 to 12 [Prop. Bk.]
[6] *St.* James 1. 1 to 13 [Prop. Bk.] [7] *St.* John xiv. 2 to 15 [Prop. Bk.]

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

For the Epistle. Acts xi. 22. Tidings of, etc.....Barnabas and Saul.
The Gospel. St. John xv. 12.[1] This is, etc..... may give it you.

SAINT JOHN BAPTIST'S DAY.

The Collect.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour by preaching repentance;[2] make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord. *Amen.*

For the Epistle. Isa. xl. 1.[3] Comfort ye, etc.....are with young.
The Gospel. St. Luke i. 57. Elisabeth's full time, etc.....Israel.

SAINT PETER'S DAY.

The Collect.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xii. 1.[4] About that time, etc.....of the Jews.
The Gospel. St. Matt. xvi. 13.[5] When Jesus, etc.....in heaven.[6]

SAINT JAMES THE APOSTLE.

The Collect.

GRANT, O merciful God, that, as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xi. 27, *and part of chapter* 12[7] In those days,[8] etc.....Peter also.
The Gospel. St. Matt. xx. 20.[9] Then came, etc.....for many.

THE TRANSFIGURATION OF CHRIST.

The Collect.

O GOD, who on the mount didst reveal to chosen wit-

[1] St. John xv. 12 to 17 [Prop. Bk.]
[2] by the preaching of repentance [Prop. Bk.]; by preaching of repentance [Ed. 1790 and Eng. Bk.] [3] Isa. 40. 1 to 12 [Prop. Bk.]
[4] Acts 12. 1 to 12 [Prop. Bk.] [5] *St.* Matt. xvi. 13 to 20 [Prop. Bk.]
[6] In the Gospel for St. Peter's Day the Saint's confession reads, "Thou art Christ," after A. V. in 1611, etc., in MS Book, Sealed Book, Edition of 1790 and in Sds. 1793–1832, but since Sd. of 1838 the reading is, "Thou art the Christ," after *present* edd. of A. V.
[7] Acts 11. 27 *and part of chapter* 12 to 3 [Prop. Bk.]
[8] So in MS. and Sealed Books and in all American Books until the Sd. of 1871, when it was changed to "In these days."
[9] *St.* Matt. 20. 20 to 29 [Prop. Bk.]

[Sd. 1892]

nesses thine only-begotton Son wonderfully transfigured, in raiment white and glistering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

The Epistle. 2 St. Pet. i. 13.

I think it meet, etc.....were with him in the holy mount.

The Gospel. St. Luke ix. 28.

And it came to pass, etc..... those things which they had seen.[1]

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

SAINT BARTHOLOMEW THE APOSTLE.

The Collect.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same, through[2] Jesus Christ our Lord. *Amen.*

For the Epistle. Acts v. 12.[3] By the hands, etc.....every one.

The Gospel. St. Luke xxii. 24.[4] And there was, etc.....of Israel.

SAINT MATTHEW THE APOSTLE.

The Collect.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. iv. 1.[5] Therefore seeing, etc.....Jesus Christ.

The Gospel. St. Matthew ix. 9.[6] And as Jesus, etc.....repentance.

[1] "*Oratio.* Deus, qui hodierna die Unigenitum tuum mirabiliter transfiguratum cœlitus, utriusque testamenti patribus revelasti; da nobis, quæsumus, beneplacitis tibi actibus, ad ejus semper contemplandum pertingere gloriam; in quo tuæ paternitati optime complacuisse testatus es. Per eundem Dominum." "*Secreta.* Suscipe, quæsumus, Domine, sancte Pater, omnipotens æterne Deus munera quæ pro gloriosa Filii tui transfiguratione deferimus; et concede propitius, ut per hæc a temporalibus liberemur incommodis et gaudiis connectamur æternis. Per eundem." (*In Transfiguratione Domini. Missale ad usum Sarum.*) In the Sarum Missal, as in the Roman, the Epistle is 2 Peter i. 16: "For we have not, etc.....arise in your hearts," and the Gospel is St. Matt. xvii. 1: "Jesus taketh Peter, etc.....again from the dead."

[2] thro' [Sd. 1793] [3] Acts 5. 12 to 17 [Prop. Bk.]

[4] *St.* Luke 22. 24 to 31 [Prop. Bk.] [5] Cor. 4. 1 to 7 [Prop. Bk.]

[6] *St.* Matt. 9. 9 to 14.

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871; Prop. Bk., Eng. Bk.]

SAINT MICHAEL AND ALL ANGELS.

The Collect.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; mercifully grant that, as thy holy Angels always do thee service in heaven; so by thy appointment, they may succour and defend us on earth, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xii. 7.[1] There was war, etc.....a short time.

The Gospel. St. Matt. xviii. 1.[2] At the same time, etc..... heaven.

SAINT LUKE THE EVANGELIST.

The Collect.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; may it please thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. iv. 5.[3] Watch thou, etc.....our words.

The Gospel. St. Luke x. 1.[4] The Lord appointed, etc.....his hire.

SAINT SIMON AND SAINT JUDE, APOSTLES.

The Collect.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. St. Jude 1.[5] Jude, the servant, etc.....of dignities.

The Gospel. St. John xv. 17. These things, etc.....the beginning.[6]

ALL SAINTS' DAY.

The Collect.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who[7] unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. vii. 2.[8] And I saw, etc.....and ever. Amen.

The Gospel. St. Matt. v. 1.[9] Jesus seeing, etc.....were before you.

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[1] Rev. 12. 7 to 13 [Prop. Bk.]
[2] *St.* Matt. xviii. 1 to 11.
[3] 2 Tim. 4. 5 to 16 [Prop. Bk.]
[4] *St.* Luke x. 1 to 7 [Prop. Bk.]
[5] *St.* Jude 1 to 9 [Prop. Bk.]
[6] In the Gospel for SS. Simon and Jude we read, "The servant is not greater than the lord" [Ed. 1790 and MS. and Sealed Books]; this was corrected in Sd. of 1793 to "his lord"
[7] them that [Eng. Bk.]
[8] Rev. 7. 2 to 13 [Prop. Bk.]
[9] *St.* Matt. 5. 1 to 13.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

The ORDER for the

ADMINISTRATION of the LORD's SUPPER, or,

HOLY COMMUNION.

¶ *If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least*

[1] Both of these exhortations will be found at the end of the Communion Office.

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

THE ORDER FOR THE

ADMINISTRATION OF THE LORD'S SUPPER,

OR,

HOLY COMMUNION.

¶ *When the Minister giveth warning for the Celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy Day, immediately preceding,) he shall read this Exhortation, following; or so much thereof as, in his discretion, he may think convenient.*

DEARLY beloved, on —— day, next, etc.[1]

¶ *Or, in case he shall see the People negligent to come to the Holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on —— I intend, etc.[1]

¶ *So many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.*

¶ *If among those who come to be partakers of the holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least*

¶ *And if any of these*[2] *be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least*

[2] *Sic* in the Oxford edition of 1775, but *those* in the MS. and Sealed Books.

[Sd. 1892]

declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ *The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself had offended; and the other party will not be persuaded to a godly unity, but remain still in his forwardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided, that every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, within fourteen days after, at the farthest.*

[Ed. 1790, Sds. 1793–1871]

is obstinate. Provided, that every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, as soon as conveniently may be.

¶ *The Table at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel; and the Minister standing at the right side* [*north side* 1790–1832] *of the table, or where Morning and Evening Prayer are appointed to be said, shall say the Lord's Prayer and the Collect following, the People kneeling; but the Lord's Prayer may be omitted, if Morning Prayer hath been said immediately before.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

[1] *Minister* [Prop. Bk.] [2] *for that wherein he himself* [Prop. Bk.]

[Prop. Bk. 1786]

declare himself to be in full purpose so to do, as soon as he conveniently may.

[Eng. Bk. 1775 (1662)]

declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ *The same order shall the Curate*[1] *use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself*[2] *hath offended; and the other party will not be persuaded to a godly unity, but remain still in his forwardness and malice; the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary as soon as conveniently may be.*

is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to Canon.

¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Minister standing at the north side of the Table, shall say the Collect following; the People kneeling.*

And the Priest standing at the North-side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.

OUR Father, which art in heaven, Hallowed be thy Name, Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The[3] *Collect.*

ALMIGHTY God, unto whom all hearts be open,[4] all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

[3] The Prop. Bk. omits *The* [4] are open [Prop. Bk.]

[Sd. 1892]

¶ *Then shall the Minister, turning to the People, rehearse distinctly the* Ten Commandments; *and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come, as followeth.*

¶ *The Decalogue may be omitted, provided it be said once on each Sunday. But* Note, *That whenever it is omitted, the Minister shall say the* Summary of the Law, *beginning*, Hear what our Lord Jesus Christ saith.[1]

[Ed. 1790, Sds. 1793–1871]

Minister.

GOD spake these words and said, I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth.[3] Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

[1] The following rubric was inserted immediately before the Decalogue by the Conventions of 1883 and 1886:—

¶ *When more than one Celebration of the Holy Communion is had in a Church in the same day, the saying of the* Decalogue *may be omitted at the earlier Service, provided, the whole Office be used once on that day.* Note, *That whenever the*

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

¶ *Then shall the Priest,*[2] *turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Decalogue *is omitted, the* Summary of the Law *shall be used, beginning,* Hear what our Lord Jesus Christ saith.

In the place of this the Conventions of 1889 and 1892 substituted the present rubric above. [2] *Minister* [Prop. Bk.] [3] Period changed to colon in Sd. 1892, by the Committee. *Vide* Journal, p. 607.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then the Minister may say,*

Hear also what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.[1]

¶ *Here, if the Decalogue hath been omitted, shall be said,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.[2]

Let us pray.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*[3]

[1] The Summary of the Law first appeared in the Non-Jurors book of 1717. *Vide* Hall's *Fragmenta Liturgica*, vol. v. p. 17, and Dowden's *Historical Account of the Scottish and American Communion Offices*, p. 188. The Rev. Dr. T. W. Coit tells us, that Bishop Bass, the first Bishop of Massachusetts, declared in a public address to his diocese that "it was the design of our American compilers (in 1789) to allow a clergyman to use both the Commandments *and* the Summary, or *either* of them, at his discretion; and he advised

[Prop. Bk. 1786]

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

[Eng. Bk. 1775 (1662)]

¶ *Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,*

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, etc.[4]

Or,

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose

his clergy to use the Summary during the severities of our northern winter." (*The Churchman*, New York, Sep. 3, 1883). This is now explicitly permitted by rubric.

[2] The *Kyrie Eleison* is found in this place in the Prayer Book of 1549, with iii before each petition, and in all the old Latin uses.

[3] Taken from among the Collects at the end of the Eng. Communion Office.

[4] *Vide* p. 145.

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871]

¶ *Then shall be said the Collect of the Day: and immediately after the Collect, the Minister shall read the Epistle, saying,* The Epistle [*or,* The Portion of Scripture appointed for the Epistle] is written in the——— chapter of——— beginning at the——— Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle.

Then, the People all standing up, he shall[2] *read the* GOSPEL, *saying,* The Holy Gospel is written in the—Chapter of——, beginning at the—Verse.

Then shall he[1] *read the Gospel (the People all standing up) saying,* The Holy Gospel is written in the—— Chapter of——, beginning at the——Verse.

¶ *Here shall be said or sung,*

¶ *Here the people shall say,*

Glory be to thee, O Lord.[3]

¶ *Then shall be said the Creed commonly called the* Nicene, *or else the* Apostles' Creed; *but the Creed may be omitted, if it hath been said immediately before in Morning Prayer;* Provided, *That the Nicene Creed shall be said on Christmas-day, Easter-day, Ascension-day, Whitsun-day, and Trinity Sunday.*

¶ *Then shall be read the Apostles', or Nicene Creed: unless one of them hath been read immediately before, in the Morning Service.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom

[1] *be* [Scotch Book of 1639, Ed. 1790, 1791, Sds. 1793 and 1822] corrected in Sd. 1832. [2] So adopted by the Convention of 1883 and 1886, but changed by the Editing Committee to *shall he read.*

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of GEORGE thy Servant, our King and Governor, that, in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Priest*[4] *shall read the Epistle, saying,* The Epistle [*or,* The portion of Scripture appointed for the Epistle] is written in the —Chapter of—beginning at the—Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall he*[5] *read the Gospel (the people all standing up) saying,* The holy Gospel is written in the—— Chapter of—— beginning at the—— Verse.

And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom

[3] The response *Gloria tibi, Domine* has been omitted from the English Prayer Book since 1549.

[4] *Minister* [Prop. Bk.] [5] *be* [Prop. Bk.]

[Sd. 1892]

all things were made: Who for us men and for our salvation came down from heaven. And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

[Ed. 1790, Sds. 1793–1871]

¶ *Then the Minister shall declare unto the People what Holy-days, or Fasting days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and other Matters to be published.*

¶ *Then shall follow the Sermon: after which, the Minister, when there is a Communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient. And* | *thinketh most convenient.*

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Minister shall declare unto the People what Holy-days, or Fasting-days, are in the Week following to be observed. And (if occasion be) shall notice be given of the Communion.*

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.*

¶ *Then shall follow the Sermon; after which, the Minister, when there is a Communion, shall return to the Lord's Table, and*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

[Sd. 1892]

Note, *That these Sentences may be used on any other occasion of Public Worship, when the alms of the People are to be received.*

[Ed. 1790, Sds. 1793–1871]

REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive.[1] *Acts* xx. 35.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matthew*, v. 16.

Lay not up for yourselves treasures upon earth; where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *St. Matt.* vi. 19, 20.

Whatsoever ye would that men should do to you, even so do to them: for this is the law and the prophets. *St. Matt.* vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matt.* vii. 21.

Zaccheus[2] stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong, to any man, I restore four-fold. *St. Luke* xix. 8.

Who goeth a warfare at any time of his own cost?[3] Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* ix. 11.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers of the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix. 13, 14.

He that soweth little, shall reap little; and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked; For whatsoever a man soweth that shall he reap. *Gal.* vi. 6, 7.

While we have time, let us do good unto all men; and especially unto them that are of the household of faith. *Gal.* vi. 10.

Godliness is great riches, if a man be content with that he hath: For we brought nothing into this world, neither may we carry any thing out. 1 *Tim.* vi. 6, 7.

[1] This text reads in A. V. of 1611, "To remember the words," etc.

[2] So in MS. and Sealed Books and all American Sds. until changed by Committee of 1892 to "Zacchæus."

[3] at his own cost [Ed. 1790, (1791), Sds. 1793–1838]

[4] The MS. and Sealed Books give only the references to the chapters, but the Oxford Edition of 1775 and the Prop. Bk. have also the numbers of the verses.

[Prop. Bk. 1786]

begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.

[Eng. Bk. 1775 (1662)]

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matth.* v. 16.[4]

Lay not up for yourselves treasure[5] upon the earth; where the rust and moth[6] doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth[7] doth corrupt, and where thieves do not break through nor[8] steal. *St. Matth.* vi. 19, 20.

Whatsoever ye would that men should do unto you,[9] even so do unto them;[10] for this is the Law and the Prophets. *St. Matth.* vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matth.* vii. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke* xix. 8.

Who goeth a warfare at any time of his own[11] cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* ix. 11.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix. 13, 14.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal.* vi. 6, 7.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal.* vi. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into this world, neither may we carry any thing out. 1 *Tim* vi. 7.

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[5] treasures [Prop. Bk.]
[6] where moth and rust [Prop. Bk.]
[7] moth nor rust [Prop. Bk.]
[8] *Sic* in the Prop. Bk. and in the Oxford Edition of 1775, but in the MS. and Sealed Books we have, "and steal."
[9] do to you [Prop. Bk.]
[10] do to them [Prop. Bk.]
[11] at his own [Prop. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love: which love ye have showed for his name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi. 10.

To do good and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *St. John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tob.* iv. 7.

Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward, in the day of necessity. *Tob.* iv. 8, 9.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov.* xix. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalm* xli. 1.

Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering. *Exod.* xxv. 2.

Ye[1] shall not appear before the LORD empty; every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee. *Deut.* xvi. 16, 17.

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. 1 *Chron.* xxix. 11.

All things come of thee, O LORD, and of thine own have we given thee. 1 *Chron.* xxix. 14.[2]

¶ *Whilst these Sentences are in Reading, the Deacons, Churchwardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Bason to*

[1] In the Holy Scriptures we read "they" and not "ye."

[2] *Cf.* Bp. Andrew's *Minor Works*, Anglo-Cath. Lib., p. 154, Bp. Cosin's

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *St. John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit* iv. 7.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv. 8, 9.

He that hath pity upon the poor lendeth unto the LORD: and look, what he layeth out, it shall be paid him again. *Prov.* xix. 17.

Blessed be the man that provideth for the sick and needy: the LORD shall deliver him in the time of trouble. *Psalm* xli. 1.

¶ *Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person*[3] *appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent Bason to*

Works, Vol. v, p. 97, Scotch Liturgy of 1637, and Dowden's *Historical Account*, etc., pp. 194–197. [3] *persons* [Prop. Bk.]

[Sd. 1892]	[Ed. 1790, Sds. 1793–1871]
be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.	
¶ *And the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient.*	¶ *And the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient. After which done, he shall say,*
¶ *And when the Alms and Oblations are presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Minister.* ¶ *Then shall the Priest say,*	

Let us pray for the whole state of Christ's Church militant.

ALMIGHTY and everliving God, who, by thy holy Apostle, hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [* *to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: and grant that all those[1] who do confess thy holy Name may agree in the truth of thy holy word, and live in unity, and godly love. We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers; that they may, both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to

* *If there be no alms or oblations, then shall the words* (to accept our alms and oblations, and) *be left unsaid.*

[1] "they" [Ed. 1790 and Sd. 1793] first changed to "those" in the Communion Office printed with Ordination Services.
[2] *Minister* [Prop. Bk.]

[Prop. Bk. 1786]

be provided by the Parish for that purpose; and reverently bring it to the Priest,[2] *who shall humbly present and place it upon the holy Table.*

¶ *And the Minister shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, he shall say,*

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who, by thy holy Apostle, hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [*[3] *to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that[5] do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also so to direct and dispose the hearts of all Christian Rulers, and especially the Rulers and Governors of these states, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and other Pastors,

*[3] If there be no alms or oblations, then shall the words [*of accepting our alms and oblations*] be left out unsaid.[4]

[Eng. Bk. 1775 (1662)]

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,*

unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and especially thy Servant GEORGE our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to

[3] Prop. Bk. has no star in either of these places.

[4] *If there be no alms, or oblations, then shall the words* [to accept our alms and oblations, and] *be left unsaid* [Prop. Bk.]

[5] they who [Prop. Bk.]

[Sd. 1892]

[Ed. 1790, Sds. 1793–1891]

all thy people give thy heavenly grace; and especially to this Congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *When the Minister giveth warning for the Celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-Day, immediately preceding,) he shall read this Exhortation following; or so much thereof as, in his discretion, he may think convenient.*

DEARLY beloved, on —— day next, etc.[1]

¶ *Or, in case he shall see the People negligent to come to the Holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on —— I intend, etc.[1]

¶ *At the time of the Celebration of the Communion, the Priest shall say this* Exhortation. *But* Note, *That the Exhortation may be omitted if it hath been already said on one Lord's Day in that same month.*

¶ *At the time of the celebration of the Communion, the Priest shall say this Exhortation.*

DEARLY beloved in the Lord, ye who mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great if we receive the same unworthily.

[1] *Vide* pages 252, 253, *et seq.*

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation, following.*

DEARLY beloved, on —— day next, etc.[1]

¶ *Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on —— I intend, etc.[1]

¶ *Then, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Minister shall say this Exhortation.*

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

DEARLY beloved in the Lord, ye that[2] mińd to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;)[3] so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our

[2] who [Prop. Bk.] [3] *Vide* note on next page.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy Mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to those who come to receive the holy Communion.*

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

¶ *Then shall this general Confession be made, by the Priest and all those who are minded to receive the holy Communion, humbly kneeling.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings;

[1] The Prop. Bk. omits the words, "then we dwell in Christ . . . and Christ with us;" it also omits, "we eat and drink our own damnation . . . sundry kinds of death;" and reads thus: "(for then we spiritually eat the flesh of Christ, and drink his blood;) so is the danger great, it

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death.[1] Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent ye [2] truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy Mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Minister say to those who come to receive the Holy Communion,*

YE that [3] do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, by the Minister and all those who are minded to receive the holy Communion, humbly kneeling.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings;

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour. Judge therefore yourselves," etc.

[2] *Sic* in the Prop. Bk., in the Oxford Edition of 1775, and in all American Books until the Sd. 1892, which has "you," as changed by the Committee after the MS. and Sealed Books. [3] who [Prop. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

the remembrance of them is grievous unto us; the burden[1] of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. Amen.[2]

¶ *Then shall the Priest (the Bishop if he be present) stand up, and turning to the people say,*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turned unto him, Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail[3] and are heavy laden, and I will refresh you. *St. Matt.* xi. 28.

So God loved the world, that he gave his only begotton Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John* iii. 16.

Hear also what *St. Paul* saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what *St. John* saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. 1 *St. John* ii. 1, 2.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, [*Holy Father,] Almighty, Everlasting God:

* *These words* [Holy Father] *must be omitted on* Trinity Sunday.

[1] burthen [Ed. 1790, (1791), Sds. 1793–1832]

[2] The initial caps of the liturgical clauses of this prayer, as in the English MS. Book and the Sealed Books, were first introduced by the Rev. Dr. Coit in the Sd. 1845.

[3] travel [Ed. 1790, Sds. 1793, 1822]

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Minister (the Bishop, if he be present) stand up, and turning to the people, say,*

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that[4] with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest*[5] *say,*

Hear what comfortable words our Saviour Christ saith unto all that[6] truly turn to him.

COME unto me all ye that travail[7] and are heavy laden, and I will refresh you. *St. Matt.* xi. 28.

So God loved the world, that he gave his only-begotton son, to the end that all that believe in him should not perish, but have everlasting life. *St. John* iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *St. John* ii. 1, 2.

¶ *After which the Priest*[5] *shall proceed, saying,*

Lift up your hearts.
Answer. We lift them up unto the Lord.
Priest.[5] Let us give thanks unto our Lord God.
Answer. It is meet and right so to do.

¶ *Then shall the Priest*[5] *turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, *Holy Father, Almighty, Everlasting God.

*These words [Holy Father] must be omitted on Trinity-Sunday.

[4] those who [Prop. Bk.]
[5] *Minister* [Prop. Bk.] [6] who [Prop. Bk.]
[7] *Sic* in the Oxford Edition of 1775 (after A.V.), and in the Prop. Bk. except that the latter has "travel" for "travail." The reading of the MS. and Sealed Books is "Come unto me all that travel," etc.

[Sd. 1892]

¶ *Here shall follow the proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest,*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

¶ *Priest and People.*

[Ed. 1790, Sds. 1793–1871]

by the Priest and People,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

PROPER PREFACES.

Upon Christmas-Day, and seven Days after.

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin: Therefore with Angels, *etc.*

Upon Easter-Day, and seven Days after.

BUT chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord; For he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life: Therefore with Angels, *etc.*

Upon Ascension Day, and seven Days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory: Therefore with Angels, *etc.*

Upon Whitsunday, and six Days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting up the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ: Therefore with Angels, *&c.*

Upon the Feast of Trinity only, may be said,

WHO art one God, one Lord; not one only person, but three persons in one substance: For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality: Therefore with Angels, *&c.*

[Prop. Bk.]	[Eng. Bk. 1775 (1662)]

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

¶ *Proper Prefaces.*

¶ *Upon* Christmas Day, *and seven Days after.*

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *&c.*

¶ *Upon* Easter Day, *and seven Days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored us to everlasting life. Therefore with Angels, *&c.*

¶ *Upon* Ascension-day, *and seven Days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *&c.*

¶ *Upon* Whitsunday, *and six Days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent and constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, *&c.*

¶ *Upon the Feast of* Trinity *only.*

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *&c.*

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

¶ *Or else this may be said, the words* [Holy Father] *being retained in the introductory Address.*

FOR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost the Comforter; who are one with thee in thy eternal Godhead: Therefore with Angels, *&c.*

¶ *Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his Hands, he shall say the Prayer of Consecration, as followeth.*

ALL glory be to thee Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again:

[1] *Minister* [Prop Bk.]

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

¶ *After each of which Prefaces shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

¶ *Then shall the Priest*[1] *kneeling down at the Lord's Table, say in the name of all them that*[2] *shall receive the Communion this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Priest,*[1] *standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel, command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his

[2] *those who* [Prop. Bk.]

[Sd. 1892]

For in the night in which he was betrayed, (*a*) he took bread; and when he had given thanks, (*b*) he brake it, and gave it to his disciples, saying, Take, eat, (*c*) This[3] is my Body, which is given for you; Do[4] this in remembrance of me. Likewise, after supper, (*d*) he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (*e*) This[3] is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do[7] this, as oft as ye shall drink it, in remembrance of me.

(a) *Here the Priest is to take the Paten into his hands.*
(b) *And here to break the bread.*
(c) *And here to lay his hand*[1] *upon all the Bread.*
(d) *Here he is to take the Cup into his hands.*[2]
(e) *And here he is to lay his hand upon every Vessel in which there is any Wine to be consecrated.*

The Oblation. WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee,[5] the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

The Invocation. AND we most humbly beseech thee, O merciful Father, to hear us; and of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here

[Ed. 1790, Sds. 1793–1871]

procured unto us by the same.

The Invocation. And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word[6] and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his Death and Passion, may be partakers of his most blessed Body and Blood. And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here

[1] *hands* [1790 (1791), Sd. 1793] corrected to *hand* in Sd. of 1822.
[2] *hand* [1790 and Sds. 1793–1871] corrected by Committee of 1892 to *hands* in accordance with MS Book; *hand* in Sealed Books.
[3] Initial cap. for "This" in the clause, "This is my Body," and "This is my Blood." [1790 (1791), Sd. 1793]. The small initial letter was introduced in Sd. 1822 from the typographical error in an Ed. of 1818.

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

most blessed Body and Blood: who, in the same night that he was betrayed, (*a*) took bread; and when he had given thanks, (*b*) he brake it, and gave it to his disciples, saying, Take, eat, (*c*) this is my Body which is given for you: Do this in remembrance of me. Likewise after supper (*d*) he took the cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this (*e*) is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

(a) *Here the Priest*[7] *is to take the Paten into his hands:*
(b) *And here to break the Bread:*
(c) *And here to lay his hand upon all the Bread.*
(d) *Here he is to take the Cup into his hand:*
(e) *And here to lay his hand upon every Vessel (be it Chalice or Flagon)*[8] *in which there is any Wine to be consecrated.*

[4] Initial cap. for "Do this in remembrance, etc.," and for "Do this, as oft, etc." [1790 (1791), Sds. 1793, 1822]. Restored by Committee in 1892.

[5] WHICH WE NOW OFFER UNTO THEE [1790 (1791)], *vide* Bp. White's *Memoirs*, p. 179. [6] "word" without initial cap. [1790 (1791), Bp. Seabury's Com. Off.] [7] *Minister* [Prop. Bk.]

[8] The clause, *be it Chalice or Flagon*, is omitted in Prop. Bk.

[Sd. 1892]

we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee, humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Here may be sung a Hymn.*

¶ *Then shall the Priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and, after that, to the People also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. And when he delivereth the Bread, he shall say,*

[Ed. 1790, Sds. 1793–1871]

we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*[1]

¶ *Here shall be sung a Hymn, or part of a Hymn, from the Selection for the Feasts and Fasts, &c.*

¶ *Then shall the Priest first receive the Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present) and, after that, to the People also in order, into their hands, all devoutly kneeling: And when he delivereth the Bread, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life: Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

[1] For the history of our American Canon of Consecration *vide* Bp. White's *Memoirs of the Church*, p. 179, the Rev. Dr. Hart's *Reprint of Bp. Seabury's Communion Office, with an Historical Sketch and Notes*, 2d ed., Dowden's *The Annotated Scottish Communion Office*. *Cf.* also the offices in Hall's *Fragmenta Liturgica*, vol. v. The only changes introduced into the Canon by the

[Prop. Bk. 1786]

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Presbyters, and Deacons, in like manner, (if any be present;) and after that to the People also in order into their Hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

[Eng. Bk. 1775 (1662)]

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

recent revision were the making the prayer of Invocation a distinct paragraph, and the substitution of the words "that he may dwell in us, and we in him," for "that he may dwell in them, and they in him." This latter alteration was first suggested by Bp. Brownell in his *Family Prayer Book.*

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

¶ *And the Minister who delivereth the Cup shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life: Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or*[1] *Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at*—All glory be to Thee, Almighty God—*and ending with these words*—partakers of his most blessed Body and Blood.

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair Linen Cloth.*

¶ *Then shall the Minister say the Lord's Prayer, the People repeating after him every petition.*

OUR Father, who, etc. For thine is the Kingdom, and the Power, and the Glory, For ever and ever. Amen.

¶ *After shall be said as followeth.*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blesssed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

[1] Until the Sd. 1845 the reading was *Bread and Wine*, when it was corrected to *Bread or Wine*. It will be noted that our American rubric does not permit the consecration of one species without the other. "A priest must say *all* the prayer," observes the learned Dr. T. W. Coit, "as directed; and if he

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest*[2] *is to consecrate more, according to the Form before prescribed; beginning at* [Our Saviour Christ in the same night, *&c.*] *for the blessing of the Bread; and at* [Likewise after Supper, *&c.*] *for the Blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest*[2] *say the Lord's Prayer, the people repeating after him every Petition.*

OUR Father, which,[3] etc. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *After shall be said as followeth.*

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this.*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

[does not] want additional bread, he need consecrate but a very small piece, and so *vice versa*." (Journal of General Convention, 1868, p. 462.)

[2] *Minister* [Prop. Bk.]

[3] who [Prop. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

¶ *Then shall be said or sung, all standing,* Gloria in Excelsis, *or some proper Hymn from the Selection.*

GLORY be to God on high, and on earth[1] peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then the Priest (the Bishop if he be present) shall let them depart with this blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *Collects that may be said after the Collects of Morning or Evening Prayer, or Communion, at the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers; and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

[1] in earth [1790 (1791) Sd. 1793], but "on earth" in Morning Prayer of these same editions.

[2] In the Prop. Bk., this rubric and the Collects which follow, occur immediately after the occasional Thanksgivings.

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

¶ *Then shall be said or sung,*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, who hast taken away the sins of the world, and now sittest at the right hand of God the Father, have mercy upon us.

King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Minister (the Bishop, if he be present) shall let them depart with this blessing.*

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

[2]¶ *Collects that may be said after the Collects of Morning or Evening Prayer, or Communion, at the discretion of the Minister.*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

[3]O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that

[3] The Collect "O Almighty Lord, and everlasting God," etc., is found in the Communion Office of the American Book immediately before the Collect of the day.

[Sd. 1892]

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living; to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name; and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of those who ask in thy Son's Name; we beseech thee mercifully to incline thine ears to us who have now made our prayers and supplications unto thee; and grant, that those things which we have faithfully asked according to thy will, may effectually be obtained; to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

¶ *Upon the Sundays and other Holy-days, (though there be no Sermon or Communion,) shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing.*

[Ed. 1790, Sds. 1793–1871]

¶ *Upon the Sundays and other Holy-days (if there be no Sermon or Communion) shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing.*[1]

[1] This rubric and that which follows were printed as one until the Sd. 1845.

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that[2] ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that[3] have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

¶ *Upon the Sundays and other Holy days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the Gospel; concluding with the Blessing.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer* [For the whole state of Christ's Church militant here in earth] *together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

¶ *And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.*

¶ *And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion,*

[2] those who [Prop. Bk.] [3] who [Prop. Bk.]

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871]

¶ *And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.*[1]

[1] *Vide* note on p. 248.

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

except four (or three at the least) communicate with the Priest.

¶ *And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*

¶ *And to take away all occasion of dissention, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.*

And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.[2]

¶ *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.*

¶ *The Bread and Wine for the Communion shall be provided by the Church-Wardens, at the charges of the Parish.*

¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens at the charges of the Parish.*

¶ *And note, That it is the duty of every Parishioner to communicate at the least three times in the year, of which Easter to be one.*

¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies: and pay to them or him all Ecclesiastical Duties, accustomably due, then and at that time to be paid.*

¶ *After the Divine Service ended, the money given at the Offertory*

[2] This forms part of the rubric preceding.

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871]

[1]¶ *When the Minister giveth warning for the Celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) he shall read this Exhortation following; or so much thereof as, in his discretion, he may think convenient.*

[1] *Vide* American Books prior to Sd. 1892, p. 230.

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

"WHEREAS it is ordained
" in this Office for the Ad-
" ministration of the Lord's Supper,
" that the Communicants should
" receive the same kneeling; (which
" order is well meant, for a signifi-
" cation of our humble and grate-
" ful acknowledgement of the bene-
" fits of Christ therein given to all
" worthy Receivers, and for the
" avoiding of such profanation and
" disorder in the holy Communion,
" as might otherwise ensue;) yet,
" lest the same kneeling should by
" any persons, either out of ignor-
" ance and infirmity, or out of mal-
" ice and obstinacy, be miscon-
" strued and depraved; It is hereby
" declared, That thereby no ador-
" ation is intended, or ought to be
" done, either unto the Sacramental
" Bread or Wine there bodily re-
" ceived, or unto any Corporal
" Presence of Christ's natural
" Flesh and Blood. For the Sa-
" cramental Bread and Wine re-
" main still in their very natural
" substances, and therefore may
" not be adored; (for that were
" Idolatry, to be abhorred of all
" faithful Christians;) and the na-
" tural Body and Blood of our
" Saviour Christ are in Heaven,
" and not here; it being against
" the truth of Christ's natural
" Body to be at one time in more
" places than one."

[2][¶ *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended,*[3] *he shall read this Exhortation following.*

[2] *Vide* Prop. Bk., p. 231.

[3] The proposed Bk. omits *after the Sermon or Homily ended.*

[Sd. 1892]

DEARLY beloved, on ——— day next, I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of Heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God, our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to those who will presume to receive it unworthily; my duty is to exhort you, in the mean season to consider the dignity of that holy Mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is, First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hand: For otherwise the receiving of the holy Communion doth nothing else but increase your condemnation. Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; repent ye[1] of your sins, or else come not to that holy Table.

[Ed. 1790, Sds. 1793–1871]

And because it is requisite that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other Minister of God's word, and open his grief;[6]

[1] Restored to "you" by Committee in 1892. [2] those who [Prop. Bk.]
[3] encrease [Prop. Bk.] [4] condemnation [Prop. Bk.] [5] ye [Prop. Bk.]

[Prop. Bk. 1786]

DEARLY beloved, on ——— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who[2] receive it worthily, and so dangerous to them that[2] will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offenses at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase[3] your damnation.[4] Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you[5] of your sins, or else come not to that holy Table.

[Eng. Bk. 1775 (1662)]

to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel let him come to me, or to some other Minister of God's word, and open his grief;[6]

me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolu-

[6] *Cf.* the original form of this exhortation in 1549 and "The Order of Communion" in 1548.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness.

¶ *Or, in case he shall see the People negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on ——— I intend by God's grace, to celebrate the Lord's Supper; unto which, in God's behalf, I bid you all who are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind[1] of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come; wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They[2] who refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. Wherefore, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this Holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with yourselves how great is your ingratitude to God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind; for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God, our heavenly Father.

[1] kinds [Sds. 1793–1832]
[2] Changed to "Those" in the Sd. 1822 after a misprint in an edition of 1818, and so continued ever since. [3] who are [Prop. Bk.]

[Prop. Bk. 1786]

that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness.

[Eng. Bk. 1775 (1662)]

tion, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or, in case he shall see the People negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on ——— I intend by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are[3] here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that[4] refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office,[5] I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your saalvtion; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.]

[4] who [Prop. Bk.]
[5] heavenly feast. Wherefore, according to mine Office [Prop. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

The MINISTRATION of PUBLIC BAPTISM of INFANTS,

To be used in the Church.

¶ *The People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other Holy-Days, or Prayer Days. Nevertheless (if necessity so require) Baptism may be administered upon any other day.*

¶ *There shall be for every Male child to be baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers; and Parents shall be admitted as Sponsors, if it be desired.*

¶ *When there are Children to be baptized, the Parents or Sponsors shall give knowledge thereof, before the beginning of Morning Prayer, to the Minister. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as*

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

THE MINISTRATION OF

PUBLICK[1] BAPTISM OF INFANTS,

TO BE USED IN THE CHURCH.

¶ *The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other Holy-Days, or occasions of public worship. Nevertheless, (if necessity so require) they may be Baptized upon any other Day.*

¶ *The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of people come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require,) Children may be baptized upon any other day.*

¶ *There shall be for every Male child to be Baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers; and Parents shall be admitted as Sponsors, if it be desired.*

¶ *And note, that there shall be for every Male-child to be baptized two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.*

¶ *When there are Children to be Baptized, the Parents or Sponsors shall give knowledge thereof, before the beginning of Morning Prayer, to the Minister.*

¶ *When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as*

[1] PUBLIC [Prop. Bk.]

[Sd. 1892]

the Minister, by his Discretion, shall appoint. And the Minister coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,

HATH this Child been already baptized, or no?

¶ *If they answer,* No: *then shall the Minister proceed as followeth, the People all standing until the Lord's Prayer.*

DEARLY beloved, forasmuch as all men are conceived and born in sin; and our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy, he will grant to *this Child* that which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made *a living member* of the same.

¶ *Then shall the Minister say,*

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the Ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify water to the mystical washing away of sin; we beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child;* wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the Ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; we call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of sin, by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

[Ed. 1790, Sds. 1793–1871]

¶ *If they answer,* No; *then shall the Minister proceed, as followeth.*

[1] *Minister* [Prop. Bk.] [2] who [Prop. Bk.]

[Prop. Bk. 1786]

Minister. Hath this Child been already Baptized, or no?

¶ *If they answer,* No: *then shall the Minister proceed, as followeth.*

[Eng. Bk. 1775 (1662)]

the Curate by his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,

HATH this Child been already baptized, or no?

¶ *If they, answer* No: *Then shall the Priest proceed as followeth.*

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with Water and the holy Ghost, and received into Christ's holy Church, and be made *a lively member* of the same.

¶ *Then shall the Priest*[1] *say,*

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child;* wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

Or this,

ALMIGHTY and immortal God, the aid of all that[2] need, the helper of all that[2] flee to thee for succour, the life of them that[3] believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of *his* sins[4] by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that[2] ask; let us that[2] seek find; open the gate unto us that[2] knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

[3] those who [Prop. Bk.] [4] remission of sin [Prop. Bk.]

[Sd. 1892]

¶ *Then the Minister shall say as followeth: or else shall pass immediately to the Questions addressed to the Sponsors. But,* Note, *That in every church the intermediate parts of the Service shall be used, once at least in every month, (if there be a baptism,) for the better instructing of the People in the grounds of Infant Baptism.*

[Ed. 1790, Sds. 1793–1871]

¶ *Then the Minister shall say as follows: or else shall pass on to the questions addressed to the Sponsors; and from thence to the Prayer immediately before the Immersion, or the pouring of Water on the Infant. But note; that in every Church the intermediate parts of the Service shall be used, once at least in every month, (if there be a Baptism,) for the better instructing of the People in the Grounds of Infant Baptism.*

Hear the words of the Gospel, written by St. Mark, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that[1] brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel:*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those who would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how, by his outward gesture and deed, he declared his good will toward them; For he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant;* that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. [2] Wherefore, we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of ours in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou has vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*,

[1] who [Prop. Bk., Ed. 1790, Sd. 1793-1832]

[2] Here was made to begin a new paragraph in Sd. of 1845, an arrange-

[Prop. Bk. 1786]

¶ *Then the Minister shall say,*

[Eng. Bk. 1775 (1662)]

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that[1] brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that[1] would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant;* that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of ours in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*,

ment not found in MS. or Sealed Book, nor in any American Book until then.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.[1]

¶ *Then shall the Minister speak unto the Godfathers and Godmothers on*[2] *this wise.*

DEARLY beloved, ye have brough *this Child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* from sin, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. [3]Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties (until *he* come of age to take it upon *himself*) that *he* will renounce the Devil and all his Works, and constantly believe God's holy Word, and obediently keep his Commandments.

¶ *The Minister shall then demand of the Sponsors as follows; the Questions being considered as addressed to them severally, and the answers to be made accordingly.*

I demand therefore,

DOST thou, in the name of this Child,[4] renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh; so that thou wilt not follow, nor be led by them?

[1] This *Amen* was printed in Italics in edition of 1790 and Sd. of 1793, both here and at the end of the same prayer in the office of Adult Baptism. In the Sds. of 1822 and 1832 it was in this place printed in Roman type, but in Italics in the office of Adult Baptism. In the Sds. of 1838 and 1845 it was in both places printed in Roman type. In the Sd. of 1871 it was in both places changed to Italics. By the action of the Conventions of 1883 and 1886 it was ordered to be printed in Roman type in both offices.

[Prop. Bk.]

that *he* may be born again, and be made *an heir* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Minister speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* from sin, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for; which promise he for his part will most surely keep and perform. Wherefore, after this promise made by Christ, you must also faithfully for your part, promise and answer to the following questions:

[Eng. Bk. 1775 (1662)]

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*,) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

[2] *in* [Ed. 1790, Sds. 1793-1838]; corrected in Sd. 1845 in accordance with MS. and Sealed Books. *Cf.* Baptism of Adults.

[3] By the Standard of 1845 the word "Wherefore" introduces a new paragraph, which arrangement has been continued ever since; quite contrary, however, to the MS. and Sealed Books, and to all previous American Standards. [4] *this child* [1790, Sds. 1793–1832]; correctly printed in Roman type in Sd. of 1838.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

Answ. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Minist. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answ. I do.

Minist. Wilt thou be baptized in this Faith?

Answ. That is my desire.

Minist. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answ. I will, by God's help.

¶ *Then shall the Minister say,*

O MERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all sinful affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

[Prop. Bk. 1786]

Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles Creed; and wilt thou endeavour to have *this Child* instructed accordingly?

Answ. I do believe them; and by God's help will endeavour so to do.

Minister. Wilt thou endeavour to have *him* brought up in the fear of God, and to obey his holy Will and Commandments?

Answ. I will, by God's assistance.

[Eng. Bk. 1775 (1662)]

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou be baptized in this faith?

Answer. That is my desire.

Minister.

Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then shall the Priest*[1] *say,*

O MERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

[1] *Minister* [Prop. Bk.]

[Sd. 1892]

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, the supplications of thy Congregation; sanctify this water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children, through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

¶ *And then, naming it after them, he shall dip it in the Water discreetly, or shall pour Water upon it, saying,*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Minister shall say,*

WE receive this Child into the Congregation of Christ's Flock; and do* sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Minister shall make a Cross upon the Child's forehead.*

¶ *If those who present the Infant shall desire the sign of the Cross to be omitted, although the Church knows no worthy cause of scruple concerning the same, yet, in that case, the Minister may omit that part of the above which follows the Immersion, or the pouring of Water on the Infant.*

¶ *Then shall the Minister say,*

SEEING now, dearly beloved brethren, that *this Child is* regenerate, and grafted into the body of Christ's Church; let us

[Prop. Bk. 1786]

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; Sanctify this Water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest*[1] *shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

¶ *And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the aforesaid words,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Minister shall say,*

WE receive this Child into the congregation of Christ's flock, * and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully[2] to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Priest*[1] *shall make a Cross upon the Child's forehead.*

¶ *But if the Sponsors shall desire that the Sign of the Cross may be omitted, the Minister shall say,*

WE receive this Child into the Congregation of Christ's Flock; and pray that hereafter *he* may never be ashamed, *&c.*[3]

[Eng. Bk. 1775 (1662)]

¶ *Then the Priest shall say,*

SEEING now, dearly beloved brethren, that *this Child* is regenerate, and grafted into the body of Christ's Church, let us

[1] *Minister* [Prop. Bk.]
[2] Prop. Bk. omits "manfully."
[3] *Sic.*

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ *Then shall be said, all kneeling,*

OUR Father, etc. But deliver us from evil.[1] Amen.

¶ *Then shall the Minister say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *Partaker* of the Death of thy Son, *he* may also be *Partaker* of his Resurrection; so that finally, with the residue of thy holy Church, *he* may be *an Inheritor* of thine everlasting kingdom, through Christ our Lord. *Amen.*

¶ *Then, all standing up, the Minister shall say to the Godfathers and Godmothers this Exhortation following:*

FORASMUCH as *this Child hath* promised by you *his* Sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health;

[1] Ed. of 1790 (1791) add "For thine is the kingdom," etc.

[Prop. Bk. 1786]

¶ *Then shall be said;*

OUR Father who, etc. But deliver us from evil. *Amen.*

¶ *Then shall the Minister say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to receive *this Infant* as thine own *Child* by Baptism, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

¶ *Then the Minister shall say to the Godfathers and Godmothers this exhortation following.*

FORASMUCH as ye have promised for *this Child*, that ye will endeavour to have *him* instructed in the Articles of the Christian Faith, as contained in the Apostles Creed, and brought up in the Fear of God, and to obey his holy Will and Commandments; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession ye have here made for *him*. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health;

[Eng. Bk. 1775 (1662)]

give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ *Then shall be said, all kneeling;*

OUR Father, which, etc. But deliver us from evil. Amen.

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

¶ *Then, all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.*

FORASMUCH as *this Child hath* promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add, and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and *is* sufficiently instructed in the other parts of the Church-Catechism set forth for that purpose.

THE MINISTRATION OF

PRIVATE BAPTISM OF CHILDREN,

IN HOUSES.

¶ *The Minister of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-Day falling between, unless upon a great and reasonable Cause.*

¶ *And also they shall warn*[1] *them, that without like great cause and necessity, they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered as followeth.*

[1] Changed by Committee of 1892 to "*And also he shall warn.*" The running caption in this office in Ed. of 1790 (1791) and in Prop. Bk. is "Private Baptism of Infants"; this was changed in Sd. of 1793 to "Private Baptism of Children", and has so remained.

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

and that *this Child* may be virtuously brought up to lead a godly and a christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue,[2] and be further instructed in the Church-Catechism set forth for that purpose.

IT is certain by God's Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.

To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the Year MDCIV.

THE MINISTRATION OF

PRIVATE BAPTISM OF CHILDREN

IN HOUSES.

¶ *The Curates*[3] *of every Parish shall often admonish the people, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.*[4]

¶ *And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion.*[5]

[2] Prop. Bk. omits "in the vulgar tongue."
[3] *Minister* [Prop. Bk.]
[4] Prop. Bk. omits: *to be approved by the Curate.*
[5] *administered as followeth* [Prop. Bk.]

[Sd. 1892]

¶ *First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with those who are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Public Baptism, as the time and present exigence will suffer. And then, the Child being named by some one who is present, the Minister shall pour water upon it, saying these words:*

N. I baptize thee in the Name of the Father and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized do afterward*[1] *live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true form of Baptism, by him privately before used: In which case he shall say thus:*

I CERTIFY you, that according to the due and prescribed Order of the Church, *at such a time*, and *at such a place*, before divers witnesses, I baptized *this Child* who *is* now by Baptism incorporated into the Christian Church; for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort.

[Ed. 1790, Sds. 1793–1871]

nesses, I baptized *this Child.*

[1] *afterwards* [Sds. 1822–1871] corrected in Sd. 1892.

[Prop. Bk. 1786]

¶ *First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with them that*[2] *are present call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that*[3] *is present, the Minister shall pour Water upon it, saying these words;*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.[4]

¶ *Then the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to receive this Infant as thine own child by Baptism, and to incorporate him into thy holy Church. And we humbly beseech thee to grant, that as *he is* now made *partaker* of the death of thy Son so *he* may be also of his resurrection; And that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom, through the same, thy Son Jesus Christ our Lord. *Amen.*

[Eng. Bk. 1775 (1662)]

¶ *Then, all kneeling down, the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that, as *he is* now made *partaker* of the death of thy Son, so *he* may be also of his resurrection; and that finally, with the residue of thy saints, *he* may inherit thine everlasting kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that, if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,*

I CERTIFY you, that according to the due and prescribed Order of the Church, *at such a time*, and *at such a place*, before divers witnesses I baptized this Child.

[2] *those who* [Prop. Bk.] [3] *one who* [Prop. Bk.] [4] *Amen.* [Prop. Bk.]

[Sd. 1892]

¶ *But if the Child were baptized by any other lawful Minister, then the Minister of the Parish where the Child was born or christened, shall examine whether the same hath been lawfully done.*

And if the Minister shall find, by the answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen[1] *the Child again, but shall receive him as one of the Flock of true Christian People, saying thus,*

I CERTIFY you, that in this case all is well done, and according unto due order concerning the baptizing of *this Child;* who *is* now by Baptism incorporated into the Christian Church: For our Lord Jesus Christ doth not deny his grace and mercy unto such Infants; but most lovingly doth call them unto him, as the Holy Gospel doth witness to our comfort.

[Ed. 1790, Sds. 1793–1871]

ness to our comfort on this wise.

[1] In Sd. of 1838 this was changed to "*then shall he not christen,*" which reading has been commonly followed ever since.

[Prop. Bk. 1786]

¶ *But if the Child were baptized by any other lawful Minister, then the Minister of the Parish where the Child was born or christened, shall examine whether the same hath been lawfully done. And if the Minister shall find by the Answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again; but shall receive him as one of the Flock of true Christian People, saying thus;*

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the Baptizing of this Child; who is now by Baptism incorporated into the Christian Church: For our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness, to our comfort on this wise.

[Eng. Bk. 1775 (1662)]

¶ *But if the Child were baptized by any other lawful Minister, then the Minister of the Parish, where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church do answer, that the same Child is already baptized, then shall the Minister examine them further, saying,*

BY whom was this Child baptized?

Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you.

With what matter was this Child baptized?

With what words was this Child baptized?

¶ *And if the Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the flock of true Christian people, saying thus,*

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now, by the laver of Regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants,

[Sd. 1892]

¶ *Then the Minister shall say as followeth.*

[Ed. 1790, Sds. 1793–1871]

¶ *Then the Minister shall say as follows: or else shall pass on to the questions addressed to the Sponsors.*[1]

Hear the words of the Gospel, written by St. Mark in the tenth Chapter, at the thirteenth Verse.

THEY brought young children, etc.,.....them, and blessed them.[2]

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel:*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that[3] would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how, by his outward gesture and deed, he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present *Infant;* that he hath embraced *him* with the arms of his mercy; and, as he hath promised in his holy Word, will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant*, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

OUR Father, who, etc. But deliver us from evil. Amen.

[1] Here the Edition of 1790 (1791) adds: "*and from thence to the Prayer immediately before the Immersion, or the pouring of water on the Infant. But note; that, in every church, the intermediate parts of the service shall be used, once at least in every month (if there be a Baptism) for the better instructing of the people in the grounds of Infant Baptism.*"

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

The Gospel. *St.* Mark 10. 13.

ST. MARK X. 13.

THEY brought young children, etc.....and blessed them,

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye heard in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that[4] would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present Infant; that he hath embraced *him* with the arms of his mercy; and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards this Infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us:

OUR Father, which,[4] etc. But deliver us from evil. Amen.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that being *an heir* of everlasting salvation, through our Lord Jesus Christ, he may continue thy servant,

rit to *this infant;* that *he*, being born again, and being made *an heir* of everlasting salvation through our Lord Jesus Christ, may continue thy *Servant*,

and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

[2] In this Gospel we read "those who brought them" in the Ed. 1790, Sds. 1793-1838; this was corrected to "those that brought them" in the Sd. 1845 in accordance with MS and Sealed Books.

[3] Changed in the Sd. 1845 to "who" and so continued.

[4] who [Prop. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

¶ *Then shall the Minister demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say as follows:*

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Minister. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.[1]

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

¶ *Then the Minister shall say,*

WE receive this Child, etc.

¶ *The same Rule is to be observed here, as to the Omission of the Sign of the Cross, as in the Public Baptism of Infants.*

¶ *Then shall the Minister say,*

SEEING now, dearly beloved brethren, etc.

[1] In the Edition of 1790 (1791) and in the Sds. of 1793 and 1822 there follows in this place: "*Minst.* Wilt thou be baptized in this Faith? *Answ.* That is my desire." This was declared to be an error by the House of

[Prop. Bk. 1786]

¶ *Then shall the Minister demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say to them,*

DOST thou believe all the Articles of the Christian Faith, as contained in the Apostles Creed; And wilt thou endeavour to have *this Child* instructed accordingly?

Answ. I do believe them; and by God's help will endeavour so to do.

Minister.

WILT thou endeavour to have *him* brought up in the fear of God, and to obey his holy Will and Commandments?

Answ. I will, by God's assistance.

¶ *Then the Minister shall say,*

WE receive this Child, etc.

¶ *The same rule to be observed, as to the omission of the Sign of the Cross, as in the Public Baptism of Infants; and the Minister to proceed as in that Form, to the end thereof.*

[Eng. Bk. 1765 (1662)]

¶ *Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God, etc.[2]

Answer. All this I steadfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then the Priest shall say,*

WE receive this Child, etc.

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, etc.

Bishops in 1832, and accordingly omitted thereafter.

[2] The interrogatory form of the Creed is here in the English Book printed at length, and is the same as in the Office of Public Baptism, p. 267.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

¶ *Then shall be said, all kneeling,*

WE yield thee hearty thanks, etc.

¶ *Then, all standing up, the Minister shall say to the Godfathers and Godmothers this Exhortation following:*

FORASMUCH as *this Child hath* promised, etc.

¶ *Then shall he add, and say,*

YE are to take care, etc.

¶ *But if they who bring the Infant to the Church do make such uncertain Answers to the Minister's questions, as that it cannot appear that the Child was baptized, with Water, in the Name of the Father, and of the Son, and of the Holy Ghost.*[1] *(which are essential parts of Baptism,) then let the Minister baptize it in the Form before appointed for Public Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this Form of words:*

IF thou art not already baptized, *N.* I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *If Infant Baptism, and the receiving of Infants baptized in private, are to be at the same time, the Minister may make the Questions to the Sponsors, and the succeeding Prayers, serve for both. And again, after the Immersion, or the pouring of Water, and the receiving into the Church, the Minister may use the Remainder of the Service for both.*

THE MINISTRATION OF BAPTISM to such as are of RIPER YEARS, and able to answer for themselves.

¶ *When any such Persons as are of Riper Years are to be baptized, timely notice shall be given to the Minister; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves, with prayers and fasting, for the receiving of this Holy Sacrament.*

[1] The initial capital of the word "*In*" was omitted until 1845, when it was restored. At this same time the word "water" and the sacramental formula were printed in Roman instead of Italic type; quite contrary, however, to MS. and Sealed Books, and all American Standard Books prior to that date. The Committee of 1892 restored the word "*water*" to Italics,

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

¶ *Then shall the Priest say,*

WE yield thee most[3] hearty thanks, etc.

¶ *Then, all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.*

FORASMUCH as *this Child hath* promised, etc.

¶ *But if they which bring the Infant to the Church do make such uncertain answers to the Priest's*[4] *questions, as that it cannot appear that the Child was Baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism) then let the Priest*[5] *Baptize it in the Form before appointed for Public Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this Form of Words:*

IF thou art not already baptized, *N.* I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE MINISTRATION OF BAPTISM to such as are of RIPER YEARS, and able to answer for themselves.

¶ *When any such Persons, as are of Riper Years, are to be baptized, timely notice shall be given to the Minister; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*

¶ *When any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that*

but left the rest in Roman. [2] *Baptism of such as are of riper Years* [Oxford Ed. 1775] [3] *Sic.* in the Oxford Edition of 1775 and in the Sealed Books, but in the MS. book the word "most" is not found. *Cf.* p. 271.
[4] *Minister's* [Prop. Bk.] [5] *Minister* [Prop. Bk.]

[Sd. 1892]

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday, Holyday or Prayer-day appointed) shall be ready to present them at the Font, immediately after the second Lesson, either at Morning or Evening Prayer, as the Minister, in his discretion, shall think fit. And standing there, the Minister shall say,*

HATH this Person been already baptized, or no?

¶ *If they answer,* No: *then shall the Minister (the People all standing until the Lord's Prayer) proceed as followeth.*

[Ed. 1790, Sds. 1793–1871]

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday, Holy-Day, or Prayer-Day appointed) shall be ready to present them at the Font, immediately after the Second Lesson, either at Morning or Evening Prayer, as the Minister, in his Discretion, shall think fit.*

¶ *And standing there, the Minister shall ask, Whether any of the Persons here presented be baptized, or no: If they shall answer,* No; *then shall the Minister say thus:*

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they who are in the flesh cannot please God, but live in sin, committing many actual transgressions; and our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these Persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

¶ *Then shall the Minister say,*

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the Ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby the holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; we beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *Servants;* wash *them* and sanctify *them* with the Holy Ghost; that *they*, being delivered from thy wrath, may be received into the Ark of

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.

¶ *And if they shall be found fit, the Minister, in presence of the Sponsors or other Witnesses chosen for this Purpose, either at the Morning or Evening Service, shall say,*

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.*

¶ *And standing there, the Priest shall ask, whether any of the persons here presented be baptized, or no: If they shall answer,* No; *then shall the Priest say thus,*

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

¶ *Then shall the Minister say,*

Let us pray.

¶ *Then shall the Priest say,*

Let us pray.

(¶ *And here all the Congregation shall kneel.*)

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants;* wash *them* and sanctify *them* with the Holy Ghost, that *they*, being delivered from thy wrath, may be received into the ark of

[1] Who [Prop. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; we call upon thee for *these* thy *Servants*,[1] that *they*, coming to thy holy Baptism, may receive remission of *their* sins, by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us who ask, let us who seek, find; open the gate unto us who knock; that *these* thy *Servants*[1] may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then the Minister shall say,*

Hear the words of the Gospel, written by Saint John, in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, etc.....every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following:*

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned: Which also showeth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost: For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For, as the same Apostle testifieth in another place, even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *Persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy

[1] *these Persons* [Sds. 1790–1871]; changed to "*these* thy *servants*" by the

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY and immortal God, the aid of all that[3] need, the helper of all that[3] flee to thee for succour, the life of them that[3] believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they*, coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that[2] ask; let us that[3] seek find; open the gate unto us that[3] knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then the Minister shall say,* | ¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint *John*, in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, etc.....every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following.*

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the holy

Conventions of 1889 and 1892. [2] who [Prop. Bk.] [3] those who [Prop. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

Ghost; that he will give *them* the blessing of eternal life, and make *them Partakers* of this everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father toward *these Persons*, declared by his Son Jesus Christ, let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these* thy *Servants*,[1] that *they* may be born again, and be made *Heirs* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.[2]

¶ *Then the Minister shall speak to the Persons to be baptized on this wise:*

WELL-BELOVED, who are come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, in the presence of these your Witnesses, and this whole Congregation, promise and answer to the following Questions:

¶ *The Minister shall then demand of the Persons*[3] *to be baptized as follows; the Questions being considered as addressed to them severally and the Answers to be made accordingly.*

Question.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help will endeavour not to follow, nor be led by them.

Question. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

[1] to *these Persons* [Ed. 1790, Sds. 1793–1871]; changed to above reading by the Conventions of 1889 and 1892. [2] See note on page 264.

[Prop. Bk. 1786]

Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then the Priest*[4] *shall speak to the persons to be baptized on this wise:*

WELL-BELOVED, who are come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully for your part, in the presence of these your Witnesses, and this whole Congregation, promise and answer to the following Questions;

Question.

DOST thou believe all the Articles of the Christian Faith, as contained in the Apostles Creed?

[Eng. Bk. 1775 (1662)]

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, promise in the presence of these your Witnesses, and this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

¶ *Then shall the Priest demand of each of the persons to be baptized, severally, these Questions following:*

Question.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Question.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

[3] *Sponsors* [Ed. 1790] [4] *Minister* [Prop. Bk.]

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871]

Answer. I do.

Question. Wilt thou be baptized in this Faith?
Answer. That is my desire.

Question. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

¶ *Then shall the Minister say,*

O MERCIFUL God, grant that the old Adam in *these Persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all sinful affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost; Regard,

[Prop. Bk. 1786]

Answ. I do.

Ques. Wilt thou endeavour to live in the fear of God, and to obey his holy Will and Commandments?

Answ. I will, by God's assistance.

¶ *Then shall the Minister say,*

O MERCIFUL God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.* Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost; Regard,

[Eng. Bk. 1775 (1662)]

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Question.

WILT thou be baptized in this faith?

Answer. That is my desire.

Question.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

[Sd. 1892]

we beseech thee, the supplications of this[1] Congregation; sanctify this water to the mystical washing away of sin; and grant that *these* thy *Servants*,[2] now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister take each Person to be baptized by the Right Hand; and placing him*[3] *conveniently by the Font, according to his Discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him*[3] *in the water, or pour water upon him,*[3] *saying,*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Minister say,*

WE receive this Person,[4] etc.

¶ *The same Rule, as to the omission of the Sign of the Cross, is to be observed here as in the Baptism of Infants.*

¶ *Then shall the Minister say,*[5]

SEEING now, dearly beloved brethren, that *these persons are* regenerate, etc.

¶ *Then shall be said the Lord's Prayer, all kneeling.*

OUR Father, who, etc. But deliver us from evil. Amen.

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *these* thy *Servants* with thy Holy Spirit, to receive *them* for thine own *children* by adoption, and to incorporate *them* into thy holy Church. And humbly we beseech thee to grant, that *they*, being dead unto sin, and living unto righteous-

[Ed. 1790, Sds. 1793–1871]

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these Persons;* that, being now born again, and made *Heirs* of everlasting salvation, through our

[1] *Sic* in Ed. 1790, Sd. 1793, and MS and Sealed Books, but "thy" in an edition of 1818 and Sds. 1822-1892.

[2] that the *Persons* [Ed. 1790; Sds., 1793–1832]; that *these Persons* [Sds. 1838–1871]

[3] *him* changed to Roman type by Sd. of 1845, contrary to MS. and Sealed

[Prop. Bk. 1786]

we beseech thee, the supplications of this congregation; sanctify this Water to the mystical washing away of sin; and grant that the *persons* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister take each Person to be baptized by the right Hand, and placing him conveniently by the Font, according to his Discretion, shall ask the Name; and then shall dip him in the Water, or pour Water upon him, saying,*

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then shall the Minister say,*

WE receive this person, etc.

¶ *The same Rule, as to the omission of the sign of the Cross, to be observed here, as in the Baptism of Infants.*

¶ *Then shall be said the Lord's Prayer.*

OUR Father, who, etc. But deliver us from evil. *Amen.*

[Eng. Bk. 1775 (1662)]

¶ *Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Priest say,*

WE receive this person, etc.

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *these persons are* regenerate, etc.

¶ *Then shall be said the Lord's Prayer, all kneeling.*

OUR Father, which, etc. But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons;* that, being now born again, and[6] made *heirs* of everlasting salvation, through our

Books, and to all previous American Standard Books.

[4] We receive *this Person* [1790, Sds. 1793–1838]; the Italic changed to Roman type in 1845 in accordance with MS. and Sealed Books.

[5] *Then the Minister shall say* [Ed. 1790, Sd. 1793, 1822]

[6] The Prop. Bk. omits "now born again, and"

[Sd. 1892]

ness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *they are* made *partakers* of the death of thy Son, *they* may also be *partakers* of his resurrection; so that finally, with the residue of thy holy Church, *they* may be *inheritors* of thine everlasting kingdom; through Christ our Lord. *Amen.*

[Ed. 1790, Sds. 1793–1871]

Lord Jesus Christ, *they* may continue thy *Servants*, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. *Amen.*

¶ *Then, all standing up, the Minister shall use this Exhortation following; speaking to the Godfathers and Godmothers first:*

FORASMUCH as *these Persons have* promised, in your presence, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession, *they have* now made before this Congregation, and especially before you *their* chosen Witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly, in this present world.

¶ *And then, speaking to the baptized persons,*[1] *he shall proceed and say,*

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *Children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always, that Baptism doth represent [representeth 1790–1871] unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *It is expedient that every Person, thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion.*

¶ *Whereas necessity may require the baptizing of Adults in pri-*

¶ *Whereas necessity may require the baptizing of Adults in pri-*

[1] The word "Persons" was put in Roman type in Sd. of 1822; but contrary

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. *Amen.*

¶ *Then the Minister shall use this Exhortation following; speaking to the Godfathers and Godmothers first.*

FORASMUCH as *these persons have* declared in your presence, that they believe all the articles of the Christian Faith as contained in the Apostles Creed; and have promised that they will live in the Fear of God, and obey his holy Will and Commandments,

¶ *Then, all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.*

FORASMUCH as *these persons have* promised in your presence to renounce the devil and all his works, to believe in God, and to serve him;

ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they have* now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(¶ *And then, speaking to the new baptized persons, he shall proceed, and say,*)

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *It is expedient that every person, thus baptized, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.*

to MS. and Sealed Books which have it in Italics.

[Sd. 1892]

vate houses, in consideration of extreme sickness; the same is hereby allowed in that case. And a convenient number of persons shall be assembled in the house where the Sacrament is to be administered. And in the exhortation, Well-beloved, *etc., instead of these words,* come hither desiring, *shall be inserted this word,* desirous. *And in case of great necessity, the Minister may begin with the questions addressed to the candidate, and end with the thanksgiving following the baptism.*

[Ed. 1790, Sds. 1793–1871]

vate houses, in consideration of extreme sickness; the same is hereby allowed in that case. And a convenient number of persons shall be assembled in the house where the Sacrament[1] *is to be performed. And in the exhortation,* Well-beloved, *&c., instead of these words,* come hither desiring, *shall be inserted this word,* desirous.

¶ *If there be occasion for the Office of Infant Baptism and that of Adults at the same time, the Minister shall use the exhortation and one of the prayers next following in the Office for Adults; only, in the exhortation and prayer, after the words,* these Persons, *and* these thy Servants, *adding,* and these Infants. *Then the Minister shall proceed to the questions to be demanded in the cases respectively. After the immersion, or the pouring of water, the prayer shall be as in this service; only, after the words,* these thy Servants,[2] *shall be added,* and these Infants. *After which the remaining part of each service shall be used; first that for Adults, and lastly that for Infants.*

¶ *If any persons, not baptized in their infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves, it may suffice to use the Office for Public Baptism of Infants; or, in case of extreme danger, the Office for Private Baptism; only changing the word* Infant, *for* Child, *or* Person, *as occasion requireth.*

¶ *If there be reasonable doubt concerning the baptism of any person, such person may be baptized in the manner herein appointed; saving that, at the immersion or the pouring of water, the Minister shall use this form of words:*

IF thou art not already baptized, *N.*, I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

[1] *this Sacrament* [Ed. 1790 (1791)]
[2] these Persons [Ed. 1790, Sds. 1793–1871]

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

¶ *If any person not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word* [Infant] *for* [Child *or* Person] *as occasion requireth.*

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

A CATECHISM;

That is to say,

An INSTRUCTION, to be learned by every Person before he be brought to be confirmed by the Bishop.

Question.

WHAT is your name?

Answ. *N.* or *M.*

Quest. Who gave you this name?[1]

Answ. My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdon of heaven.

Quest. What did your Sponsors then for you?

Answ. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; Secondly, that I should believe all the Articles of the Christian Faith; And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answ. Yes, verily; and by God's help so I will: And I heartily thank our heavenly Father that he hath called me to this state of salvation, through Jesus Christ our Saviour: And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy Belief.

Answer.

I BELIEVE in God, etc.

Quest. What dost thou chiefly learn in these Articles of thy Belief?

Answ. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.[2]

[1] The initial capital for "Name" was introduced in 1845; in all American Standard Books, and in MS. and Sealed Book, a small letter was used.

[2] "The Catechism of the Church of England has it: 'all the elect people

[Prop. Bk. 1786]

A CATECHISM,

That is to say,

An Instruction to be learned of[3] every person, before he be brought to be confirmed by the Bishop.

WHAT is your Name?

Answer. *N.* or *M.*

Quest. When did you receive this Name?

Answ. I received it in Baptism; whereby I became a member of the Christian Church.

Quest. What was promised for you in Baptism?

Answ. That I should be instructed in all the Articles of the Christian Faith as contained in the Apostles Creed; and brought up in the Fear of God, and to obey his holy Will and Commandments.

Quest. Dost thou think that thou art bound to believe all the Articles of the Christian Faith as contained in the Apostles Creed; and obey God's holy Will and keep his Commandments?

Answer. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy Belief.

Answ. I believe in God, *&c.*—[*as in the Creed in the Morning Service.*][4]

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

[Eng. Bk. 1775 (1662)]

Question.

WHAT is your Name?

Answer. *N.* or *M.*

Question. Who gave you this name?

Answer. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the Child of God, and an inheritor of the kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer.

I BELIEVE in God, etc.

of God.' The word 'elect' is left out in our liturgy, as being liable to be misunderstood." (Bp. White's *Lectures on the Catechism*, p. 49.)

[3] by [Prop Bk.] [4] *Sic.*

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

Quest. You said that your Sponsors did promise for you, that you should keep God's Commandments: Tell me how many there are?

Answ. Ten.

Quest. Which are they?

Answer.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not, etc.[1]

Quest. What dost thou chiefly learn by these commandments?

Answ. I learn two things; my duty towards God, and my duty towards my Neighbour.

Quest. What is thy duty towards God?

Answ. My duty towards God is, to believe in him; to fear him; and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him; to give him thanks; to put my whole trust in him; to call upon him; to honour his holy Name and his Word; and to serve him truly all the days of my life.

Quest. What is thy duty towards thy Neighbour?

Answ. My duty towards my Neighbour is, to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the Civil Authority: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word or deed:[2] To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity; Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

Catechist. My good Child, know this; that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special Grace; which thou must learn at all times to call for by diligent Prayer: Let me hear, therefore, if thou canst say the Lord's Prayer.

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[1] The Commandments are here printed at length in both the English and American Books, and are the same as in the Communion Office, pp. 216–217.

[2] To hurt no body by word nor deed [Ed. 1790 (1791)], in the MS. Bk. and Sealed Bks.; To hurt no body by word or deed [Sd. 1793–1822]; To

[Prop. Bk. 1786]

Quest. You said that your Godfathers and Godmothers did promise to instruct you to keep God's Commandments. Tell me how many there are?

Answ. Ten.

Quest. Which are they?

[Eng. Bk. 1775 (1662)]

Question.

You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?

Answer. Ten.

Question. Which be they?

Answer.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt have none other Gods but me, *&c.*—[*as in the Communion Service.*][3]

I. Thou shalt have none other gods but me.

II. Thou shalt not, etc.[1]

Question. What dost thou chiefly learn by these commandments?

Answer. I learn two things; my duty towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey my Civil Rulers: To submit the King, and all that are put in authority under him: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word or[4] deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. Thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by

Catechist.

My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times

hurt nobody by word or deed [Sd. 1832–1892]

[3] *Sic.*

[4] *Sic* in 1662, the Oxford edition of 1775, Dublin, 1733, and the Prop. Bk., but "nor" in the MS. and Sealed Books, after 1549–1559.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

Answer.

OUR Father, who, etc. But deliver us from evil. Amen.

Quest. What desirest thou of God in this Prayer?

Answ. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that are needful[1] both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death: And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ; And therefore I say, Amen: So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answ. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word Sacrament?

Answ. I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself; as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Answ. Two; the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign or form in Baptism?

Answ. Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Quest. What is the inward and spiritual grace?

Answ. A death unto sin, and a new birth unto righteousness: For being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Answ. Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Quest. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answ. Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lord's Supper ordained?

[1] things that be needful [Ed. 1790 (1791)]

[Prop. Bk. 1786]

diligent prayer: Let me hear therefore, if thou canst say the Lord's Prayer.

Answ. Our Father, *&c.*—[*as in the Morning Service.*][2]

[Eng. Bk. 1775 (1662)]

to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

Answer.

OUR Father, which, etc..... But deliver us from evil. Amen.

Question. What desirest thou of God in this Prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be[3] needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament?*

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. Water; wherein the person is baptized *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answ. Because their Sureties promise to instruct them.

Answer. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained?

[2] *Sic.*

[3] which are [Prop. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

Answ. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part or sign of the Lord's Supper?

Answ. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Answ. The Body and Blood of Christ, which are spiritually[1] taken and received by the faithful in the Lord's Supper.

Quest. What are the benefits whereof we are partakers thereby?

Answ. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of those who come to the Lord's Supper?

Answ. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Minister of every Parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine so many Children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters, and Mistresses, shall cause their Children, Servants, and Apprentices, who have not learned their Catechism, to come to the Church at the time appointed, and obediently to hear and to be ordered by the Minister, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of this short Catechism, they shall be brought to the Bishop.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Minister of every Parish*

[1] "The service of the Church of England has for 'spiritually'—'verily and indeed'. I know of no reason for the change, except that the latter expression has been much misunderstood: For spiritual benefit may be as real as any that is called temporal." (Bp. White's *Lectures on the Catechism*, p. 127.) "On

[Prop. Bk. 1786]

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

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Question. What is the inward part, or thing signified?

Answ. The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

Question What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of them[2] who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Minister of every Parish shall diligently upon Sundays and Holy-days, or on some other convenient occasions, openly in the Church instruct or examine so many Children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters, and Dames,[3] shall cause their Children, Servants, and Apprentices, (which[4] have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate,[5] until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments; and can answer to the other Questions of this short Catechism; they shall be brought to the Bishop.*

[Eng. Bk. 1775 (1662)]

Answer. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

¶ *The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism: they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate[5] of every Parish*

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the answer concerning the Lord's Supper, 'verily and indeed' is changed to 'spiritually', which is more definite, and therefore better suited to the doctrine of our Church on the subject." (*Letter to Bishop Brownell.*) [2] those [Prop. Bk.] [3] *Mistresses* [Prop. Bk.] [4] *who* [Prop. Bk.] [5] *Minister* [Prop. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

shall either bring, or send in writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed.

THE ORDER OF CONFIRMATION,

Or Laying on of Hands upon those who are baptized, and come to Years of Discretion.

¶ *Upon the day appointed, all that are to be then confirmed, being placed and standing in order before the Bishop, sitting in his chair near to the Holy Table, he, or some other Minister appointed by him, may read this Preface following; the People standing until the Lord's Prayer.*

¶ *Upon the day appointed, all that are to be then Confirmed, being placed and standing in order before the Bishop; he, or some other Minister appointed by him, shall read this Preface following.*

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none shall be confirmed, but such as can say the Creed, the Lord's Prayer and the Ten Commandments; and can also answer to such other Questions as in the short Catechism are contained: Which Order is very convenient to be observed; to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that, by the grace of God, they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

¶ *Then the Minister shall present unto the Bishop those who are to be confirmed, and shall say,*

REVEREND Father in God, I present unto you these children [*or* these persons] to receive the Laying on of Hands.

¶ *Then the Bishop, or some Minister appointed by him, may say,*

Hear the words of the Evangelist Saint *Luke*, in the eighth Chapter of the Book of the *Acts of the Apostles.*

[1] THOSE WHO [Prop. Bk.] [2] *all who* [Prop. Bk.] [3] That none shall be confirmed [Prop. Bk.] [4] and can answer [Prop. Bk.] [5] as are contained in the Catechism [Prop. Bk.] [6] promised to have them taught, may them-

[Prop. Bk. 1786]

shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed.

[Eng. Bk. 1775 (1662)]

And, if the Bishop approve of them, he shall confirm them in manner following.

THE ORDER OF CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT[1] ARE BAPTIZED AND COME TO YEARS OF DISCRETION.

¶ *Upon the Day appointed, all that*[2] *are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.*

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed,[3] but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer[4] to such other Questions, as in the short Catechism[5] are contained: which order is very convenient to be observed; to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves,[6] with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully[7] to observe such things, as they, by their own confession, have assented unto.

selves [Prop. Bk.] [7] endeavour faithfully [Prop Bk.] [8] *Sic* in the Oxford Ed. 1775, in Ed. 1790, Sds. 1793, 1845, 1871, but CONFIRMATION in Prop. Bk. and Sds. 1832, 1838, 1892, and MS. and Sealed Books.

[Sd. 1892]

WHEN the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

[Ed. 1790, Sds. 1793–1871]

¶ *Then shall the Bishop say,*

DO ye here, in the presence of God, and of this Congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism; ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your Sponsors then undertook for you?

¶ *And every one shall audibly answer,*

I do.

Bishop.

OUR help is in the name of the Lord;
Answ. Who hath made heaven and earth.
Bishop. Blessed be the Name of the Lord.
Answ. Henceforth, world without end.
Bishop. Lord, hear our prayer;
Answ. And let our cry come unto thee.

Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; strengthen

[Prop Bk. 1786]

¶ *Then the Bishop shall say,*

DO ye here in the Presence of God, and this Congregation, profess your Belief in all the Articles of the Christian Faith as contained in the Apostles Creed, wherein ye were to be instructed by the promise made for you at your Baptism?

¶ *And every one shall audibly answer,*

I do.

Quest. Do ye now, in your own Persons, promise to live in this Faith, and in obedience to God's holy Will and Commandments?

Answ. I do.

The Bishop.

OUR help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayers.

Answer. And let our cry come unto thee.

Bishop.

ALMIGHTY and everliving God, who didst vouchsafe to receive these thy Servants into thy Church by Baptism, and hast given them grace now in their own Persons to confess the true Faith, wherein they were to be instructed according to the promise then made for them; strengthen

[Eng. Bk. 1775 (1662)]

¶ *Then shall the Bishop say,*

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you?

¶ *And every one shall audibly answer,*

I do.

The Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen

[Sd. 1892]	[Ed. 1790, Sds. 1793–1871]

them, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hands*[1] *upon the head of every one severally, saying,*

DEFEND, O Lord, this thy Child [*or this thy Servant*] with thy heavenly grace; that *he* may continue thine for ever; and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.[2]

¶ *Then shall the Bishop say,*

The Lord be with you.
Answer. And with thy spirit.

¶ *And all kneeling down, the Bishop shall add,*

Let us pray.

OUR Father, who, etc.....But deliver us from evil. Amen.

¶ *And this Collect.*[3]

ALMIGHTY and everliving[4] God, who makest us both to will and to do those things which are good, and acceptable unto thy Divine Majesty; we make our humble supplications unto thee for these thy servants, upon whom, after the example of thy holy Apostles, we have now laid our hands, to certify them, by this sign, of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; Let thy Holy Spirit ever be with them; And so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ; who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus:*

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

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[1] *his hand* [Ed. 1790 (1791)]. See the Introduction *ad fin.*

[2] The word "Amen" is not found at this place in Ed. of 1790 (1791) nor in the Sd of 1793. It was inserted in the Sds. of 1822 and 1832 and printed in Roman type; it was printed in Italics in the Sd. of 1838 by order of General Convention; it was changed back again to Roman type in the Sd. of 1845 and has so remained, thus agreeing with the MS. and Sealed Books.

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

them we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

DEFEND, O Lord, this thy Child [or *this thy Servant*] with thy heavenly grace, that *he* may continue thine for ever; and daily increase in thy holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.[5]

¶ *Then shall the Bishop say,*

The Lord be with you.
Answer. And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

OUR Father, which,[6] etc. But deliver us from evil. Amen.

¶ *And this Collect.*

ALMIGHTY and everliving God, who makest us both to will and to do those things that be[7] good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness toward them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

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[3] This rubric was changed in Sd. of 1822 to "*And these Collects.*" The reading "*And this Collect*" is found in the Prop. Bk., Ed. 1790 (1791), Sd. of 1793, and in the MS. and Sealed Books.

[4] everlasting [Sds. 1822, 1838]

[5] *Amen* [Prop. Bk.]

[6] who [Prop. Bk.]

[7] which are [Prop. Bk.]

[Sd. 1892]

¶ *The Minister shall not omit earnestly to move the Persons confirmed to come, without delay, to the Lord's Supper.*

[Ed. 1790, Sds. 1793–1871]

¶ *And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

The FORM of SOLEMNIZATION of MATRIMONY.

¶ *The Laws respecting Matrimony, whether by publishing the Banns in Churches, or by Licence, being different in the several States; every Minister is left to the direction of those Laws, in every thing that regards the civil contract between the parties.*[2] *And when the Banns are published, it shall be in the following form:* I publish the Banns of Marriage between *M.* of ——, and *N.* of ——. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [*second* or *third*] time of asking.[3]

¶ *At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the Body of the Church, or shall be ready in some proper house, with their Friends and Neighbours; and there standing together, the Man on the Right Hand, and the Woman on the Left, the Minister shall say,*

[1] *Sic* in all American Books until 1892, where we have SOLEMNIZATION OF MATRIMONY.

[2] This rubric was here divided into two in the Sd. of 1822.

[3] In the Ed. of 1790 (1791) and Sds. of 1793–1838 this clause is printed thus: "[*This is the first, second, or third time of asking*]." The Sd. of 1845 following the Sealed Books changed it to: "This is the first [*second* or

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

THE FORM OF

SOLEMNIZATION OF MATRIMONY.

¶ *The Laws respecting Matrimony, whether by publishing the Banns in Churches or by Licence, being different in several States; every Minister is left to the Direction of those Laws, in every Thing that regards the civil Contract between the Parties.*

¶ *First the Banns of all that are to be married together must be published in the Church three several Sundays or Holy-days, in the time of Divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner.*

I PUBLISH the Banns of Marriage between *M.* of —— and *N.* of ——. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [*second*, or *third*] time of asking.

¶ *And if the persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.*

¶ *At the day and time appointed for Solemnization of Matrimony, the Minister shall say to the Persons assembled:*

¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,*

third] time of asking," which is followed in Sd. of 1871. The Committee of 1892 have changed this to: "This is the first [second *or* third] time of asking" [4] *Sic* in Oxford Ed. 1775, but MATRIMONY in the Prop. Bk., and OF MATRIMONY in the MS. and Sealed Books.

[Sd. 1892]

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honourable among all men: and therefore it is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

[Ed. 1790, Sds. 1793–1871]

commended of St. Paul to be honourable among all men:

[Prop. Bk. 1786]

DEARLY beloved, we are gathered together here in the sight of God, to join together this Man and this Woman in holy Matrimony: Therefore, if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

[Eng. Bk. 1775 (1662)]

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of St. Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

¶ *And also speaking unto the Persons who are to be married, he shall say,*

I REQUIRE and charge you both (as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed),[1] that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's word doth allow, their marriage is not lawful.

¶ *The Minister, if he shall have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his indemnification: but if no impediment shall be alleged, or suspected, the Minister shall say to the Man,*

M. WILT thou have this Woman to thy wedded Wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer*

I will.

¶ *Then shall the Minister say unto the Woman,*

N. WILT thou have this Man to thy wedded Husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*

I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man?

[1] These marks of parenthesis are in MS. and Sealed Books, and were in all American Books until the Sd. of 1845.

[Prop. Bk. 1786]

¶ *And, speaking unto the Persons who shall be married, he shall say,*

Eng. Bk. 1775 (1662)]

¶ *And also, speaking unto the persons that shall be married, he shall say,*

I REQUIRE and charge you both (as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.

¶ *At which day of Marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm: and will be bound, and sufficient sureties with him, to the parties; or else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: then the solemnization must be deferred, until such time as the truth be tried.*

¶ *And if no Impediment be alledged, then shall the Minister say unto the Man,*

¶ *If no impediment be alledged, then shall the Curate say unto the Man,*

M. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,*

I will.

¶ *Then shall the Priest*[2] *say unto the Woman,*

N. WILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*

I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man?

[2] *Minister* [Prop. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

¶ *Then shall they give their Troth to each other in this manner.*

¶ *The Minister, receiving the Woman at her Father's or Friend's hands, shall cause the Man with his Right Hand to take the Woman by her Right Hand, and to say after him as followeth.*[1]

I *M.* take thee *N.* to my wedded Wife, to have and to hold from this day forward, for better for worse, for richer or poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my Troth.

¶ *Then shall they loose their Hands; and the Woman with her Right Hand taking the Man by his Right Hand, shall likewise say after the Minister:*

I *N.* take thee *M.* to my wedded Husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto[2] I give thee my Troth.

¶ *Then shall they again loose their Hands; and the Man shall give unto the Woman a Ring. And the Minister taking the Ring shall deliver it unto the Man, to put it upon the fourth finger of the Woman's Left Hand. And the Man holding the Ring there, and taught by the Minister, shall say,*

WITH this Ring I thee wed, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then, the Man leaving the Ring upon the fourth Finger of the Woman's Left Hand, the Minister shall say,*

Let us pray.

OUR Father, who.....But deliver us from evil. Amen.

O ETERNAL God, Creator and Preserver of all mankind, giver of all spiritual grace, the author of everlasting life; send thy blessing upon these thy servants, this man and this woman, whom we bless

[1] These two rubrics are distinct in MS. and Sealed Books, and in all American Books, until printed as one in Sd. of 1845.

[Prop. Bk. 1786]

¶ *The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.*

I *M.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance;

¶ *Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister.*

I *N.* take thee *M.* to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish and to obey, till death us do part, according to God's holy ordinance;

¶ *Then shall they again loose their Hands; and the Man shall give unto the Woman a Ring. And the Minister taking the Ring, shall deliver it unto the Man, to put it upon the fourth Finger of of the Woman's left Hand. And the Man holding the Ring there, and taught by the Minister, shall say,*

WITH this Ring I thee wed, with my body I thee worship,[3] and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Man leaving the Ring upon the fourth Finger of the Woman's left Hand, the Minister shall say,*

Let us pray.

[Eng. Bk. 1775 (1662)]

¶ *Then shall they give their troth to each other in this manner.*

part, according to God's holy ordinance; and thereto I plight thee my troth.

death do us part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring, laying the same upon the book with the accustomed duty to the Priest and Clerk. And the Priest, taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Priest, shall say,*

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down; and the Minister shall say,*

Let us pray.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these they servants, this man and this woman, whom we bless

[2] therefore [Sd. 1793]
[3] The Prop. Bk. omits the words, "with my body I thee worship."

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister join their Right Hands together, and say,*

Those whom God hath joined together, let no man put asunder.

¶ *Then shall the Minister speak unto the Company:*

FORASMUCH as *M.* and *N.* have consented together in holy Wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a Ring, and by joining hands; I pronounce that they are Man and Wife; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Minister shall add this Blessing:*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; The Lord mercifully with his favour look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

[1] *Minister* [Prop. Bk.]
[2] *the Company* [Prop. Bk.]

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest*[1] *join their right hands together, and say,*

Those whom God hath joined together let no man put asunder.

¶ *Then shall the Minister speak unto the people.*[2]

FORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and[3] have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Minister shall add this Blessing.*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you[4] with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

¶ *Then the Minister or Clerks, going to the Lord's Table, shall say or sing this Psalm following.*

Beati omnes. Psal. cxxviii.

BLESSED are all they, etc.

¶ *The Psalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,*

Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

Our Father, which, &c. But deliver us from evil. Amen.

Minister. O Lord, save thy servant and thy handmaid;

Answer. Who put their trust in thee.

Minister. O Lord, send them help from thy holy place;

[3] Prop. Bk. omits "thereto have . . . . either to other, and"
[4] and fill you [Prop. Bk.]

[Eng. Bk. 1775 (1662)]

Answer. And evermore defend them.
Minister. Be unto them a tower of strength;
Answer. From the face of their enemy.
Minister. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister.

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end; through Jesus Christ our Lord. *Amen.*

¶ *This prayer next following shall be omitted, where the Woman is past child-bearing.*

O MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased; We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen.*

O GOD, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

ALMIGHTY God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage: Pour upon you the riches of his grace, sanctify and bless you; that ye may please him both in body and soul, and live together in holy love unto your lives end. *Amen.*

¶ *After which, if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.*

ALL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

[Eng. Bk. 1775 (1662)]

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men; Husbands love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself. *Ephes.* v. 25.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them. *Col.* iii. 19.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. 1 S. *Pet.* iii. 7.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. *Ephes.* v. 22.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord. *Col.* iii. 18.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. 1 S. *Pet.* iii. 1.

¶ *It is convenient that the new-married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

THE ORDER FOR

THE VISITATION OF THE SICK.

¶ *When any Person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick Person's House, shall say,*

PEACE be to this House, and to all that dwell in it.

¶ *When he cometh into the sick Man's presence, he shall say, kneeling down,*

BEMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers; Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, who, etc.....But deliver us from evil. Amen.

Minist. O Lord, save thy servant;
Answ. Who putteth *his* trust in thee.
Minist. Send *him* help from thy holy place;
Answ. And evermore mightily defend *him.*
Minist. Let the enemy have no advantage of *him;*
Answ. Nor the wicked approach to hurt *him.*
Minist. Be unto *him,* O Lord, a strong tower,
Answ. From the face of *his* enemy.
Minist. O Lord, hear our prayer;
Answ. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour: Extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy Fatherly correction to *him:* that the sense of *his* weakness may add strength to *his* faith, and seri-

[1] all who [Prop. Bk.]
[2] *Sic* in MS. and Sealed Books and the Prop. Bk., but in the Oxford

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

THE ORDER FOR

THE VISITATION OF THE SICK.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, shall say,*

PEACE be to this house, and to all that[1] dwell in it.

¶ *When he cometh into the sick man's presence, he shall say, kneeling down,*

BEMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou has redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ *Then the Minister shall say,*[2]

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which[3].....But deliver us from evil. Amen.[4]

Minister. O Lord, save thy servant;
Answer. Which[3] putteth *his* trust in thee.
Minister. Send *him* help from thy holy place;
Answer. And evermore mightily defend *him.*
Minister. Let the enemy have no advantage of *him;*
Answer. Nor the wicked approach to hurt *him.*
Minister. Be unto *him,* O Lord, a strong tower,
Answer. From the face of *his* enemy.
Minister. O Lord, hear our prayers.
Answer. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him;* that the sense of *his* weakness may add strength to *his* faith, and seri-

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Edition of 1775 we have "*Then shall the Minister say.*" [3] who [Prop. Bk.]
[4] *Amen* [Prop. Bk.] [5] VISITATION OF THE SICK [Prop. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

ousness to *his* repentance: That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory; or else, give *him* grace, so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick Person after this form, or other like:*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining; as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is,[1] know you certainly that it is God's visitation. And for what cause soever this sickness is[1] sent unto you; whether it be to try your patience for the example of others, and that your faith may be found, in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy for his dear Son Jesus Christ's sake, and render unto him humble thanks for his Fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the Person visited be very sick, then the Minister may end his Exhortation in this Place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord; For,[2] as Saint Paul saith in the twelfth Chapter to the Hebrews;[2] Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; For what son is he whom the Father[3] chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: Shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever, by any manner of adversity, it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesess. For he himself went not up to joy, but first he suffered pain; He entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you,

[1] *Sic* in the MS. and Sealed Books, the Prop. Bk., Ed. of 1790 and the Sd. 1793, but changed to "be" in both places by the Standard of 1822 (after an error in an edition of 1818) and so continued ever since.

[2] Marks of parenthesis introduced here in Sd. of 1845 in accordance with

[Prop. Bk. 1786] [Eng. Bk. 1775 (1662)]

ousness to *his* repentance: That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly,[4] that if you truly repent you of[5] your sins, and bear your sickness patiently, trusting in God's mercy for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate*[6] *may end his Exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you,

MS. and Sealed Books. [3] "Father," in 1636, MS. Bk. and Dublin Ed. 1817, but "father" in 1549, 1552, 1559, 1662, Prop. Bk. and 1892.
[4] know certainly [Prop. Bk.] [5] repent of [Prop. Bk.]
[6] *Minister* [Prop. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith; that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus:*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; The holy Catholic Church, The Communion of Saints; The Remission of sins; the Resurrection of the flesh; and everlasting life after death?[1]

¶ *The sick Person shall answer,*

All this I steadfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his Conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

[1] In the Ed. of 1790 (1791) the Creed in office of the Visitation of the Sick reads thus:—

"DOST thou believe in God the Father Almighty, Maker of heaven and earth:

"And in Jesus Christ his only-begotten Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; [*He descended into Hell;*] The Third day he rose from the dead; He ascended into heaven; And sitteth on the right hand of God the Father Almighty; From thence shall come again, at the end of the world, to judge the quick and the dead.

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, ye[2] may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgement. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell,[3] and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

¶ *The sick person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that*[4] *have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power.*

amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

"And dost thou believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; the forgiveness of Sins; The Resurrection of the body; And the life everlasting. *Amen.*"

[2] *Sic* in Oxford Ed. 1775, but "you" in Prop. Bk. and MS and Sealed Books. [3] The Prop. Bk. omits "that he went down into hell." [4] *who*

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

¶ *The exhortation before rehearsed, may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister shall not*[1] *omit earnestly to move such sick Persons as are of ability, to be liberal to the Poor.*

¶ *And then the Minister shall say the Collect following.*

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins, but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say this Psalm.*

Psal. cxxx. *De profundis.*

OUT of the deep have I called unto thee, O LORD; Lord, hear my voice.

O let thine ears consider well the voice of my complaint.

[1] "*should not,*" as corrected in MS., in Ed. of 1636, in MS. and Sealed Books, 1662, and Prop. Bk., but "*shall not*" in 1790–1892, probably copied from a misprint in a Dublin Ed., *e. g.*, 1779 and 1817.

[Prop. Bk. 1786]

¶ *These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister should not*[1] *omit earnestly to move such sick persons as are of ability to be liberal to the poor.*

¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the Minister shall say,*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sin to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

[Eng. Bk. 1775 (1662)]

¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.[2]

¶ *And then the Priest*[3] *shall say the Collect following.*

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears,[4] assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins, but strengthen *him* with thy blessed Spirit; and, when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say the following portions of the 71st Psalm.*

¶ *Then shall the Minister say this Psalm.*

In te, Domine, speravi. Psal. lxxi.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me, in thy righteousness; incline thine ear unto me, and save me.

[2] Bishop White tells us that this Absolution was omitted from the American Book "from the persuasion that it is not agreeable to the practice of the Church in the best ages." (*Letter to Bishop Brownell.*)

[3] *Minister* [Prop. Bk.]

[4] The Prop. Bk. omits "accept *his* tears,"

[Sd. 1892]	[Ed. 1790, Sds. 1793–1871]

If thou, LORD, wilt be extreme to mark what is done amiss; O Lord, who may abide it?

For there is mercy with thee; therefore shalt thou be feared.

I look for the LORD; my soul doth wait for him; in his word is my trust.

My soul fleeth unto the Lord, before the morning watch; I say, before the morning watch.

O Israel, trust in the LORD; for with the LORD there is mercy; and with him is plenteous redemption.

And he shall redeem Israel from all his sins.

¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.

[Prop. Bk. 1786]

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall alway be of thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Go not far from me, O God: my God, haste thee to help me.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high: and great things are they that thou hast done; O God, who is like unto thee?

Glory be to the Father, etc.....As it was in the beginning, etc.

[Eng. Bk. 1775 (1662)]

Deliver me, O my God, out of the hand of the ungodly: out of hand of the unrighteous and cruel man.

I am become as it were a monster unto many: but my sure trust is in thee.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him; persecute him, and take him, for there is none to deliver him.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

¶ *Then shall the Minister say.*

THE Almighty Lord, who is a most strong tower to all those who put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*[1]

¶ *Here the Minister may use any part of the service of this Book, which, in his discretion, he shall think convenient to the occasion; and after that shall say,*

UNTO God's gracious mercy and protection we commit thee: The Lord bless thee, and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ *Prayers which may be said with the foregoing service, or any part thereof, at the discretion of the Minister.*

¶ *A Prayer for a sick Child.*

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from Heaven, we humbly beseech thee, with the eyes of mercy upon this Child, now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: that, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity: Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

A Prayer for a sick Person, when there appeareth but small hope of Recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and steadfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in Heaven, before he go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of *his*

[1] *Sic* in Ed. 1790, Sds. 1793 and 1838, but "Amen" in Sds. 1822, 1832, 1845–1892.

[2] all those who [Prop. Bk.]

[Prop. Bk. 1786] [Eng. Bk. 1775 (1662)]

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all them that[2] put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*[3]

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

A Prayer for a sick child.

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies sake: That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that[4] sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

¶ *A Prayer for a sick Person, when there appeareth small*[5] *hope of recovery.*

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of *his*

[3] *Sic* in Oxford Ed. 1775, but "Amen" in Sealed Book and Prop. Bk.
[4] those who [Prop. Bk.]
[5] *appeareth but small* [Prop. Bk.]

[Sd. 1892] | [Ed. 1750, Sds. 1793–1871]

dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting Kingdom; through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

A Commendatory Prayer for a sick Person at the point of Departure.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; we humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. through the merits of Jesus Christ thine only Son our Lord. *Amen.*

And teach us who survive, in this, and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

A Prayer for Persons troubled in Mind or in Conscience.

O BLESSED Lord, the Father of mercies, and the God of all comforts,[1] We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; Thy wrath lieth hard upon *him*, and *his* soul is full of trouble. But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice; Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

[1] *Sic* until the Sd. of 1838 when it was changed to "comfort." *Cf.* second prayer preceding. [2] who was [Prop. Bk.]
[3] The Prop. Bk. omits the words "purged and"

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

¶ *A Commendatory Prayer for a sick person at the point of departure.*

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was[2] slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and[3] done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

¶ *A Prayer for Persons troubled in Mind.*

O BLESSED Lord, the Father of mercies, and the God of all comforts, We beseech thee, look down in pity and compassion upon this thy afflicted servant, whose soul is full of trouble. O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

¶ *A Prayer for persons troubled in mind or in conscience.*

O BLESSED Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

A Prayer which may be said by the Minister in behalf of all present at the Visitation.

O GOD, whose days are without end, and whose mercies cannot be numbered; Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives: That, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world: All which we ask through Jesus Christ our Lord. *Amen.*[1]

A Prayer which may be said in case of sudden surprise and immediate danger.

O MOST gracious Father, we fly unto thee for mercy in behalf of this thy servant, here lying under the sudden visitation of thine hand. If it be thy will, preserve *his* life, that there may be place for repentance; But if thou hast otherwise appointed, let thy mercy supply to *him* the want of the usual opportunity for the trimming of *his* lamp. Stir up in *him* such sorrow for sin, and such fervent love to thee, as may in a short time do the work of many days: That among the praises which thy Saints and holy Angels shall sing to the honour of thy mercy through eternal ages, it may be to thy unspeakable glory, that thou hast redeemed the soul of this thy servant from eternal death, and made *him* partaker of the everlasting life, which is through Jesus Christ our Lord. *Amen.*[2]

A Thanksgiving for the beginning of a Recovery.

GREAT and mighty God, who bringest down to the grave, and bringest up again; we bless thy wonderful goodness, for having turned our heaviness into joy and our mourning into gladness, by restoring this our *brother* to some degree of *his* former health. Blessed be thy Name that thou didst not forsake *him* in *his* sickness; but didst visit *him* with comforts from above; didst support *him* in patience and submission to thy will; and, at last, didst send *him* seasonable relief. Perfect, we beseech thee, this thy mercy towards *him;* and prosper the means which shall be made use of for *his* cure: That being restored to health of body, vigour of mind, and cheerfulness of spirit, *he* may be able to go to thine House, to offer thee an oblation with great gladness; and to bless thy holy Name for all thy goodness towards *him;* through Jesus Christ our Saviour: To whom, with thee and the Holy Spirit, be all honour and glory, world without end. *Amen.*

[1] "O ALMIGHTY and eternal God, there is no number of thy days or of thy mercies: thou hast sent us into this world to serve thee, and to live according to thy laws; but we by our sins have provoked thee to wrath, and we have planted thorns and sorrows round about our dwellings: and our life is but a span long, and yet very tedious, because of the calamities that inclose us in on every side; the days of our pilgrimage are few and evil; we have frail and sickly bodies, violent and distempered passions, long designs and but a short stay, weak understandings and strong enemies, abused fancies, and perverse wills. O dear God, look upon us in mercy and pity: let not our weaknesses make us to sin against thee, nor our fear cause us to betray our duty,

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

nor our former follies provoke thy eternal anger, nor the calamities of this world vex us into tediousness of spirit and impatience: but let thy Holy Spirit lead us through this vale of misery with safety and peace with holiness and religion, with spiritual comforts and joy in the Holy Ghost; that when we have served thee in our generations, we may be gathered unto our fathers, having the testimony of a holy conscience, in the communion of the Catholic Church, in the confidence of a certain faith and the comforts of a reasonable, religious, and holy hope, and perfect charity with thee our God and all the world, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, may be able to separate us from the love of God which is in Christ Jesus our Lord. *Amen.*" (Jeremy Taylor's *Holy Dying*, chap. v. sect. 7.)

[2] "*A Prayer to be said in the case of a sudden surprise by Death, as by a mortal wound, or evil accidents in childbirth, when the forms and solemnities of preparation cannot be used.*

"O MOST gracious Father, Lord of heaven and earth, Judge of the living and the dead, behold thy servants running to thee for pity and mercy in behalf of ourselves and this thy servant whom thou hast smitten with thy hasty rod, and a swift angel; if it be thy will, preserve his life, that there may be place for his repentance and restitution. O spare him a little, that he may recover his strength before he go hence and be no more seen. But if thou hast otherwise decreed, let the miracles of thy compassion and thy wonderful mercy supply to him the want of the usual measures of time, and the periods of repentance, and the trimming of his lamp; and let the greatness of the calamity be accepted by thee as an instrument to procure pardon for those defects and degrees of unreadiness which may have caused this accident upon thy servant. Lord stir up in him a great and effectual contrition; that the greatness of the sorrow and hatred against sin, and the zeal of his love to thee, may in a short time do the work of many days. And thou who regardest the heart and the measures of the mind more than the delay and the measures of time let it be thy pleasure to rescue the soul of thy servant from all the evils he hath deserved, and all the evils that he fears: that in the glorifications of eternity, and the songs which to eternal ages thy saints and holy angels shall sing to the honour of thy mighty name and invaluable mercies, it may be reckoned among thy glories that thou has redeemed this soul from the dangers of an eternal death, and made him partaker of the *Gift of God, eternal life*, through Jesus Christ our Lord. *Amen.*" (*Ibid.*)

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

THE COMMUNION OF THE SICK.

¶ *Forasmuch as all mortal men are subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in readiness to die, whensoever it shall please Almighty God to call them, the Ministers shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick Person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Minister, signifying also how many there are to communicate with him, (which shall be two at the least;) and all things necessary being prepared, the Minister shall there celebrate the Holy Communion, beginning with the Collect, Epistle, and Gospel, here following:*

The Collect.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; we beseech thee to have mercy upon this thy servant visited with thine hand; and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, if it be thy gracious will; and that whensoever *his* soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. St. John v. 24.

VERILY, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which the Minister shall proceed according to the Form before prescribed for the Holy Communion, beginning at these words,* Ye who do truly, *&c.*

[1] *are* [Prop. Bk.] [2] *Ministers* [Prop. Bk.] [3] *publicly* [Prop. Bk.]

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

THE COMMUNION OF THE SICK.

¶ *Forasmuch as all mortal men be*[1] *subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates*[2] *shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly*[3] *administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he*

must give timely notice to the Minister, signifying also how many there are to communicate with him (which shall be two at the least), and all things necessary being prepared, the Minister shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel here following:

must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.

The Collect.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will;) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. Hebr. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth ever son whom he receiveth.

The Gospel. St. John v. 24.

VERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which the Priest*[4] *shall proceed according to the form before prescribed for the holy Communion, beginning at these words* [Ye that do truly repent,[5] *&c.*]

[4] *Minister* [Prop. Bk.] [5] Ye who do truly, etc. [Prop. Bk.]
[6] COMMUNION OF THE SICK [Prop. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

¶ *At the time of the distribution of the Holy Sacrament, the Minister shall first receive the Communion himself, and after minister unto those who are appointed to communicate with the sick, and last of all to the sick Person.*

¶ *In the times of contagious sickness or disease, or when extreme weakness renders it expedient, the following form shall suffice: The Confession and the Absolution;* Lift up your hearts, *etc., through the* Sanctus; *The Prayer of Consecration, ending with these words,* partakers of his most blessed Body and Blood; *The Communion; The Lord's Prayer; The Blessing.*

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Minister, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Minister shall instruct him, that if he do truly repent him of his sins, and stedfastly*[1] *believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore,*[1] *he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.*

¶ *When the sick person is visited, and receiveth the Holy Communion all at one time, then the Minister, for more expedition, shall cut off the Form of the Visitation at the Psalm, and go straight to the Communion.*

¶ *In the times of contagious sickness or diseases,*[1] *when none of the Parish or Neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister alone may communicate with him.*

¶ *This Office may be used with aged and bed-ridden persons, or such as are not able to attend the public Ministration in Church, substituting the Collect, Epistle, and Gospel for the Day, for those appointed above.*

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

¶ *At the time of the distribution of the holy Sacrament, the Priest*[2] *shall first receive the Communion himself, and after minister unto them that*[3] *are appointed to communicate with the sick, and last of all to the sick person.*

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate,*[2] *or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate*[2] *shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.*

¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest,*[2] *for more expedition, shall cut off the form of the Visitation at the Psalm* [In thee, O Lord, have I put my trust, *&c.*[4]] *and go straight to the Communion.*

¶ *In the times of contagious sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection; upon special request of the diseased, the Minister alone may only communicate with him*[5].

¶ *In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.*

[1] The words "*stedfastly*," "*therefore*" and "*diseases*" were in the Sd. of 1822 changed to "*steadfastly*," "*therefor*," and "*disease*," contrary to the reading of MS. and Sealed Books. [2] *Minister* [Prop. Bk.]

[3] *those who* [Prop. Bk.] [4] The Prop. Bk. omits the character "*&c.*"

[5] In the Prop. Bk. the office for the Visitation of Prisoners follows the office for the Communion of the Sick.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

The ORDER for
The BURIAL of the DEAD.

¶ *Here is to be noted, that the Office ensuing is not to be used for any unbaptized Adults, any who die excommunicate, or who have laid violent hands upon themselves.*

¶ *The Minister, meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me, shall never die. St. *John* xi. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 *Tim.* vi. 7. *Job* i. 21.

¶ *After they are come into the Church, shall be said or sung one or both of the following Selections, taken from the* 39*th and* 90*th Psalms.*

¶ *After they are come into the Church, shall be said or sung the following Anthem, taken from the* 39*th and* 90*th Psalms.*

[Prop. Bk. 1786]

¶ *Here is to be noted, that the Office ensuing is not to be used for any who die excommunicate, or who have laid violent hands upon themselves.*

¶ *The Minister meeting the Corps*[2] *at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

[Eng. Bk. 1775 (1662)]

¶ *Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.*

¶ *The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

THE ORDER FOR

THE BURIAL OF THE DEAD.

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John* xi. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 *Tim.* vi. 7. *Job* i. 21.

¶ *After they are come into the Church shall be read as followeth, from the* 39*th and the* 90*th Psalms.*

¶ *After they are come into the Church, shall be read one or both of these Psalms following.*

Psal. xxxix. *Dixi, custodiam.*

I SAID, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue;

[1] BURIAL OF THE DEAD [Prop. Bk.]

[2] *Sic.*

[Sd. 1892]

LORD, let me know my[1] end, and the number of my days; that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O LORD, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee, and a sojourner: as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

And it was in the beginning, is now, and ever shall be: world without end. Amen.

[Ed. 1790, Sds. 1793–1871]

LORD, thou has been our refuge: from one generation to another.

Lord, thou has been our refuge, from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

[1] *Sic* in all American Books until the Sd. 1892, where we have "mine," as in the MS. and Sealed Books. *Cf.* Psalter, Appendix I.

[Prop. Bk. 1786]

LORD, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am.

[Eng. Bk. 1775 (1662)]

Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psal. xc. *Domine refugium.*

LORD, thou hast been our refuge; from one generation to another.

LORD, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away and we are gone.

So[s] teach us to number our days, that we may apply our hearts unto wisdom.

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.[1]

¶ *Then shall follow the Lesson, taken out of the fifteenth Chapter of the first Epistle of Saint Paul to the Corinthians.*

1 *Cor.* xv. 20.

NOW is Christ risen from the dead, etc.....forasmuch as ye know that your labour is not in vain in the Lord.

¶ *Here may be sung a Hymn or an Anthem; and, at the discretion of the Minister, the* CREED, *and such fitting* PRAYERS *as are elsewhere provided in this Book, may be added.*

[1] "Whether the two Psalms had better stood entire, or parts of them joined as at present, is probably a point on which there were different senti-

[Prop. Bk. 1786]

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

[Eng. Bk. 1775 (1662)]

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall follow the Lesson; taken out of the fifteenth Chapter of the former Epistle of St. Paul to the Corinthians, from the fifteenth Verse to the end.*[2]

¶ *Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.*

1 Cor. xv. 20.

NOW is Christ risen from the dead, etc .....know that your labour is not in vain in the Lord.

ments. There was unanimity, in clearing the service of all reference to the character of the deceased, which often ill suited with the words." (*Letter of Bp. White to Bp. Brownell.*) "The improvement made by the American Church in this department, has, it is trusted, left no plausible ground of objection against the service. In particular, it is so divested of all reference to the state of the deceased person, that no scandal of his life need occasion scruple in the Minister, or disgust in the attendants on the solemnity." (Bp. White's *Commentaries Suited to Occasions of Ordinations*, p. 245.)

[2] The Lesson is not printed out in the Prop. Bk. [3] Changed by the Committee of 1892 to "O." *Cf.* Psalter, Appendix I.

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the earth, shall be sung or said,*

MAN, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: Of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; Shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then, while the Earth shall be cast upon the Body by some standing by, the Minister shall say,*

FORASMUCH as it hath pleased Almighty God, in his wise Providence, to take out of this world the Soul of our deceased *Brother*, we therefore commit *his* Body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general Resurrection in the last Day, and the life of the World to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the Earth and the Sea shall give up their Dead; and the corruptible Bodies of those who sleep in him shall be changed, and made like unto his own glorious Body; according to the mighty working whereby he is able to subdue all things unto himself.

¶ *Then shall be said, or sung,*

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labours. *Rev.* xiv. 13.

¶ *Then the Minister shall say,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Minister shall say the Lord's Prayer.*

[Prop. Bk. 1786]

¶ *When they come to the Grave, while the Corpse*[1] *is made ready to be laid into the earth, the Priest*[2] *shall say, or the Priest*[2] *and Clerks shall sing:*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then while the Earth shall be cast upon the Body by some standing by, the Minister shall say,*

FORASMUCH as it hath pleased Almighty God in his wise Providence to take out of this world the soul of our deceased *brother* lying now before us, we therefore commit *his* Body to the ground; earth to earth, ashes to ashes, dust to dust: looking for the general Resurrection in the last Day, and the life of the World to come, through our Lord Jesus Christ; at whose second coming in glorious Majesty to judge the World, the Earth and the Sea shall give up their Dead; and the corruptible Bodies of those who sleep in him shall be changed, and made like unto his own glorious Body; according to the mighty working whereby he is able to subdue all things unto himself.

[Eng. Bk. 1775 (1662)]

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say,*

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which[3] die in the Lord: even so saith the Spirit; for they rest from their labours. *Rev. xiv.* 13.

¶ *Then the Priest*[2] *shall say,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

[1] *Corps* [Prop. Bk.] [2] *Minister* [Prop. Bk.] [3] who [Prop. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

OUR Father, who, etc.....But deliver us from evil. Amen.

¶ *Then the Minister shall say one or both of the following Prayers, at his discretion.*

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord; and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in him; we humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him; and that, at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Additional Prayers.

MOST merciful Father, who hast been pleased to take unto thyself the soul of this thy servant [*or* this child]; Grant to

[1] who [Prop. Bk.] [2] those who [Prop. Bk.] [3] We humbly [Prop. Bk.]

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

OUR Father, which,[1] etc.....But deliver us from evil. Amen.

Priest.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

The Collect.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry, as men without hope, for them that[2] sleep in him; We meekly[3] beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth;[4] and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that[5] love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

[4] The Prop. Bk. omits "as our hope is this our *brother* doth;"
[5] all who [Prop. Bk.]

[Sd. 1892]

us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord. *Amen.*[1]

O LORD Jesus Christ, who by thy death didst take away the sting of death; Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awake up after thy likeness; through thy mercy, who livest with the Father and the Holy Ghost, one God, world without end. *Amen.*[2]

ALMIGHTY and everliving God, we yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee to give us grace so to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments, that at the day of the general Resurrection, we with all those who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*[3]

¶ *Inasmuch as it may sometimes be expedient to say under shelter of the Church the whole or a part of the service appointed to be said at the Grave, the same is hereby allowed for weighty cause.*

[Ed. 1790, Sds. 1793–1871]

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

[1] This prayer as proposed in the Convention of 1883 read thus: "Most merciful Father, who hast hastened to take this child's soul unto thyself; Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed children in glory everlasting; through Jesus Christ our Lord. *Amen.*" Compare the first part of this with the following from the Office for the Burial of Children in the *Priest's Prayer Book*, 6th ed., p. 249: "O God, who hast hastened to take to thyself the soul of this happy child, dear unto thee; grant to us who are still in our pilgrimage and who walk as yet by faith," etc. And compare the latter part with the following conclusion of another collect on the same page of that book: "Grant, we beseech thee, that we may serve thee here with pure minds, and be joined for evermore in Paradise with thy blessed children, through," etc. The collect, of which this conclusion is a part, is a free translation of a prayer in the *Ordo Sepeliendi Parvulos* of the *Rituale Romanum.*

[2] This collect as proposed by the Committee to the Convention of 1883 read after the words, "peacefully in thee," as follows: "and awaking up after thy likeness find ourselves satisfied with it; through thy mercy," etc. After "who livest" has been omitted by an evident oversight "and reignest." Among the Prayers for the Sick in the *Priest's Prayer Book* (p. 147) we have the following:—

"*For a Happy Death.*

"O Lord Jesu Christ, who by thy death didst take away the sting of death; grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awaking up after thy likeness, may be satisfied with it. Through thy mercy. Who livest."

[3] This prayer comes from the Scotch Liturgy of 1637, commonly called Laud's Book, where it forms part of the prayer for Christ's Church militant, the words "we, with all those who are" being substituted for the words, "we, and all they which are." It is also found in Bp. Seabury's Office and in the present Scotch Office.

[Sd. 1892]

At the Burial of the Dead at Sea.

¶ *The same office may be used; but in the Sentence of Committal, the Minister shall say,*

We therefore commit *his* body to the deep, looking for the general Resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the sea shall give up her dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his glorious body; according to the mighty working whereby he is able to subdue all things unto himself.[1]

[Ed. 1790, Sds. 1793–1871]

The THANKSGIVING of WOMEN after Child-birth; *Commonly called* The CHURCHING of WOMEN.

¶ *This Service or the concluding prayer alone, as it stands among the Occasional Prayers and Thanksgivings, may be used at the discretion of the Minister.*

¶ *The Woman, at the usual Time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest*[2] *shall say unto her,*

FORASMUCH as it hath pleased Almighty God, of his goodness, to give you safe deliverance, and to preserve you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say,

[1] In the English Book, the Proposed Book, and in the American Book until the Standard of 1892 the Sentence of Committal of the Dead at Sea was

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

THE THANKSGIVING OF WOMEN AFTER CHILD-BIRTH.

Commonly called,

THE CHURCHING OF WOMEN.

¶ *The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,*

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say,

printed at the end of the Forms of Prayer to be used at Sea.

[2] "*Priest*" changed to "*Minister*" by the committee in Sd. of 1832.

[Sd. 1892]

¶ *Then shall be said by both of them the following* Hymn, *the woman still kneeling.*

Dilexi quoniam.

I AM well pleased that the Lord hath heard the voice of my prayer; That he hath inclined His ear unto me; Therefore will I call upon him as long as I live.

I found trouble and heaviness, and I called upon the Name of the Lord; O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous; yea, our God is merciful.

What reward shall I give unto the Lord, for all the benefits that he hath done unto me?

I will receive the cup of salvation; and call upon the Name of the LORD.

I will pay my vows now in the presence of all his people; in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

[Ed. 1790, Sds. 1793–1871]

¶ *Then shall the Minister say the following Hymn, taken from the* 116*th Psalm.*

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

¶ *Then shall the Priest say,*

Psal. cxvi. *Dilexi quoniam.*

I AM well pleased: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

¶ *Then shall the Minister say the Lord's Prayer, with what follows: But the Lord's Prayer may be omitted, if this be used with the Morning or Evening Prayer.*

OUR Father, who, etc.....But deliver us from evil. Amen.

Minist. O Lord, save this woman thy servant;
Answr. Who putteth her trust in thee.
Minist. Be thou to her a strong tower,
Answr. From the face of her enemy.
Minist. Lord, hear our prayer:
Answr. And let our cry come unto thee.

Minist. Let us pray.

O ALMIGHTY God, we give thee humble thanks for that thou hast been graciously pleased to preserve, through the great pain and peril of Child-birth, this woman thy servant, who desires now to offer her praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

[1] This Psalm is printed at length in the Eng. Bk.

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

now, and ever shall be: world without end. Amen.

Or, Psal. cxxvii. *Nisi Dominus.*

EXCEPT the Lord build the house: etc.[1]

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall the Priest say,*[2]

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which, etc..... For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Min. O Lord, save this woman thy servant;

Ans. Who putteth her trust in thee.

Min. Be thou to her a strong tower;

Ans. From the face of her enemy.

Min. Lord, hear our prayer.

Ans. And let our cry come unto thee.

Minister. Let us pray.

OALMIGHTY God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Childbirth; Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

[2] *Sic*, but in the MS. and Sealed Books we have, *Then the Priest shall say.*

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

¶ *The Woman that cometh to give her thanks, must offer accustomed offerings, which shall be applied by the Minister and the Church-Wardens to the relief of distressed Women in Child-bed; And if there be a Communion, it is convenient that she receive the holy Communion.*

FORMS OF PRAYER,

To be used at Sea.

¶ *The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers may be also used in Ships of War.*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the Sea; who hast compassed the waters with bounds, until day and night come to an end; be pleased to receive into thy Almighty and most gracious protection, the persons of us thy servants, and the Fleet [or[1] Ship] in which we serve. Preserve us from the dangers of the Sea, and from the violence of the enemy; that we may be a safeguard unto the United States of America, and a security for such as pass on the Seas upon their lawful occasions; that the inhabitants of our land may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labour; and, with a thankful remembrance of thy mercies, to praise and glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

The Collect.

DIRECT us, O Lord, in all our doings, etc.

Prayers to be used in all Ships in Storms at Sea. | *Prayers to be used in Storms at Sea.*

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the Sea, and who stillest the rage thereof; we, thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgotten thee our God, and refused to harken to the still voice of

[1] Corrected in Sd. of 1845 from Roman to Italic type.

[2] In the Eng. Bk. here follows the Commination Office, after which comes the Psalter.

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

¶ *The Woman, that cometh to give her Thanks, must offer accustomed Offerings; and, if there be a Communion, it is convenient that she receive the holy Communion.*[2]

FORMS OF PRAYER

TO BE USED AT SEA.[3]

¶ *The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers may be also used in Ships of War.*

¶ *These two following Prayers are to be also used in his Majesty's Navy every day.*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard to the United States of America, and a security for such as pass on the Seas upon their lawful occasions; that the Inhabitants of our Country

the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lord, King GEORGE, and his Dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island

may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

The Collect.

PREVENT us, O Lord, in all our doings, etc.

¶ *Prayers to be used in Storms at Sea.*

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot[4] thee our God, and refused to hearken to the still voice of

[3] In the English Book the Forms of Prayer to be used at Sea are printed after the Psalter.

[4] forgotten [Prop. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

thy word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder: the great God to be feared above all: and therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake, in Jesus Christ, thy Son our Lord. *Amen.*

¶ *Or this:*

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is now ready to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging Winds and the roaring Sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

Short Prayers in respect of a Storm.

THOU, O Lord, who stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, who didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin*[1] *to God: In which, every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth.*

The Confession.

ALMIGHTY God, Father of our Lord, etc.

[Prop. Bk. 1786]

thy word, and to obey thy commandments: But now we see, how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake in Jesus Christ thy Son, our Lord. *Amen.*

Or this,

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise thee: O send thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us; for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

[Eng. Bk. 1775 (1662)]

[1] *Vide* note ([1]), page 368.

[Sd. 1892]

¶ *Then shall the Priest, if there be any in the Ship, say,*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised, etc.

¶ *Then shall they together say the Lord's Prayer.*

OUR Father, who, etc.....But deliver us from evil. Amen.

[Ed. 1790, Sds. 1793–1871]

The Prayer to be said before a Fight at Sea against any Enemy.

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; thou sittest in the throne judging right; And therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not away the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy: Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers for single Persons, who cannot meet to join in Prayer with others, by Reason of the Fight, or Storm.

General Prayers.

LORD be merciful to us sinners, and save us for thy mercies'[1] sake. Thou art the great God, who hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all who fly unto thee: O save us from the violence of the enemy.

O Lord of Hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, who stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, who didst save thy disciples ready to perish in a storm; hear us, and save us, we beseech thee.

[1] mercy's sake [Sds. 1845–1892]

[Prop. Bk. 1786]

[Eng. Bk. 1765 (1662)]

The Prayer to be said before a Fight at Sea against any Enemy.

O Most powerful and glorious Lord God, the Lord of hosts, that[1] rulest and commandest all things; Thou sittest in the Throne judging right; and therefore we make our Address to thy divine Majesty in this our necessity; that thou wouldest take the cause into thine own hand, and judge between us and our Enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy: Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers for single Persons that cannot meet to join in Prayer with others, by reason of the fight or storm.

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercies sake.

Thou art the great God, who hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee[2] unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that[3] stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that[3] didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

[2] all who fly [Prop. Bk.]

[3] who [Prop Bk.]

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871]

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUR Father, who, etc..... But deliver us from evil. Amen.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the ship shall be called together, and make an humble Confession of their sins*[1] *to God: in which every one ought seriously to reflect upon those particular sins of which his Conscience shall accuse him; saying as followeth:*

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, etc.

¶ *Then shall the Priest*[2]*, if there be any in the ship, say,*

ALMIGHTY God, our heavenly Father, etc.

Thanksgiving after a Storm.

Jubilate Deo. From Psalm lxvi.[3]

O BE joyful in God, all ye lands; sing praises unto the honour of his Name; make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works; through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee, sing of thee, and praise thy Name.

[1] "*Confession of their Sins*" is the reading of the Standards prior to an Edtion of 1843, and the Sd. of 1845, when for "*sins*" was substituted "*Sin.*"

[2] *Minister* [Ed. 1790, Sd. 1793]; corrected as a typographical error in Sd. of 1822. "It must have been from oversight, that the word 'Minister' designating the person who is to pronounce the Absolution, which had been used here and elsewhere in the Proposed Book was not changed to 'Priest.'" (*Letter of Bp. White to Bp. Brownell.*)

[Prop. Bk. 1786] | [Eng. Bk. 1775 (1662)]

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUR Father, which,[4] etc.....For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.[5]

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sins to God: in which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth,*

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, etc.

¶ *Then shall the Minister, if there be any in the Ship, say,*

ALMIGHTY God, our heavenly Father, who of his great mercy, etc.

¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

Thanksgiving after a Storm.
From Psalm 66.

OBE joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

Thanksgiving after a Storm.
Jubilate Deo. Psal. lxvi.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

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[3] Psalm lxvi. *Jubilate Deo.* [Ed. 1790 (1791), Sd. 1793]; Psalm 66. *Jubilate Deo* [Sds. 1822, 1832, 1838]; *Jubilate Deo.* Psalm lxvi. [Sd. 1845]. In Sd. of 1871 this caption was printed as above in the text; this in accordance with analogy of MS. and Sealed Book, was, however, changed by the Committee of 1892 to "From Psalm 66. *Jubilate Deo.*"

[4] who [Prop. Bk.] [5] *Amen* [Prop. Bk]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

O come hither, and behold the works of God; how wonderful he is in his doing toward the children of men!

He ruleth with his power for ever; his eyes behold the people: and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people, and make the voice of his praise to be heard;

Who holdeth our soul in life; and suffereth not our feet to slip.

For thou, O God, hast proved us; thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidest trouble upon our loins.

I will go into thine house with burnt-offerings; and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

O come hither, and hearken, all ye that fear God; and I will tell you what he hath done for my soul.

I called unto him with my mouth, and gave him praises with my tongue.

If I incline unto wickedness with mine heart, the Lord will not hear me.

But God hath heard me; and considered the voice of my prayer.

Praised be God, who hath not cast out my prayer, nor turned his mercy from me.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Confitemini Domino. From Psalm cvii.[1]

[1] Psalm cvii. *Confitemini Domino.* [Ed. 1790, Sd. 1793] The Ed. 1818 and Sd. of 1822 for "cvii" substituted Arabic numerals "107," which was followed by the Sds. of 1832 and 1838. The Sds. of 1845 and 1871 have

[Prop. Bk. 1786]

O come hither, and behold the works of God : how wonderful he is in his doing[2] toward the children of men.

He ruleth with his power for ever; his eyes behold the nations : let not the rebellious exalt themselves.

O praise our God, ye people : and make the voice of his praise to be heard;

Who holdeth our soul in life : and suffereth not our feet to slip.

For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare : and laidest trouble upon our loins.

I will go into thine[3] house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

I called unto him with my mouth : and gave him praises with my tongue.

If I incline unto wickedness with mine heart : the Lord will not hear me.

But God hath heard me : and considered the voice of my prayer.

Praised be God who hath not cast out my prayer : nor turned his mercy from me.

From Psalm 107.

[Eng. Bk. 1775 (1662)]

He turned the sea into dry land : so that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Confitemini Domino. Psal. cvii.

O GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy;

And gathered them out of the

"*Confitemini Domino.* From Psalm cvii;" the Committee of 1892 print "From PSALM 107. *Confitemini Domino.*" [2] doings [Prop. Bk.] [3] thy [Prop. Bk.]

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871]

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

lands, from the east, and from the west: from the north, and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their soul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he satisfieth the empty soul: and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron;

Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

He also brought down their heart through heaviness: they fell down, and there was none to help them.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Foolish men are plagued for their offence: and because of their wickedness.

Their soul abhorred all manner of meat: and they were even hard at death's door.

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871]

O THAT men would praise the Lord for his goodness; and declare the wonders that he doeth for the children of men!

That they would offer unto him the sacrifice of thanksgiving, and tell out his works with gladness!

They that go down to the sea in ships, and occupy their business in great waters;

These men see the works of the Lord, and his wonders in the deep.

For at his word the stormy wind ariseth, which lifeth up the waves thereof.

They are carried up to the heaven, and down again to the deep; their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man, and are at their wits end.

So when they cry unto the LORD in their trouble, he delivereth them out of their distress.

For he maketh the storm to cease, so that the waves thereof are still.

Then they are glad, because they are at rest; and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness; and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people, and praise him in the seat of the elders!

[Prop. Bk. 1786]

O THAT men would praise the LORD for his goodness; and declare the wonders that he doeth for the children of men!

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!

They that go down to the sea in ships: and occupy their business in great waters;

These men see the works of the Lord: and his wonders in the deep.

For at his word the stormy wind ariseth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man: and are at their wits end.

So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

[Eng. Bk. 1775 (1662)]

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

He sent his word, and healed them: and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

Who turneth the floods into a wilderness: and drieth up the water-springs.

A fruitful land maketh he barren: for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water: and water-springs of a dry ground.

And there he setteth the hungry: that they may build them a city to dwell in;

That they may sow their land, and plant vineyards: to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.

And again, when they are minished, and brought low: through

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871]

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

A Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so; whom he hath delivered from the merciless rage of the sea.

The Lord is gracious, and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness: we were even at death's door.

The waters of the sea had well-nigh covered us: the proud waters had well-nigh gone over our soul.

The sea roared: and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

oppression, through any plague, or trouble;

Though he suffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderness;

Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

The righteous will consider this, and rejoice: and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things: and they shall understand the loving-kindness of the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

[Sd. 1892]

the deep: our soul melted within us, because of trouble.

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment: and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doeth for the children of men!

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Blessed be the Lord God: even the Lord God, who only doeth wondrous things;

And blessed be the Name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

[Ed. 1790, Sds. 1793–1871]

Collects of Thanksgiving.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy; we, thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress; even when we gave all for lost, our Ship, our Goods, our Lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. *Amen.*

[Prop. Bk. 1786]

[Eng. Bk. 1775 (1662)]

Collects of Thanksgiving.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress: Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name; through Jesus Christ our Lord. *Amen.*

[Sd. 1892]

¶ *Or this:*

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended towards us, whom thou hast so powerfully and wonderfully defended. Thou hast showed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help those who trust in thee. Thou hast showed us how both Winds and Seas obey thy command; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger; and give us hearts always ready to express our thankfulness not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life, through Jesus Christ our Lord and Saviour. *Amen.*

Thanksgiving after a Victory.

A Psalm or Hymn of Praise and Thanksgiving.

IF the Lord had not been on our side, now may we say; if the Lord himself had not been on our side, when men rose up against us;

They had swallowed us up quick, when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul; the deep waters of the proud had gone over our soul.

But praised be the Lord, who hath not given us over as a prey unto them.

The Lord hath wrought a mighty salvation for us.

We got[1] not this by our own sword, neither was it our own arm that saved us; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us; the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us; the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us; but unto thy Name be given the glory.

[Ed. 1790, Sds. 1793–1871]

A Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the Lord, etc.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

[1] gat [Ed. 1790 (1791)].

[Prop. Bk. 1786]

Or this:

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that[2] trust in thee. Thou hast shewed us how both winds and seas obey thy command; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord and Saviour. *Amen.*

A Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the Lord, etc.

[Eng. Bk. 1775 (1662)]

2 Cor. xiii. 14.

THE grace of our Lord, etc.

After Victory or Deliverance from An Enemy.

¶ *A Psalm or Hymn of Praise and Thanksgiving after Victory.*

IF the Lord had not been on our side, now may we say: if the Lord himself had not been on our side, when men rose up against us,

They had swallowed us up quick: when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

¶ *A Psalm or Hymn of Praise and Thanksgiving after Victory.*

[2] those who [Prop. Bk.]

[Sd. 1892]

The Lord hath done great things for us; the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord, who hath made heaven and earth.

Blessed be the Name of the Lord, from this time forth for evermore.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *After this Hymn may be said the* Te Deum.

¶ *Then this Collect.*

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; we bless and magnify thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And, we beseech thee, give us grace to improve this great mercy to thy Glory, the advancement of thy Gospel, the honour of our Country, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy and obedient walking before thee all our days, through Jesus Christ our Lord; to whom, with thee and the Holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour, world without end. *Amen.*

2 *Cor.* xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

[Ed. 1790, Sds. 1793–1871]

¶ *At the Burial of their*[1] *Dead at Sea,*

The Office in the Common Prayer Book may be used; only instead of these words, We therefore commit his Body to the Ground, Earth to Earth, &c., *say,* We therefore commit *his* Body to the Deep, to be turned into corruption, looking for the resurrection of the Body, when the Sea shall give up her Dead, and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile Body, that it may be like his glorious Body, according to the mighty working whereby he is able to subdue all things to[2] himself.[3]

[1] "*their Dead*" is the reading of the Ed. of 1790 (1791); this was changed in Sd. of 1793 to "*the Dead,*" and so continued until the Sd. of 1845, when it was changed back to "*their Dead,*" in accordance with the reading of the MS. and Sealed Books, which reading was followed in the Sd. of 1871.

[2] *Sic* in Ed. 1790, Sds. 1793–1832 and MS. and Sealed Books, but changed

[Prop. Bk. 1786]

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord: who hath made heaven and earth.

Blessed be the name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.[4]

¶ *After this Hymn may be sung the* Te Deum.

¶ *Then this Collect.*

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign,[5] and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *At the Burial of their Dead at Sea, the Office in the Common Prayer Book may be used; only instead of these Words,* "We therefore commit his Body to the Ground, Earth to Earth, *&c.*" *say,* We therefore commit his Body to the Deep, to be turned into Corruption.

[Eng. Bk. 1775 (1662)]

At the Burial of their Dead at Sea.

¶ *The Office in the Common Prayer-book may be used; only instead of these words* [We therefore commit *his* body to the ground, earth to earth, *&c.*] *say,* We therefore commit *his* body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

to "unto" in Ed. 1818 and Sd. 1838, and so continued.

[3] For this Sentence of Committal in Sd. of 1892, *vide* p. 356.

[4] Glory be to the Father, &c.
As it was in the beginning, &c. [Prop. Bk.]

[5] honour of our country [Prop. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

A FORM of PRAYER for the

VISITATION OF PRISONERS.

¶ *When Morning or Evening Prayer shall be read in any Prison instead of the Psalm,* O come, let us sing, *&c., shall be read the* 130*th Psalm; and the Minister shall insert, after the Collect for the day, the Collect in the following Service,* O God who sparest, *&c. and at such times as the Litany is not read, he shall add the prayer,* O God, merciful Father, who despisest not, *&c.*[1]

¶ *And when Notice is given to the Minister, that a Prisoner is confined for some great or capital crime, he shall visit him; and when he cometh into the place where the Prisoner is, he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers; neither take thou vengeance of our sins; spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who, etc.....But deliver us from evil. Amen. OUR Father, who art in Heaven, *&c.*[2]

[1] In the Ed. of 1790 (1791) this first rubric agrees *verbatim* with the one in the Prop. Bk.

[2] *Sic* in the Ed. 1790 and Sds. 1793–1845, but in the Sd. 1871 it was printed out as it now stands in the Sd. 1892.

[3] Visitation of Prisoners [Prop. Bk.]

[4] In the Prop. Bk. this office occurs after the Communion of the Sick.

[6] who [Prop. Bk.] [7] *Sic* in both the Prop. Bk. and in the Irish Office.

[5] The following authorization is found at the beginning or end of the Irish Office. In Grierson's Edition of 1730, from which we copy, it stands on the

[Prop. Bk. 1786] | [Irish Office, 1711]

A FORM OF PRAYER FOR THE VISITATION OF PRISONERS.[4]

Treated upon by the Archbishops and Bishops, and the rest of the Clergy of *Ireland*, and agreed upon by Her Majesty's license in their Synod, holden at *Dublin*, in the year 1711.[5]

¶ *When Morning or Evening Prayer shall be read in any Prison, instead of the Psalm,* "O come, let us sing," &c., *or the Psalm,* "My Soul doth magnify," &c., *shall be read the* 130*th Psalm: and the Minister shall insert, after the Collect for the day, the Collect in the following Service,* "O God, who sparest," *&c., and at such times as the Litany is not read, he shall add the Prayer,* "O God, merciful Father, who despisest not," *&c.*

¶ *When Morning or Evening Prayer shall be read in any Prison, instead of the* Venite, exultemus, *or the* Magnificat, *shall be read the* 130*th Psalm,* De profundis, *and the Minister shall insert, after the Collect for the day, the Collect in the following Service,* (O God, who sparest, *&c.*) *and at such times as the Litany is not read, he shall add the prayer,* O God, merciful Father, that despisest not, *&c.*

¶ *And when Notice is given to the Minister, that a Prisoner is confined for some great or capital crime, he shall visit him, and when he cometh into the place where the Prisoner is, he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our Forefathers, neither take thou vengeance of our sins: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answ. Spare us, good Lord.

Let us pray.

Lord, have mercy upon us

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which[6] art in heaven, *&c.*[7]

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page preceding the one on which the Office begins .—

"By the Lord Lieutenant and Council of *IRELAND*,

"Shrewsbury,

"ORDER'D, *That the Form of Prayer for the Visitation of Prisoners, treated upon by the Archbishops and Bishops, and the rest of the Clergy of this Kingdom and agreed upon by Her Majesty's License in their Synod holden at* Dublin, *in the Year* 1711, *be printed and annexed to* The Book of Common Prayer, *pursuant to Her Majesty's Directions.*

"Given at the *Council-Chamber* in *Dublin*, the 13th day of *April*, 1714.

"*Tho. Armagh. Con. Phipps.* Canc. *Kildare. Mount-Alexander. Abercorn. W. Kildare. Edw. Down & Connor. Cha. Fielding, Rich. Cox. Robt. Doyne. Rob. Rochfort. P. Savage. Theoph. Butler. J. Stanley. Wm. Stuart.*"

[Sd. 1892]

O Lord, show thy mercy upon us;
And grant us thy salvation.
Turn thy face from our sins;
And blot out all our iniquities.
Send us help from thy holy place;
For thine indignation lieth hard upon us.
O Lord, hear our prayer;
And let the sighing of the prisoners come before thee.

[Ed. 1790, Sds. 1793–1871]

Minist. O Lord, show thy mercy upon us;
Answr. And grant us thy salvation.
Minist. Turn thy face from our sins;
Answr. And blot out all our iniquities.
Minist. Send us help from thy holy place;
Answr. For thine indignation lieth hard upon us.
Minist. O Lord, hear our prayer;
Answr. And let the sighing of the Prisoners come before thee.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

O GOD, who sparest when we deserve punishment, and in thy wrath rememberest mercy; we humbly beseech thee, of thy goodness to comfort and succour all those who are under reproach and misery in the house of bondage; correct them not in thine anger, neither chasten them in thy sore displeasure. Give them a right understanding of themselves, and of thy threats and promises; that they may neither cast away their confidence in thee, nor place it any where but in thee. Relieve the distressed, protect the innocent, and awaken the guilty; And forasmuch as thou alone bringest light out of darkness, and good out of evil, grant that the pains and punishments which these thy servants endure, through their bodily confinement, may tend to setting[1] free their souls from the chains of sin; through Jesus Christ our Lord. *Amen.*[2]

[Prop. Bk. 1786] | [Irish Office, 1711]

Minist. O Lord, shew thy mercy upon us;
Answ. And grant us thy salvation.
Minist. Turn thy face from our sins;
Answ. And blot out all our iniquities.
Minist. Send us help from thy holy place;
Answ. For thine indignation lieth hard upon us.
Minist. O Lord, hear our prayers;[3]
Answ. And let the sighing of the Prisoners come before thee.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

O GOD, who sparest when we deserve punishment, and in thy wrath rememberest mercy, we humbly beseech thee, of thy goodness to comfort and succour all those who are under reproach and misery in the house of bondage; correct them not in thine anger, neither chasten them in thy sore displeasure; give them a right understanding of themselves, and of thy threats and promises; that they may neither cast away their confidence in thee, nor place it any where but in thee; relieve the distressed, protect the innocent, and awaken the guilty; and forasmuch as thou alone bringest light out of darkness, and good out of evil, grant that the pains and punishments which these thy servants endure, through their bodily confinement, may tend to the setting free their souls from the chains of sin, through Jesus Christ our Lord. *Amen.*

[1] to the setting [Ed. 1790]; the omission of "the" in the Sd. 1793 and thereafter is perhaps an error as the word is found both in the Prop. Bk. and the Irish Office.

[2] For this prayer in Sd. 1892, *vide* p. 390.

[3] prayer [Prop. Bk.]

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871]

¶ *Here the Minister, as he shall see convenient, may read the Prayer for* All Conditions of Men, *the Collect for* Ash-Wednesday, *and the Collect beginning* Almighty God, the fountain of all wisdom, *&c., or any other prayer of the Liturgy, which he shall judge proper.*

¶ *Then shall the Minister exhort the Prisoner or Prisoners after this Form, or other like:*

DEARLY beloved, know this, that Almighty God, whose never-failing providence governeth all things both in heaven and earth, hath so wisely and mercifully ordered the course of this world, that his judgments are often sent as fatherly corrections to us; and if with due submission and resignation to his holy will we receive the same, they will work together for our good.

It is your part and duty, therefore, to humble *yourself* under the mighty hand of God, to acknowledge the righteousness of his judgments, and to endeavour that, by his grace, this present visitation[1] may lead you to a sincere and hearty repentance.

The way and means thereto is, to examine your life and conversation by the rule of God's commandments; and whereinsoever *you* shall perceive *yourself* to have offended either by will, word, or deed, there to bewail your own sinfulness, and to confess *yourself* to Almighty God, with full purpose of amendment of life. And if *you* shall perceive your offences to be such as are not only against God, but also against your neighbours; then to reconcile *yourself* to them, being ready to make restitution and satisfaction, according to the uttermost of your power, for all injuries and wrongs done by *you* to any other: and being likewise ready to forgive others who have offended *you*, as *you* would have forgiveness of your offences at God's hand. And to this true repentance and change of mind *you* must add a lively and steadfast faith, and dependence upon the merits of the death of Christ, with an entire resignation of *yourself* to the will of God. Except *you* repent, and believe, we can give *you* no hope of salvation. But if *you* do sincerely repent and believe, God hath declared, though your sins be as red as scarlet, they shall be made white as snow; though your wickednesses have gone over your head, yet shall they not be your destruction.

We exhort you therefore in the Name of God, and of his dear Son Jesus Christ our Saviour, and as *you* tender your own salvation, to take good heed of these things in time, while the day of salvation lasteth; for the night cometh, when no man can work. While *you* have the light, believe in the light, and walk as children of the light, that *you* be not cast into outer darkness; that *you* may not knock, when the door shall be shut; and cry for mercy, when it is the time of justice. Now, *you* are the object of God's mercy, if by repentance and true

[1] The word "Visitation" in the Ed. of 1790, the Prop. Bk. and in the Irish Office is printed with an initial capital, as evidently referring to the visit of the Minister.

[Prop. Bk. 1786] | [Irish Office, 1711]

¶ *Here the Minister, as he shall see convenient, may read the Prayer for* All Conditions of Men, *the Collect for* Ash-Wednesday, *and the Collect, after the Offertory, beginning* Almighty God, the fountain of all wisdom, *&c., or any other prayer of the Liturgy, which he shall judge proper.*

¶ *Then shall the Minister exhort the Prisoner or Prisoners after this Form, or other like.*

DEARLY beloved, know this, that Almighty God, whose never failing providence governeth all things both in heaven and earth, hath so wisely and mercifully ordered the course of this world, that his judgments are often sent as fatherly corrections to us; and if with due submission and resignation to his holy Will we receive the same, they will work together for our good.

It is your part and duty, therefore, to humble yourself[2] under the mighty hand of God, to acknowledge the righteousness of his judgments, and to endeavour that, by his grace, this present Visitation may lead you to a sincere and hearty repentance.

The way and means thereto is, to examine your life and conversation by the rule of God's commandments; and wherein soever you[2] shall perceive yourself to have offended either by will, word, or deed, there to bewail your own sinfulness, and to confess yourself to Almighty God, with full purpose of amendment of life; and if you shall perceive your offences to be such as are not only against God, but also against your neighbours; then to reconcile yourself to them, being ready to make restitution and satisfaction, according to the uttermost of your power, for all injuries and wrongs done by you to any other: and being likewise ready to forgive others that[3] have offended you, as you would have forgiveness of your offences at God's hand; and to this true repentance and change of mind you must add a lively and steadfast faith, and dependence upon the merits of the death of Christ, with an entire resignation of yourself to the will of God. Except you repent, and believe, we can give you no hope of salvation; but if you do sincerely repent and believe, God has declared, though your sins be as red as scarlet, they shall be made white as snow; though your wickednesses have gone over your head, yet shall they not be your destruction.

We exhort you therefore in the Name of God, and of his dear Son Jesus Christ our Saviour, and as you tender your own salvation, to take good heed of these things in time, while the day of salvation lasteth; for the night cometh, when no man can work. While you have the light, believe in the light, and walk as children of the light, that you be not cast into outer darkness; that you may not knock, when the door shall be shut; and cry too late for mercy,[4] when it is the time of Justice. NOW,[5] you are the object of God's mercy, if by repentance and true

[2] The words "you" and "yourself" throughout this Exhortation are printed in italics in the Prop. Bk.

[3] who [Prop. Bk.] [4] cry for mercy [Prop. Bk.] [5] Now [Prop. Bk.]

[Sd. 1892]

faith *you* turn unto him; but if *you* neglect these things, *you* will be the object of his justice and vengeance: Now, *you* may claim the merits of Christ; but if *you* die in your sins, his sufferings will tend to your greater condemnation. O beloved, consider in this your day, how fearful a thing it will be to fall into the hands of the living God, when *you* can neither fly to his mercy to protect you, nor to the merits of Christ to cover you in that terrible day.

¶ *Here the Minister shall examine him concerning his Faith, and rehearse the Articles of the Creed*, Dost thou believe in God, *&c. And the Prisoner shall answer*,

All this I steadfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world, and further admonish him particularly concerning the crimes wherewith he is charged; and exhort him, if he have any scruples, that he would declare the same, and prepare himself for the Holy Communion, against the time that it may be proper to administer it to him*

¶ *Then, all kneeling, the Minister shall say the fifty-first Psalm of the Psalter*, Miserere mei, Deus.

¶ *Here the Minister, as he shall see convenient, may read certain or all of these Prayers following, the Prayer for all Conditions of Men, or any other Prayer which he shall judge proper.*

O GOD, whose nature and property, etc.

O GOD, who sparest when we deserve punishment, etc.[2]

[Ed. 1790, Sds. 1793–1871]

¶ *Then, all kneeling, the Minister shall say as follows, from the 51st Psalm.*

HAVE mercy upon me, O God, etc.[1]

¶ *Then the Minister shall say,*

Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*[3]

O GOD, whose mercy is everlasting, and power infinite; look down with pity and compassion upon the sufferings of *this* thy *servant;* and whether thou visitest for trial of *his* patience, or punishment of *his* offences, enable *him* by thy grace cheerfully to submit *himself* to thy holy will and pleasure. Go not far from those, O Lord, whom thou hast laid in a place of darkness, and in the deep; and forasmuch

[1] This Psalm is here printed at length, but the 18th and 19th verses and the *Gloria* are omitted. [2] See page 386. [3] From the Commination Office, p. 185.
[4] ye [Prop. Bk.] [5] *have* [Prop. Bk.] [6] *Sic.*

[Prop. Bk. 1786] | [Irish Office, 1711]

faith you turn unto him; but if you neglect these things, you[4] will be the object of his justice and vengeance: Now, you may claim the merits of Christ; but if you die in your sins, his sufferings will tend to your greater condemnation. O beloved, consider in this your day, how fearful a thing it will be to fall into the hands of the living God, when you can neither fly to his mercy to protect you, nor to the merits of Christ to cover you in that terrible day.

¶ *Here the Minister shall examine him concerning his faith, and rehearse the Articles of the Creed:* Dost thou believe in God, *&c. And the prisoner shall answer,*

All this I steadfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world, and further admonish him particularly concerning the crimes wherewith he is charged; and exhort him, if he has*[5] *any scruples, that he would declare the same, and prepare himself for the holy Communion, against the time that it may be proper to administer it to him.*

¶ *Then, all kneeling, the Minister shall say the* 51*st Psalm.*

HAVE mercy upon me, O God, &c.[6]

Let us pray.[7]

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

¶ *Then the Minister shall say,*

O GOD, whose mercy is everlasting, and power infinite; Look down with pity and compassion upon the sufferings of these thy servants;[8] and whether thou visitest for trial of their[9] patience, or punishment of their[9] offences, enable them[10] by thy grace cheerfully to submit themselves[11] to thy holy will and pleasure. Go not far from those, O Lord, whom thou hast laid in a place of darkness, and in the deep; and forasmuch

[7] Let us pray [Prop. Bk.] [8] *this* thy *servant* [Prop. Bk.]
[9] *his* [Prop. Bk.] [10] *him* [Prop. Bk.] [11] *himself* [Prop. Bk.]

[Sd. 1892]

as thou hast not cut *him* off suddenly, but chastenest *him* as a Father, grant that *he*, duly considering thy great mercies, may be unfeignedly thankful, and turn unto thee with true repentance and sincerity of heart, through Jesus Christ our Lord. *Amen.*

A Form of Prayer for Persons under sentence of death.

¶ *When a Criminal is under Sentence of Death, the Minister shall proceed to exhort him after this Form, or other like.*

[Ed. 1790, Sds. 1793–1871]

Prayers for Persons under Sentence of Death.

¶ *When a Criminal is under Sentence of Death, the Minister shall proceed, immediately after the Collect,* O God, who sparest, *&c., to exhort him after this Form, or other like.*

DEARLY beloved, it hath pleased Almighty God, in his justice, to bring you under the sentence and condemnation of the law: You are shortly to suffer death in such a manner, that others, warned by your example, may be the more afraid to offend; and we pray God, that you may make such use of your punishments in this world, that your soul may be saved in the world to come.

Wherefore we come to you in the bowels of compassion; and, being desirous that you should avoid presumption on the one hand, and despair on the other, shall plainly lay before you the wretchedness of your condition, and declare how far you ought to depend on the mercies of God, and the merits of our Saviour. Consider then seriously with yourself, in all appearance the time of your dissolution draweth near; your sins have laid fast hold upon you; you are soon to be removed from among men by a violent death; and you shall fade away suddenly like the grass, which in the morning is green and groweth up, but in the evening is cut down, dried up, and withered. After you have thus finished the course of a sinful and miserable life, you shall appear before the Judge of all flesh; who, as he pronounces blessings on the righteous, shall likewise say, with a terrible voice of most just judgment, to the wicked, Go, ye accursed, into the fire everlasting, prepared for the devil and his angels.

Your sins have brought you too near this dreadful sentence: it is therefore your part and duty, my brother, humbly to confess and bewail your great and manifold offences, and to repent you truly of your sins, as you tender the eternal salvation of your soul.

Be not deceived with a vain and presumptuous expectation of God's favour, nor say within yourself, Peace, Peace, where there is no peace; for there is no peace, saith my God, to the wicked. God is not mocked; he is of purer eyes than to behold iniquity; and without holiness no man shall see the Lord. On the other hand, despair not of God's mercy, though trouble is on every side; for God shutteth not up his mercies for ever in displeasure: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Do not either way abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and a true heart we return unto him.

Since therefore you are soon to pass into an endless and unchangeable

[1] VISITATION OF PRISONERS [Prop. Bk.] [2] *him* [Prop. Bk.]

[Prop. Bk. 1786] | [Irish Office, 1711]

as thou hast not cut them[2] off suddenly, but chasteneth them[2] as a father, grant that they[3] duly considering thy great mercies, may be unfeignedly thankful, and turn unto thee with true repentance and sincerity of heart, through Jesus Christ our Lord. *Amen.*

Prayers for Persons under sentence of death.

¶ *When a Criminal is under sentence of death, the Minister shall proceed, immediately after the Collect,* "O God, who sparest," *&c., to exhort him after this Form, or other like.*

DEARLY beloved, it hath pleased Almighty God, in his justice, to bring you under the sentence and condemnation of the law. You are shortly to suffer death in such a manner, that others, warned by your example, may be the more afraid to offend; and we pray God, that you may make such use of your punishments in this world, that your soul may be saved in the world to come.

Wherefore we come to you in the bowels of compassion; and, being desirous that you should avoid presumption on the one hand, and despair on the other, shall plainly lay before you the wretchedness of your condition, and declare how far you ought to depend on the mercies of God, and the merits of our Saviour. Consider then seriously with yourself, in all appearance the time of your dissolution draweth near; your sins have laid fast hold upon you; you are soon to be removed from among men by a violent death; and you shall fade away suddenly like the grass, which in the morning is green and groweth up, but in the evening is cut down, dried up, and withered. After you have thus finished the course of a sinful and miserable life, you shall appear before the Judge of all flesh, who, as he pronounces blessings on the righteous, shall likewise say, with a terrible voice of most just judgment, to the wicked, Go, ye accursed, into the fire everlasting, prepared for the devil and his angels.

Your sins have brought you too near this dreadful sentence; it is therefore your part and duty, my Brother, humbly to confess and bewail your great and manifold offences, and to repent you truly of your sins, as you tender the eternal salvation of your soul.

Be not deceived with a vain and presumptuous expectation of God's favour, nor say within yourself, Peace, Peace, where there is no Peace; for there is no Peace, saith my God, to the wicked; God is not mocked; he is of purer eyes than to behold iniquity; and without holiness no man shall see the Lord: On the other hand, despair not of God's mercy, though trouble is on every side; for God shutteth not up his mercies for ever in displeasure; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Do not either way abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and a true heart we return unto him.

Since therefore you are soon to pass into an endless and unchangeable

[3] *he* [Prop. Bk.]

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

state, and your future happiness or misery depends upon the few moments which are left you, I require you strictly to examine yourself, and your estate both towards God and towards man; and let no worldly consideration hinder you from making a true and full confession of your sins, and giving all the satisfaction which is in your power to every one whom you have wronged or injured; that you may find mercy at your heavenly Father's hand, for Christ's sake, and not be condemned in the dreadful day of judgment.

Lastly, beloved, submit yourself with Christian resignation to the just judgment of God, which your own crimes have brought upon you, and be in charity with all men; being ready sincerely to forgive all such as have offended you, not excepting those who have prosecuted you even unto death: and, though this may seem a hard saying, yet know assuredly, that without it your charity is not yet perfect. And fail not earnestly to endeavour and pray for this blessed temper and composure of mind: So may you cast yourself with an entire dependence upon the mercies of God, through the merits of our Saviour and Redeemer Jesus Christ.

¶ *Here the Minister shall examine him concerning his Faith, and rehearse the Articles of the Creed,* Dost thou believe in God, *&c. And the Criminal shall answer,*

All this I steadfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, exhorting him to a particular Confession*[1] *of the sin for which he is condemned; and upon Confession, he shall instruct him what satisfaction ought to be made to those whom he has offended thereby; and if he knoweth any combinations in wickedness, or any evil practices designed against others, let him be admonished to the utmost of his power to discover and prevent them.*

¶ *After his Confession, the Priest*[2] *shall declare to him the pardoning mercy of God, in the Form which is used in the Communion Service.*

¶ *After which shall be said the Collect following.*

O HOLY Jesus, who, of thine infinite goodness, didst accept the conversion of a sinner on the cross; open thine eye of mercy upon this thy servant, who desireth pardon and forgiveness, though in *his* latest hour *he* turneth unto thee. Renew in *him* whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness. Consider *his* contrition; accept *his* repentance; and forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto him *his* former sins, but strengthen *him* with thy blessed Spirit; and

[1] The initial capital of the word "*Confession*" was in the Sd. of 1832 changed to a smalll etter wherever the word occurred, probably by the printer.

[Prop. Bk. 1786] [Irish Office, 1711]

state, and your future happiness or misery depends upon the few moments which are left you; I require you strictly to examine yourself, and your estate both towards God and towards man; and let no worldly consideration hinder you from making a true and full confession of your sins, and giving all the satisfaction which is in your power to every one whom you have wronged or injured; that you may find mercy at your heavenly Father's hand, for Christ's sake, and not be condemned in the dreadful day of judgment.

Lastly, Beloved, submit yourself with Christian resignation to the just judgment of God, which your own crimes have brought upon you, and be in charity with all men; being ready sincerely to forgive all such as have offended you, not excepting those who have prosecuted you even unto death: and, though this may seem a hard saying, yet know assuredly, that without it your charity is not yet perfect. And fail not earnestly to endeavour and pray for this blessed temper and composure of mind. So may you cast yourself with an entire dependence upon the mercies of God, through the merits of our Saviour and Redeemer Jesus Christ.

¶ *Here the Minister shall examine him concerning his Faith, and rehearse the Articles of the Creed,* Dost thou believe in God, *&c., And the Criminal shall answer,*

All this I steadfastly believe.

¶ *Then shall the Minister examine, whether he repent him truly of his sins, exhorting him to a particular Confession of the sin for which he is condemned; and upon Confession, he shall instruct him what satisfaction ought to be made to those whom he has offended thereby; and if he knoweth any combinations in wickedness, or any evil practices designed against others, let him be admonished to the utmost of his power to discover and prevent them.*

¶ *After his Confession, the Minister shall declare to him the pardoning mercy of God, in the form which is used in the* Communion Service.

¶ *After his Confession the Priest*[2] *shall absolve him (if he humbly or*[3] *heartily desire it) either in the Form which is appointed in the Office of* Visitation of the Sick, *or in that used in the* Communion Service.

¶ *After which shall be said the Collect following.*

¶ *After Absolution shall be said the Collect following.*

O HOLY Jesus, who, of thine infinite goodness, didst accept the conversion of a sinner on the Cross; open thine eye of mercy upon this thy servant, who desireth pardon and forgiveness, though in his latest hour he turneth unto thee. Renew in him whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; consider his contrition; accept his repentance; and forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed Spirit: and

[2] *Minister* [Ed. 1790, Sds. 1793–1832]; corrected to *Priest* in Sd. of 1838, by the Committee. [3] *Sic.*

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

when thou art pleased to take *him* hence, take *him* unto thy favour: This we beg through thy merits, O Lord, our Saviour and our Redeemer. *Amen.*[1]

¶ *Then the Minister shall say,*[2]

O FATHER of mercies, and God of all comfort; we fly unto thee for succour in behalf of this thy servant, who is now under the sentence of condemnation. The day of *his* calamity is at hand, and *he* is accounted as one of those who go down into the pit. Blessed Lord, remember thy mercies; look upon *his* infirmities; hear the voice of *his* complaint; give *him*, we beseech thee, patience in this *his* time of adversity, and support under the terrors which encompass *him*; set before *his* eyes the things *he* hath done in the body, which have justly provoked thee to anger; and forasmuch as *his* continuance appeareth to be short amongst us, quicken *him* so much the more by thy grace and Holy Spirit; that *he*, being converted and reconciled unto thee, before thy judgments have cut *him* off from the earth, may at the hour of *his* death depart in peace, and be received into thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Adding this.*

O SAVIOUR of the world, who by thy cross and precious blood hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.

¶ *Then the Minister, standing, shall say,*

IN the midst of life we are in death, etc.[3]

¶ *Then the Minister shall say,*

THE Almighty God, who is a most strong tower to all those who put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom, thou mayest receive salvation, but only the name of our Lord Jesus Christ. Amen.

¶ *And after that shall say,*

UNTO God's gracious mercy and protection, etc.[4]

¶ *At the time of Execution, the Minister shall use such devotions as he shall think proper.*

Notice. *It is judged best that the Criminal should not make any public profession or declaration.*

¶ *At the time of Execution, besides all, or such parts of the foregoing Office as the Minister shall judge proper, shall be said the* Commendatory Prayer for a Person at the point of Departure, *as it is in the Visitation of the Sick.*

The Collect for the Communion Service.

O GOD, who declarest thy almighty power chiefly in showing mercy and pity; we beseech thee to have mercy upon this thy servant,

[1] The Italics in this and the prayer which follows were introduced in 1845.
[2] The Sd. of 1832 changed this to "*Then shall the Minister say.*" Compare the third rubric following.

[Prop. Bk. 1786] | [Irish Office, 1711]

when thou art pleased to take him hence, take him unto thy favour; this we beg through thy merits, O Lord, our Saviour and our Redeemer. *Amen.*

¶ *Then the Minister shall say,*

O FATHER of mercies, and God of all comfort; We fly unto thee for succour in behalf of this thy servant, who is now under the sentence of condemnation. The day of his calamity is at hand, and he is accounted as one of them who[5] go down into the pit. Blessed Lord, remember thy mercies; look upon his infirmities; hear the voice of his complaint; give him, we beseech thee, patience in this *his* time of adversity, and support under the terrors which encompass him; set before his eyes the things he hath done in the body, which have justly provoked thee to anger; and forasmuch as his continuance appeareth to be short amongst us, quicken him so much the more by thy grace and Holy Spirit; that he, being converted and reconciled unto thee, before thy judgments have cut him off from the earth, may at the hour of his death depart in peace, and be received into thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then the Minister, standing, shall say,*

IN the midst of life we are in death, etc.[3]

¶ *Then the Minister shall say,*

THE Almighty God, who is a most strong tower to all them that[5] put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, Be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive salvation, but only the Name of our Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*

UNTO God's gracious mercy and protection,[4] etc.[6]

¶ *At the time of Execution, besides all or such part*[7] *of the foregoing Office as the Minister shall judge proper, shall be said the* Commendatory Prayer for a person at the point of departure, *as it is in* The Visitation of the Sick.

The Collect for the Communion Service.

O GOD, who declarest thy almighty power most[8] chiefly in showing mercy and pity, we beseech thee to have mercy upon this thy servant

[3] *Vide* pp. 350, 351. [4] *Vide* pp. 334, 335. [5] those who [Prop. Bk.]
[6] Prop. Bk. omits the "*Amen*" at the end of this blessing.
[7] *parts* [Prop. Bk.] [8] Prop. Bk. omits "most"

[Sd. 1892] | [Ed. 1790, Sds. 1793–1871]

who for *his* transgressions is appointed to die. Grant that *he* may take thy judgments patiently, and repent *him* truly of *his* sins; that *he* recovering thy favour, the fearful reward of *his* actions may end with this life; and whensoever *his* soul shall depart from the body it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 11.

NO chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.

The Gospel. *St.* John v. 24.

VERILY, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *A Prayer for Imprisoned Debtors.*

MOST gracious God, look down in pity and compassion upon these thine afflicted servants, who are fallen under the misery of a close restraint. Give them always a deep sense of their sins, and of thy fatherly love and correction; and the more their confinement presseth hard upon them, the more let the comforts of thy grace and mercy abound towards them. Give to their Creditors tenderness and compassion, and to them a meek and forgiving spirit towards all those who have confined them, and a full purpose to repair all the injuries and losses which others have sustained by them. Raise them up friends to pity and relieve them; give them the continued comfort of thy countenance here; and so sanctify their afflictions, that they may work for them an eternal weight of glory, through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

[Prop. Bk. 1786] | [Irish Office, 1711]

who for his transgressions is appointed to die. Grant that he may take thy judgments patiently, and repent him truly of his sins, that he recovering thy favour, the fearful reward of his actions may end with this life; and whensoever his soul shall depart from the body it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. *chap.* 12. *v.* 11.[1]

NO chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.

The Gospel. St. John, *chap.* 5. *v.* 24.[2]

VERILY, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *A Prayer for imprisoned Debtors.*

MOST gracious God, look down in pity and compassion upon these thine afflicted servants, that[3] are fallen under the misery of a close restraint. Give them always a deep sense of their sins, and of thy fatherly love and correction; and the more their confinement presseth hard upon them, the more let the comforts of thy grace and mercy abound towards them. Give to their creditors tenderness and compassion, and to them a meek and forgiving spirit towards all those that[4] have confined them, and a full purpose to repair all the injuries and losses that[4] others have sustained by them. Raise them up friends to pity and relieve them; give them the continued comfort of thy countenance here; and so sanctify their afflictions, that they may work for them an eternal weight of glory; through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

[1] Heb. 12. 11 [Prop. Bk.]
[2] *St.* John 5. 24 [Prop. Bk.]
[3] who [Prop. Bk.]
[4] which [Prop. Bk.]

[Prop. Bk. 1786]

[1]A FORM OF

PRAYER AND THANKSGIVING

TO ALMIGHTY GOD,

For the inestimable Blessings of Religious and Civil Liberty; to be used yearly on the Fourth Day of July, *unless it happen to be on* Sunday, *and then on the Day following.*

¶ *The Service shall be as usual, except where it is hereby otherwise appointed.*

¶ *Among the Sentences at Morning Prayer shall be the following:*

THE Eternal God is thy refuge, and underneath are the everlasting Arms. *Deut.* 33. 27.

Israel then shall dwell in safety alone: The fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. *Verse* 28.

Happy art thou, O Israel: who is like unto thee, O people favoured by the Lord; the shield of thy help, and who is the sword of thy Excellency. *Verse* 29.

The Lord hath been mindful of us, and he shall bless us; he shall bless them that fear him, both small and great. *Psalm* 115. 12, 13.

O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men. *Psalm* 107. 21.

¶ *Instead of* "O come let us sing, *&c.*," *the following Hymn shall be said or sung:*

MY Song shall be alway of the loving kindness of the Lord: with my Mouth will I ever be shewing his Truth from one generation to another. *Psal.* 89. 1.

The merciful and gracious Lord hath so done his marvellous Works: that they ought to be had in remembrance. *Psal.* 111. 4.

Who can express the noble Acts of the Lord: or shew forth all his praise? *Psal.* 106. 2.

The works of the Lord are great: sought out of all them that have pleasure therein. *Psal.* 111. 2.

For he will not alway be chiding: neither keepeth he his anger forever. *Psal.* 103. 9.

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. *Verse* 10.

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that fear him. *Verse* 11.

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him. *Verse* 11.

Thou, O God, hast proved us; thou also hast tried us, like as silver is tried. *Psal.* 66. 9.

[1] This office is found only in the Proposed Book.

[Prop. Bk. 1786]

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth forever. *Psal.* 136. 23, 24.[2]

¶ *Then shall be said or sung the Psalm; which shall be the same as is appointed for the 23d Day, Part 2.*

¶ *The first Lesson shall be,* Deut. 8; *and the second Lesson shall be,* Thess.[3] 5. 12 *to* 24.

¶ *A thanksgiving for the day, to be said after the general thanksgiving.*

O GOD, whose Name is excellent in all the earth, and thy glory above the heavens; who as on this day didst inspire and direct the hearts of our delegates in Congress, to lay the perpetual foundations of peace, liberty, and safety; we bless and adore thy glorious Majesty, for this thy loving kindness and providence. And we humbly pray that the devout sense of this signal mercy may renew and increase in us a spirit of love and thankfulness to thee its only author, a spirit of peaceable submission to the laws and government of our country, and a spirit of fervent zeal for our holy religion, which thou hast preserved and secured to us and our posterity. May we improve these inestimable blessings for the advancement of religion, liberty, and science throughout this land, till the wilderness and solitary place be glad through us, and the desert rejoice and blossom as the rose. This we beg through the merits of Jesus Christ our Saviour. *Amen.*[4]

¶ *The Collect: to be used instead of that for the Day.*

ALMIGHTY God, who hast in all ages shewed forth thy power and mercy in the wonderful preservation of thy church, and in the protection of every nation and people professing thy holy and eternal Truth, and putting their sure trust in thee; We yield thee our unfeigned thanks and praise for all thy public mercies, and more especially for that signal and wonderful manifestation of thy providence which we commemorate this day; Wherefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all churches of the Saints, from generation to generation, through Jesus Christ our Lord. *Amen.*[4]

¶ *The Epistle.* Philip. 4. 4.

REJOICE in the Lord alway.....think on these things.

¶ *The Gospel.* *St.* John 8. 31.

THEN said Jesus to those Jews.....ye shall be free indeed.

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[2] This anthem is a shortened form of the one found in "A Form of Prayer with Thanksgiving to Almighty God, for having put an end to the great Rebellion by the Restitution of the King and Royal Family, and the Restoration of the Government after many Years Interruption: Which unspeakable mercies were wonderfully completed upon the Twenty Ninth of *May*, in the Year 1660. And in Memory thereof, that Day in Every Year is by Act of Parliament, appointed to be for ever kept holy."

[3] *Sic.*

[4] These two prayers are, with modifications, derived from "A Form of Prayer with Thanksgiving to be Used Yearly upon the Fifth Day of *November;* for the happy Deliverance of King JAMES I. and the Three Estates of *England*, from the most traiterous and bloody-intended Massacre by Gunpowder; and also for the happy Arrival of His Majesty King WILLIAM the Third, on this Day, for the deliverance of our *Church* and Nation."

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871; Prop. Bk.]

A FORM OF

PRAYER AND THANKSGIVING

To Almighty God, for the Fruits of the Earth, and all the other Blessings of his merciful Providence; to be used yearly on the *First Thursday in November*, or on such other *Day* as shall be appointed by the Civil Authority.[1]

¶ *The Service shall be as usual, except where it is hereby otherwise appointed.*

¶ *Among the sentences at the beginning of Morning Prayer shall be the following:*

HONOUR the Lord with thy substance, and with the first-fruits of all thine increase; So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. *Prov.* iii. 9, 10.

The Lord by wisdom hath founded the earth; by understanding hath he established the heavens: By his knowledge the depths are broken up, and the clouds drop down the dew. *Prov.* iii. 19, 20.[2]

The eternal God is thy refuge, and underneath are the everlasting arms. *Deut.* xxxiii. 27.

Israel then shall dwell in safety alone; the fountain of Jacob shall be upon the land of corn and of wine, also his heaven shall drop down dew. *Deut.* xxxiii. 28.

Happy art thou, O Israel; who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! *Deut.* xxxiii. 29.

¶ *Instead of*, O come, let us sing, *&c., the following shall be said or sung:*

O PRAISE the LORD, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

The LORD doth build up Jerusalem: and gather together the outcasts of Israel.

He healeth those that are broken in heart: and giveth medicine to heal their sickness.

O sing unto the LORD with thanksgiving: sing praises upon the harp unto our God:

PRAISE ye the LORD: for it is good to sing praises unto our God; for it is pleasant, and praise is comely.

The LORD doth build up Jerusalem: he gathereth together the out-casts of Israel.

He healeth those that are broken in heart, and bindeth up their wounds.

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[1] The clause, "or on such, etc.....Civil Authority" is not found in the Prop Bk.

[2] The Prop. Bk. has but two Sentences of Scripture at the beginning of this office, viz: "Honour the Lord," etc., and "The Lord by wisdom," etc. The other three sentences were added in 1789 and were taken from the Service for the Fourth of July in the Prop. Bk. *Vide* p. 400.

[Sd. 1892]

Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men;

Who giveth fodder unto the cattle: and feedeth the young ravens that call upon him.

Praise the LORD, O Jerusalem: praise thy God, O Sion.

For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

He maketh peace in thy borders: and filleth thee with the flour of wheat.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

[Ed. 1790, Sds. 1793–1871; Prop. Bk.]

He covereth the heaven with clouds, and prepareth rain for the earth; he maketh the grass to grow upon the mountains.

He giveth to the beast his food, and to the young ravens which cry.

Praise the LORD, O Jerusalem; Praise thy God, O Sion.

For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

He maketh peace in thy borders, and filleth thee with the finest of the wheat.

¶ *Then shall be said or sung one of the Selections, or some other portion of the Psalms, at the discretion of the Minister.*[3]

¶ *The First Lesson shall be* Deut. viii., *and the Second Lesson shall be* 1 Thess. v. 12 *to* 24.[4]

¶ *After the General Thanksgiving, shall be said this which followeth*

MOST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew; We yield thee unfeigned thanks and praise for the

return of seed-time and harvest, for the increase of the ground and the gathering in of the fruits thereof, and for all the other blessings of thy merciful providence bestowed upon this nation and people.

feigned thanks and praise as for all thy mercies, so especially for the returns of seed-time and harvest, and for crowning the year with thy goodness, in the increase of the ground, and the gathering in of the fruits thereof.

And, we beseech thee, give us a just sense of this great mercy; such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and honour, world without end. *Amen.*[5]

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[3] ¶ *Then shall be said or sung the Psalm; which shall be the same as is appointed for the 13th Day,* Part 2. [Prop. Bk.]

[4] ¶ *The first Lesson shall be* Deut. 28 *to verse* 15; *and the second Lesson shall be* Matth. 7 *verse* 7 *to* 28. [Prop. Bk.] The Lessons above in the text, appointed in 1789 and still used for Thanksgiving Day, are those of the Prop Bk. for the Fourth of July. *Cf.* p. 401.

[5] Compiled from Prov. 3.20, Gen. 8.22, Ps. 65.11, Ex. 23.10, and the last of the Forms of Prayer to be used at Sea.

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871, Prop. Bk.]

¶ *The Collect to be used instead of that for the day.*

O MOST merciful Father, who hast blessed the labours of the husbandman in the returns of the fruits of the earth; We give thee humble and hearty thanks for this thy bounty; beseeching thee to continue thy loving-kindness to us; that our land may still yield her increase, to thy glory and our comfort: through Jesus Christ our Lord. *Amen.*[2]

The Epistle. *St.* James i. 16.

DO not err, my beloved brethren, etc.....to keep himself unspotted from the World.

The Gospel. *St.* Matt. v. 43.

YE have heard that it hath been said, etc.....which is in heaven is perfect.

[Ed. 1790, Sds. 1793–1892]

[Bp. Gibson]

[3] FORMS OF

PRAYER TO BE USED IN FAMILIES.

MORNING PRAYER.

MORNING PRAYER to be used in ALL FAMILIES.

¶ *The Master or Mistress having called together as many of the Family as can conveniently be present, let one of them, or any other whom they shall think proper,*[4] *say as follows, all kneeling.*

OUR Father, who, etc. .....For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

ALMIGHTY and everlasting God, in whom we live and move and have our being; We, thy needy creatures, render thee our humble praises, for thy preservation of us from the beginning of our lives to this day,

Acknowledgment of God's mercy and preservation, especially through the night past.

ALMIGHTY and everlasting God, in whom we live and move, and have our being, and whose mercy is over all thy works: We thy needy creatures, in a thankful sense of thy good providence over us, render Thee our humblest praises for thy preservation of us from the beginning of our lives to this day. Blessed be thy holy name for the

Acknowledgment of God's mercy and preservation, especially the night past.

[1] MORNING PRAYER FOR A FAMILY [Bp. Gibson]

[2] The wording of this Collect would seem to have been suggested by the Thanksgiving *For Plenty*, *vide* p. 176.

[3] These Prayers are not found either in the Prop. Bk. or in the English Book.

[4] *most proper* [Bp. Gibson]

[Ed. 1790, Sds. 1793–1892]

and especially for having delivered us from the dangers of the past night. To thy watchful providence we owe it,* (that no disturbance hath come nigh us or our dwelling; but that we are brought in safety to the beginning of this day.) For these thy mercies, we bless and magnify thy glorious name; humbly beseeching Thee to accept this our morning sacrifice of praise and thanksgiving, for his sake, who lay down in the grave, and rose again for us, thy Son our Saviour Jesus Christ. *Amen.*

* *When disturbances of any kind befall a family, instead of this, say,* that notwithstanding our dangers, we are brought in safety to the beginning of this day.

AND since it is of thy mercy, O gracious Father, that another day is added to our lives; We here dedicate both our souls and our bodies to thee and thy service, in a sober, righteous, and godly life:

Dedication of soul and body to God's service, with a resolution to be growing daily in goodness.

in which resolution, do thou, O merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. *Amen.*

[Bp. Gibson]

continual protection of thy hand, by which we have been defended amidst the changes and chances of this mortal life, and kept and delivered from innumerable dangers, and particularly from the terrors and evil accidents of the past night. To thy watchful Providence we wholly owe it, [*that no disturbance hath come nigh us or our dwelling, but that we have enjoyed quiet and refreshing sleep, and are brought in safety to the beginning of this day.] For these and all thy other mercies, our souls do

[* *When disturbances of any kind befall a family, instead of this, say,* that notwithstanding our fears and dangers, we are brought in safety to the beginning of this day.]

AND, since it is of thy mercy, O gracious Father, that another day is added to our lives; We here dedicate both our souls and bodies to Thee and thy service, to promote thy glory and our own salvation, in a sober, righteous, and godly life. We renounce the devil and all his works, the vanities of this wicked world, and all the sinful lusts of the flesh; desiring nothing so much as to serve Thee faithfully all the days of our lives. And we sincerely resolve so to improve the time which thou shalt be pleased to grant us in this world that we may every day become better Christians, and persevere in holiness and righteousness unto the end. In which resolutions do thou, O merciful God, confirm and strengthen us; and especially this day keep it steadfastly in the purpose of our hearts to perform them that, as we grow in age, we may

Dedication of soul and body to God's service, with a resolution to be growing daily in goodness.

[Ed. 1790, Sds. 1793–1892]

BUT, O God, who knowest the weakness and corruption of our nature, and the manifold temptations which we daily meet with; We humbly beseech thee to have compassion on our infirmities, and to give us the constant assistance of thy Holy Spirit; that we may be effectually restrained from sin, and excited to our duty.

Prayer for grace to enable us to perform that resolution.

IN particular, we implore thy grace and protection for the ensuing day. Keep us temperate in our meats and drinks, and diligent in our several callings. Grant us patience under any afflictions thou shalt see fit to lay on us, and minds always contented with our present condition. Give us grace to be just and upright in all our dealings; quiet and peaceable; full of compassion; and ready to do good to all men, according to our abilities and opportunities.

For grace to guide and keep us the following day, and for God's blessing on the business of the same.

[Bp. Gibson]

grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. *Amen.*

BUT, Lord, thou knowest the weakness and corruption of our nature, and the manifold temptations that we daily meet with; We therefore humbly beseech Thee to have compassion upon our infirmities, and to give us the constant assistance of thy Holy Spirit; that we may be effectually restrained from sin, and excited to our duty. And when thou seest us giving way to any temptation, suffer us not to be tempted above that we are able, but stretch out thy helping hand to save and deliver us. Imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. And, above all, keep in[1] our minds a lively remembrance of that great day, in which we must give a strict account of our thoughts, words, and actions; and according to the works done in the body, be eternally rewarded or punished, by him whom thou hast appointed the Judge[2] of quick and dead, thy Son Jesus Christ our Lord. *Amen.*

For grace to enable us to perform that resolution.

IN particular, that we may then be able to give account of this day; grant us grace to have Thee and thy law before our eyes, that we may walk in it according to thy will with watchfulness and circumspection. Keep us sober and temperate in our meats and drinks, and diligent in the several callings and professions which thy providence hath appointed us: Grant us patience under any affliction thou shalt see fit to lay on us, and minds always contented with our present condition. Give us grace to be just and upright in all our dealings, quiet and peaceable among our neighbours, full of compassion towards the needy and afflicted,

For grace to guide and keep us the following day.

[1] keep up in [Bp. Gibson]

[2] appointed Judge [Bp. Gibson]

[Ed. 1790, Sds. 1793–1892]

Direct us in all our ways, *[and prosper the works of our hands in the business of our several stations.] Defend us from all dangers and adversities; and be graciously pleased to take us and all things belonging to us, under thy fatherly care and protection. These things, and whatever else thou shalt see necessary and convenient to us we humbly beg, through the merits and mediation of thy Son Jesus Christ our Lord and Saviour. *Amen.*

* *On Sunday morning, instead of this, say,* and let thy Holy Spirit accompany us to the place of thy public worship, making us serious and attentive, and raising our minds from the thoughts of this world to the consideration of the next; that we may fervently join in the prayers and praises of thy Church, and listen to our duty with honest hearts, in order to practice it.

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and ever ready to do good to all men, according to the abilities and opportunities which thou shalt give us. That so walking faithfully before thee all our days, and being found watching whenever our appointed time shall come, we may, from a life of righteousness, be translated to a life of glory, through the merits and mediation of Jesus Christ our only Saviour and Redeemer. *Amen.*

For God's blessing upon the business of the day.

[* AND now we are entering upon the business of the several stations wherein thy providence hath placed us, we humbly beg thy blessing this day upon our honest designs and undertakings. Direct us in all our ways, and prosper the works of our hands:] And as we desire to walk in a constant sense of thy all-seeing providence, so let the same good providence watch over us, and preserve our going out and coming in. Defend us from all dangers and adversities, and be graciously pleased to take us, and all things belonging to us into thy fatherly care and protection. These things, O Lord, and whatever else thou shalt see necessary and convenient, either for our souls, or bodies, or estates, we humbly beg of thee, for the sake of thy Son Jesus Christ, in whose name and words we conclude our imperfect prayers.

* *On Sunday morning, instead of this, say,* And now we are going to the place of thy publick worship, we beseech thee let thy holy Spirit accompany us, and make us devout, serious and attentive, raise our minds from the thoughts of this world, to the consideration of the next, that we fervently join in the prayers and praises of thy church, and listen to our duty with honest hearts, in order to practise it. And give us grace to dedicate this day, as thou hast appointed us, to thy service, and the care of our souls. Direct us in all our ways, and guide our feet into thy paths.

[Ed. 1790, Sds. 1793–1892]

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

[Bp. Gibson]

Our Father, which, etc. For thine is the kingdom, the power, and the glory forever and ever. Amen.

EVENING PRAYER.

to be used in
ALL FAMILIES.

¶ *The Family being together, a little before bed-time, let the Master or Mistress, or any other whom they shall think proper,*[1] *say as follows, all kneeling.*

OUR Father, who, etc. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

MOST merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins; We come before thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of thy righteous laws.*

Confession of sins, with a prayer for contrition and pardon.

But, O gracious Father, who desir-

* *Here let him who reads make a*

MOST gracious and merciful God, who art of purer eyes than to behold iniquity, and hast promised mercy and forgiveness to all them who confess and forsake their sins; we come before thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of thy righteous laws, in thought, word and deed. We have every day been doing those things which thou hast forbidden, and leaving undone the things which thou hast commanded; so that when we look back upon our past lives, and remember that thou art privy to our most secret sins, we are afraid of thy judgements, and are ashamed to lift up our eyes unto thee.* But, O gracious Father, who

Confession of sins, with a prayer for contrition and pardon.

* Here let him who reads, make

[1] *most proper* [Bp. Gibson]

[Ed. 1790, Sds. 1793–1892]

est not the death of a sinner, look upon us, we beseech thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them; and work in us an hearty contrition;

short pause, that every one may secretly confess the sins and failings of that day.

that we may obtain forgiveness at thy hands, who art ever ready to receive humble and penitent sinners; for the sake of thy Son Jesus Christ, our only Saviour and Redeemer. *Amen.*

Prayer for grace to reform and grow better.

AND lest, through our own frailty, or the temptations which encompass us, we be drawn again into sin, vouchsafe us, we beseech thee, the direction and assistance of thy Holy Spirit.

Reform whatever is amiss in the temper and disposition of our souls; that no unclean thoughts, unlawful designs, or inordinate desires, may rest there. Purge our hearts from envy, hatred, and malice: that we may never suffer the sun to go down upon our wrath; but may always go to our rest in peace, charity, and good-will, with a conscience void of offence towards thee, and towards men: That so our hearts being a fit habitation for thy Holy Spirit, he may continually dwell therein; and we whether we wake or sleep, may be under his blessed protection, and have our whole spirit, and soul, and body preserved pure and blameless, unto the coming of our Lord and Saviour Jesus Christ. *Amen.*

[Bp. Gibson]

desirest not the death of a Sinner, look upon us, we beseech thee, in thy Son Jesus Christ, and for the merits of his sufferings be thou merciful to our sins. Make us deeply sensible of the great evil of them, and work in us an hearty contrition, and let the remembrance of them be more grievous and afflicting to us, than of any other evil whatsoever; that we worthily lamenting our transgressions, and being brought to a hatred of our sins, and a hearty repentance, may obtain forgiveness at thy hands, who art ever ready to receive humble and penitent sinners; for the sake of thy Son Jesus Christ, our only Saviour and Redeemer. *Amen.*

a short pause, that every one may secretly confess the sins and failings of that day.

AND lest, through our own frailty, or the temptations that encompass us, we be drawn again to our former sins; vouchsafe us, we beseech thee, the direction and assistance of thy holy Spirit; that as thou hast put into our hearts these desires and resolutions of amendment, so by the help of thy grace we may bring the same to good effect in a godly, righteous and sober life. Reform whatever thou findest amiss in the temper and disposition

Prayer for grace to reform and grow better.

we may be preserved pure and blameless, unto the coming of our Lord and Saviour Jesus Christ. *Amen.*

[Ed. 1790, Sds. 1793–1892]

AND accept, O Lord, our intercessions for all mankind. Let the light of thy Gospel shine upon all nations; and may as many as have received it, live as becomes it. Be gracious unto thy Church; and grant that every member of the same, in his vocation and ministry, may serve thee faithfully. Bless all in authority over us; and so rule their hearts and strengthen their hands, that they may punish wickedness and vice, and maintain[1] thy true religion and virtue.[2] Send down thy blessings, temporal and spiritual, upon all our relations, friends, and neighbours. Reward all who[3] have done us good, and pardon all those who have done or wish us evil, and give them repentance and better minds. Be merciful to all who are in any trouble; and do thou, the God of pity, administer to them according to their several necessities; for his sake who went about doing good, thy Son our Saviour Jesus Christ. *Amen.*

The Intercession.

TO our prayers, O Lord, we join our unfeigned thanks for all thy mercies; for our being, our reason, and all other endowments and faculties of soul and body; for our health, friends, food, and raiment, and all the other comforts and conveniences of life. Above all, we adore thy mercy in sending[4] thy only Son into the world, to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty towards thee. We bless thee for thy patience with us, notwithstanding our many and great provocations; for all the directions, assistances, and comforts of thy Holy Spirit; for thy continual care and watchful provi-

The Thanksgiving.

[Bp. Gibson]

WITH these prayers in behalf of ourselves, accept, O Lord, as the testimony of our love and charity, our hearty intercessions for all mankind. Let the light of thy Gospel shine upon all nations; and may as many as have already heard and received it live as becomes it. Be more especially gracious to the Church and nation whereunto we belong. Bless the King and all who by thy providence have authority under him; so rule their hearts and strengthen their hands, that they may neither want will nor power to punish wickednesss and trouble or affliction of mind, body, or estate; and do thou the God of pity and compassion administer to every one help and comfort, according to their several necessities; for his sake who went about doing good to the souls and bodies of men, thy Son our Saviour Jesus Christ. *Amen.*

The Intercession, general and particular.

TO our prayers and intercessions for future blessings, O Lord, we humbly beg leave to add our unfeigned thanks for all thy mercies which from time to time thou hast vouchsafed us;

The Thanksgiving, general and particular.

[1] and to maintain [Bp. Gibson]
[2] true religion among us. Send [Bp. Gibson]
[3] that [Bp. Gibson]
[4] tender mercy and compassion to us and all mankind in sending [Bp. Gibson]

[Ed. 1790, Sds. 1793–1892]

dence over us through the whole course of our lives; particularly for the mercies and benefits of the past day: beseeching thee to continue these thy blessings to us; and to give us grace to show our thankfulness in a sincere obedience to his laws, through whose merits and intercession we receive them all, thy Son our Saviour Jesus Christ. *Amen.*

Prayer for God's protection through the night following.

IN particular, we beseech thee to continue thy gracious protection to us this night.

Defend us from all dangers and mischiefs, and from the fear of them; that we may enjoy such refreshing sleep as may fit us for the duties of the following day. Make us ever mindful of the time when we shall lie down in the dust; and grant us grace always to live in such a state, that we may never be afraid to die: so that, living and dying, we may be thine, through the merits and satisfaction of thy Son Christ Jesus, in whose Name we offer up these our imperfect prayers. *Amen.*

THE grace of our Lord, etc.

¶ *On Sundays and on other days, when it may be convenient, it will be proper to begin with a Chapter, or part of a Chapter, from the New Testament.*

[Bp. Gibson]

sense of them, and all thy other mercies in a sincere obedience to his laws, through whose merits and intercession we receive them all, thy Son our Saviour Jesus Christ. *Amen.*

Prayer for God's protection the following night.

IN a particular manner, we beseech thee to continue thy gracious protection to us this night. Into thy hand we commend our souls and bodies, our substance, dwelling, and all things that belong to us. Do thou, our gracious God who neither slumberest nor sleepest, be pleased to take both us and them this night into thy special care and protection. Defend us from all dangers and mischiefs, and from the dread and fear of them; that we may enjoy such quiet and refreshing sleep as may fit us for the duties of the following day. And Lord, make us ever mindful of that time when we shall lie down in the dust; and grant us grace always to live in such a state, that we may never be afraid to die, but that whether we live, we may live unto thee; or whether we die, we may die unto thee, so that living and dying, we may be thine, through the merits and satisfaction of thy Son Christ Jesus, in whose name and words we conclude our imperfect prayer.

OUR Father which, etc. For thine is the kingdom, the power, and the glory, forever and ever. Amen.

[Sd. 1892]

TABLE OF PROPER PSALMS ON CERTAIN DAYS.[2]

	Morning.	Evening.
First Sunday in Advent.	8, 50	96, 97
Christmas-day.	19, 45, 85	89, 110, 132
Circumcision.	40, 90	65, 103
Epiphany.	46, 47, 48	72, 117, 135
Purification.	20, 86, 87	84, 113, 134
Ash-Wednesday.	6, 32, 38	102, 130, 143
Annunciation.	89	131, 132, 138
Good Friday.	22, 40, 54	69, 88
Easter-even.	4, 16, 17	30, 31
Easter-day.	2, 47, 111	113, 114, 118
Ascension-day.	8, 15, 21	24, 47, 108
Whitsunday.	48, 68	104, 145
Trinity-Sun'y.	29, 33	93, 97, 150
Transfiguration.	27, 61, 93	84, 99, 133
St. Michael's.	91, 103	34, 148
All Saints' Day.	1, 15, 146	112, 121, 149[3]

TABLE OF SELECTIONS OF PSALMS.[2]

First.	Psalms. 1, 15, 91
Second.	4, 31 to v.7, 91, 134[4]
Third.	19, 24, 103
Fourth.	23, 34, 65
Fifth.	26, 43, 141
Sixth.	32, 130, 121
Seventh.	37
Eighth.	51, 42
Ninth.	72, 96
Tenth.	77
Eleventh.	80, 81
Twelfth.	84, 122, 134
Thirteenth.	85, 93, 97
Fourteenth.	102
Fifteenth.	107
Sixteenth.	118
Seventeenth.	123, 124, 125
Eighteenth.	139, 145
Nineteenth.	147
Twentieth.	148, 149, 150

[Ed. 1790, Sds. 1793–1871]

SELECTIONS OF PSALMS,

TO BE USED INSTEAD OF THE PSALMS FOR THE DAY, AT THE DISCRETION OF THE MINISTER.[5]

SELECTION FIRST.

From Psalm xix. *Cœli enarrant.*
[The last clause of verse 13 omitted]
Psalm xxiv. *Domini est terra.*
Psalm ciii. *Benedic, anima mea.*

SELECTION SECOND.

From Psalm cxxxix. *Domine, probasti.*
[Verses 19, 20, 21 and 22 omitted]
Psalm cxlv. *Exaltabo te, Deus.*

SELECTION THIRD.

From Psalm li. *Miserere mei, Deus.*
[Verses 18 and 19 omitted]
From Psalm xlii. *Quemadmodum.*
[Verses 8, 9 and 12 omitted]

SELECTION FOURTH.

Psalm xxxvii. *Noli æmulari.*

SELECTION FIFTH.

Psalm i. *Beatus vir, qui non abiit.*
Psalm xv. *Domine, quis habitabit.*
Psalm xci. *Qui habitat.*

SELECTION SIXTH.

From Psalm xxxii. *Beati quorum.*
[Verses 3, 4, and 10 omitted]
Psalm cxxx. *De profundis.*
Psalm cxxi. *Levavi oculos.*

SELECTION SEVENTH.

Psalm xxiii. *Dominus regit me.*
Psalm xxxiv. *Benedicam Domino.*
Psalm lxv. *Te decet hymnus.*

SELECTION EIGHTH.

From Psalm lxxxiv. *Quam dilecta.*
[Verse 9 omitted]
Psalm lxxxv. *Benedixisti Domine.*

[1] *Sic* in Ed. 1790 and Sds. 1793–1871 ; the Sd. 1892 has here no head line.
[2] These Tables are the same as on p. 38.
[3] *Cf.* this Table of Proper Psalms with the one in the *Convocation Prayer Book.*
[4] The Compline Psalms.

[Sd. 1892]

[Ed. 1790, Sds. 1793–1871]

Psalm xciii. *Dominus regnavit.*
Psalm xcvii. *Dominus regnavit.*

SELECTION NINTH.

Psalm viii. *Domine, Dominus noster.*
From Psalm xxxiii. *Exultate justi.*
[Verses 10–21 inclusive omitted]
From Psalm cxlvii. *Laudate Dominum.*
[Verse 10 omitted, also the word "But," beginning the 11th verse]
From Psalm lvii. *Miserere mei, Deus.*
[Verses 1–5 inclusive, and verse 7 omitted]

SELECTION TENTH.

From Psalm xcvi. *Cantate Domino.*
[Verses 5 to 13 inclusive omitted]
Psalm cxlviii. *Laudate Dominum.*
From Psalm cxlix. *Cantate Domine.*
[Verses 5 to 9 inclusive omitted]
Psalm cl. *Laudate Dominum.*

[Ed. 1790, Sds. 1793–1871]

[6]¶ *Portions of Psalms, to be sung or said, at Morning Prayer, on certain Feasts and Fasts, instead of the* Venite Exultemus, *when any of the foregoing Selections are to follow instead of the Psalms, as in the table.*

[Prop. Bk. 1786]

[Note, *That in all future editions, the following portions of Psalms are to be inserted immediately before the Collects of the days for which they are respectively appointed: And in the Rubrick before the Psalm:* "O come let us sing," &c., *instead of these words "Easter-day upon which another Anthem is appointed," the following words are to be inserted,* "*such days for which it is otherwise ordered.*"][7]

[5] These Selections of Psalms are from the Prayer Book version and are printed at length. The caption of each Psalm is here reprinted, the omissions of verses being noted in smaller type and between brackets. It is perhaps needless to observe that there is nothing corresponding to these Selections either in the Prop. Book or in the English Book.

[6] There is of course nothing in the Eng. Bk. corresponding to these Anthems. They first appeared in the Prop. Bk. where they occur after the Psalter, from whence they passed into the Prayer Book in 1789, being placed after the Selections. They were removed from the Prayer Book by the action of the Convs. of '89 and '92.

[7] This note is thus printed between brackets in the Prop Bk.

[Ed. 1790, Sds. 1793–1871] | [Prop. Bk. 1786]

CHRISTMAS-DAY.

¶ *At Morning Prayer, instead of the Psalm,* "O come let us sing," etc., *the following shall be said or sung.*

From Psalms xlv. lxxxix. cx.

THY seat, O God, endureth forever;[1] the sceptre of thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity; wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

My song shall be alway of the loving-kindness of the LORD; with my mouth will I ever be showing thy truth from one generation to another.

For I have said, Mercy shall be set up forever; thy truth shalt thou establish in the heavens.

The LORD is our defence; the Holy One of Israel is our King.

Thou spaketh sometime in visions unto thy saints, and saidst, I have laid help upon One that is mighty, I have exalted One chosen out of the people.

I will set his dominion in the sea, and his right hand in the floods.

And I will make him my First-born, higher than the kings of the earth.

The LORD said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.

The LORD shall send the rod of thy power out of Sion; be thou ruler, even in the midst among thine enemies.

In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

The LORD sware, and will not repent, Thou art a Priest for ever, after the order of Melchizedech.

ASH-WEDNESDAY.

¶ *At Morning Prayer, instead of the Psalm,* "O come let us sing," etc., *the following shall be said or sung.*

From Psalms xxxii. xxxviii. cxxx.

BLESSED is he whose unrighteousness is forgiven, and whose sin is covered.

Blessed is the man unto whom the LORD imputeth no sin, and in whose spirit there is no guile.

Put me not to rebuke, O LORD, in thine anger; neither chasten me in thy heavy displeasure:

For thine arrows stick fast in me, and thy hand presseth me sore.

My wickednesses are gone over my head, and are like a sore burden, too heavy for me to bear.

I will confess my wickedness, and be sorry for my sin.

Haste thee to help me, O Lord God of my salvation.

[1] In the Prop. Bk. these Anthems are punctuated with the musical colon.

[Ed. 1790, Sds. 1793–1871] | [Prop. Bk. 1786]

Out of the depth have I called unto thee, O LORD; Lord, hear my voice.

Let thine ears be attentive to the voice of my supplications.

If thou, LORD, shouldest be extreme to mark what is done amiss, O Lord, who shall stand?

But there is forgiveness with thee, that thou mayest be feared.

GOOD-FRIDAY.

From Psalms xxii. lxix. xl.

MY God! my God! look upon me; why hast thou forsaken me? and art so far from my health, and from the words of my complaint?

But thou art holy, O Thou that inhabitest the praises of Israel.

I am a worm, and no man; a reproach of men, and despised of the people.

All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

He trusted in GOD, that he would deliver him; let him deliver him, if he will have him.

The council of the wicked layeth siege against me; they pierced my hands and my feet.

They part my garments among them, and cast lots upon my vesture.

But be not thou far from me, O LORD: O my strength, haste thee to help me.

Thy rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

They gave me gall to eat; and when I was thirsty they gave me vinegar to drink.

Sacrifice and meat-offering thou wouldest not, but mine ears hast thou opened.

Burnt-offerings and sacrifice for sin hast thou not required: then said I, Lo, I come;

In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it; yea, thy law is within my heart.

ASCENSION-DAY.

From Psalms xxiv. xlvii.

LIFT up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is the King of glory? the LORD strong and mighty; even the LORD mighty in battle.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is the King of glory? Even the LORD of hosts, he is the King of glory.

O clap your hands together, all ye people; shout unto God with the voice of triumph.

[Ed. 1790, Sds. 1793–1871] | [Prop. Bk. 1786]

For the LORD most high is terrible; he is a great King over all the earth.

God is gone up with a shout; the LORD with the sound of a trumpet.

Sing praises to God, sing praises: sing praises unto our King, sing praises.

God reigneth over the heathen: God sitteth upon the throne of his holiness.

The princes of the people are gathered together, even the people of the God of Abraham; for the shields of the earth belong unto God: he is greatly exalted.

WHITSUNDAY.

From Psalms ii. lxviii.

I WILL declare the decree: The LORD hath said unto me, Thou art my Son, this day have I begotten thee.

Desire of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.

Be wise now, therefore, O ye kings; be instructed, ye judges of the earth.

Serve the LORD with fear, and rejoice with trembling.

Sing unto God, sing praises to his Name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

Thou, O God, sentest a gracious rain upon thine inheritance, and refreshedst it when it was weary.

The Lord gave the word; great was the company of those that published it.

Though ye have lain among the pots; yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

Thou hast ascended on high; thou hast led captivity captive; thou has received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

Bless the Lord, who daily loadeth us with benefits; even the God of our salvation.

Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord;

To him that rideth upon the heaven of heavens, which were of old: lo, he doth send out his voice, and that a mighty voice.

Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

O God, thou art terrible out of thy holy places; the God of Israel is he that giveth strength and power unto his people. Blessed be God.

[1] Here the Eng. Book adds "Pointed as they are to be Sung or Said in Churches."

[2] The Psalter of the American Prayer Book is the same as that of the English with the exception of a very few trifling differences. *Vide* page 418.

[3] For an account of the Psalter of the Prop. Bk. see the Introduction to this volume.

[4] The *Benedicite* is here in the Prop. Bk. printed at length and is the same as in the American Book, p. 110. [5] PSALMS [Eng. Bk.]

[Ed. 1790, Sds. 1793–1892; Eng. Bk.]

THE PSALTER,

OR

PSALMS OF DAVID.[1]

THE FIRST DAY.

MORNING PRAYER.

Psalm i. *Beatus vir, qui non abiit.*

BLESSED is the man that hath not walked, etc.[2]

[Prop. Bk. 1786]

THE PSALTER:

SELECTED FROM THE

PSALMS OF DAVID.

¶ *Those portions of the following Psalter which are severally entituled* Part I. *shall be said or sung in the Morning, and those entituled* Part II. *in the Evening of their respective days; but where it is not convenient to have Divine Service more than once in the day, both parts may be said or sung, if time will permit; or the first portions or parts may be said or sung in one month, and the second portions or parts in the month following; and so on alternately throughout the year.*

THE FIRST DAY.

PART I.

From Psalms 1, 4, 5.

BLESSED is the man that hath not walked, etc.[3]

¶ *On the* 31*st day of any month, the same Psalms may be said or sung as on the preceding day; or else the following, either in the Morning or in the Evening, instead of what is appointed for the same respectively.*

O ALL ye works of the Lord, etc.[4]

¶ *On Christmas-day, Easter-day, Ascension-day and, Whitsunday, instead of the Psalms for the Days of the Months respectively, shall be said or sung at Morning Prayer, the* 2*d Part*

[Ed. 1790, Sds. 1793–1892; Eng. Bk.]

THE END OF THE PSALTER.
[Amer. Bk.]

THE END OF THE PSALMS.
[Eng. Bk., 1775]

[Prop. Bk. 1786]

for the 16*th Day; and in the Evening, the* 1*st Part for the* 19*th Day.*

¶ *And on Ash-Wednesday and Good-Friday, instead of the Psalms for the Days of the Months respectively, shall be said or sung at Morning Prayer, the* 2*d Part for the* 11*th Day; and at Evening Prayer, the* 1*st Part for the* 20*th Day.*

END OF THE PSALTER.[1]

DIVERGENCIES BETWEEN THE PSALTER OF THE AMERICAN PRAYER BOOK AND THAT OF THE SEALED BOOKS OF THE CHURCH OF ENGLAND.

Intentional Changes in the Edition of 1790.

Ps. iv. 2. 'leasing' changed to 'falsehood'; v. 6. 'leasing' to 'lies'; lvi. 8. 'flittings' to 'wanderings'

Other changes in the Edition of 1790 *probably accidental, possibly coming from the current English Prayer Books of the time.*

Ps. x. 5. 'always'[2] to 'alway'; xviii. 10. 'Cherubins' to 'Cherubims'; xlix. 14. 'domination' to 'dominion';[3] lxiii. 5. 'on' to 'in'; lxviii. 13. 'lieu' to 'lain'; lxviii. 27. 'counsel' to 'council';[4] lxxxviii. 6. 'Ismaelites' to 'Ishmaelites'; 'established' to 'stablished';[5] cxix. 36. 'my' to 'mine';[6] cxix. 127. 'stone' to 'stones'; cxxviii. 2. 'labours' to 'labour.'[6]

Further Divergencies introduced in the Standard of 1793.

Ps. xviii. 10. 'Cherubins' to 'Cherubim'; lxviii. 27. 'Zabulon' to 'Zebulon';[6] lxxii. 17. 'among' to 'amongst';[6] lxxx. 1. 'Cherubims' to 'Cherubim'; lxxxiii. 6. 'Hagarens' to 'Hagarenes'; xcix. 1. 'Cherubims' to 'Cherubim'; cii. 20. 'mournings' to 'mourning';[6] cvii. 27. 'wits' to 'wit's'[7] cxvi. 14. 'thine handmaid' to 'thy handmaid.'

Variations introduced in the Standard of 1822.

Ps. vi. 4. 'mercies' to 'mercies' '; xxxv. '*Judica, Domine*' to '*Judica me, Domine*'; lxvii. 5. 'let all' to 'yea, let all'; lxxxiii. 9. 'Madianites' to 'Midianites';[6] c. 1. 'O be' to 'O be ye';[8] civ. 11. 'all beasts' to 'all the beasts';[6] cix. 18. 'alway' to 'always';[6] cxlviii. 2. 'host' to 'hosts.'[6]

Variations introduced in the Standard of 1845.

Ps. ii. 12. 'little, blessed' to 'little. Blessed'; vi. 4. 'mercies'' to 'mercy's'; xxii. 16. 'council' to 'counsel'; lxxvii. 6. 'spirits' to 'spirit'; lxxvii. 14. 'doeth' to 'doest'; ciii. 20. 'words' to 'word'; civ. 20. 'forest' to 'forests.'

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[1] Here in the Prop. Bk. follow the Anthems which on certain days were to be sung instead of *Venite*, and which in this present work are for the sake of comparison placed just before the Psalter. After these Anthems the Prop. Bk. has a collection of metrical Psalms, with the following caption: "¶PSALMS fitted to the tunes used in Churches from the Psalms of DAVID; portions of which are to be sung at suitable Times in Divine Service, according to the Discretion of the Minister." These are followed by metrical renderings of the *Gloria Patri* with this caption: "¶GLORY BE TO THE FATHER, etc., according to the different metres which follow; to be used after any of the foregoing Psalms." Next come "¶ HYMNS suited to the Feasts and Fasts of the CHURCH, and other occasions of public worship; to be used at the Discretion of the Minister." There are fifty-one of these hymns. After the last hymn there is printed: "End of the PRAYER-BOOK."

Some changes and corrections made in the Standard of 1871.

Ps. c. 1. 'O be ye' to 'O be'; civ. 20. 'forests' to 'forest'; cvii. 27. 'wit's' to 'wits'; cxxi. '*Levavi oculos meos*' to '*Levavi oculos*'; cxxxv. 6. 'in the Sea' to 'and in the Sea'.

ALTERATIONS MADE BY THE COMMITTEE ON THE STANDARD PRAYER BOOK IN THEIR REPORT WHICH WAS ADOPTED BY THE GENERAL CONVENTION OF 1892.

Corrections so as to Conform with MS. Bk. and S. B.

Ps. xxi. 8. 'thy hand' to 'thine hand' (MS. Bk.); Ps. xxii. 16.[2] 'counsel' to 'council'; xlix. 14. 'dominion' to 'domination'; lxxij. 17. 'amongst' to 'among'; lxxiij. 12. 'mine hands' to 'my hands' (MS. Bk.); lxxxiij. 9. 'Midianites' to 'Madianites'; xcij. 9. 'mine' to 'my' (MS. Bk.); cij. 20. 'mourning' to 'mournings'; ciij. 20. 'word' to 'words'; civ. 11. 'all the beasts' to 'all beasts'; cix. 18. 'always' to 'alway'; cxvj. 14. 'thy handmaid' to 'thine handmaid'; cxix. 36. 'mine' to 'my'; cxxviij. 2. 'labour' to 'labours'; cxxxiii. 1. 'brethren, to dwell' to 'brethren to dwell'; cxlviii. 2. 'hosts' to 'host'.

Change from Standard of 1871.

Ps: cvij. 27. 'wits' to 'wit's'.

Changes made so as to follow editions earlier than the Savoy Conference.

Ps: xxiv. 8 and 10. 'the king' to 'this king'; xxxviii. 10. 'sight' to 'light'; xxxix. 5. 'my' to 'mine'; xlij. 9. 'the water-pipes' to 'thy waterpipes' l. 9. 'he-goat' to 'he-goats'; lij. 10. 'always' to 'alway'; lv. 11. 'their streets' to 'her streets'; lxj. 8. 'always' to 'alway'; lxxxvii. 4. 'Behold ye' to 'Behold, yea'; xc. 12. 'So teach' to 'O teach'; cx. 3. 'the people' to 'thy people'; cxvij. 2. 'towards' to 'toward'.

Other Changes.

Ps: xvi. 9. 'always' to 'alway'; xxxiv. '*Benedicam Domino*' to '*Benedicam Dominum*';[3] lxxj. 5. 'always' to 'alway'; xciv. 18. 'slipped' to 'slipt'.

By the direction of General Convention, taking action in accordance with Art. VIII of the Constitution, the musical colon is introduced. The Editing Committee have conformed in all respects to the Sealed Books, which differ in two places from the current English Prayer Books, viz: Ps: xxxix, 14, where the colon is after 'sojourner' and Ps: c. 2, where it is placed after 'ourselves'. The Psalms for the 29th day have been rearranged by transferring Ps. 141 to Evening Prayer.

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[2] But 'alway' in MS. Bk. [3] First made in Prop. Bk.; corrected in Sd. 1892. [4] Changed to 'counsel' in Sd. 1845 and back again to 'council' in 1892. [5] Return to an earlier reading. [6] Changed back in Sd. 1892. [7] Changed back to 'wits' in Sd. 1871 as in MS. and Sealed Books, but again printed 'wit's' in Sd. 1892. [8] Corrected in Sd. 1871.

[4to Sd. 1793, Sds. 1822–1892] | [Eng. Bk. 1775 (1662)]

[1] THE FORM AND MANNER OF
MAKING, ORDAINING, AND CONSECRATING[2]

BISHOPS, PRIESTS, AND DEACONS;

ACCORDING TO THE ORDER OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA,[3] AS ESTABLISHED BY THE BISHOPS, THE CLERGY, AND LAITY OF SAID CHURCH, IN GENERAL CONVENTION, IN THE MONTH OF SEPTEMBER, A. D. 1792.

ACCORDING TO THE ORDER OF
THE CHURCH OF ENGLAND.

THE PREFACE.

IT is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church,[4] no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church,[4] or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had[5] Episcopal Consecration or Ordination.

And none shall be admitted a Deacon, Priest, or Bishop, except he be of the age which the Canon in that case provided may require.

And the Bishop, knowing either by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him sufficiently

And none shall be admitted a Deacon, except he be Twenty-three years of age, unless he have a faculty. And every man which is to be admitted a Priest shall be full Four-and-twenty years old. And every man which is to be ordained or consecrated Bishop shall be fully Thirty years of age.

And the Bishop, knowing either

[1] The Offices of Ordinations were not in the Prop. Bk., and did not appear in the first Edition of the American Book, nor in the Standard Prayer Book of 1793, but in the quarto-edition of the Book of Offices of 1793.

[2] CONSECRATING OF [Eng. Bk.]

[3] This much forms the title page of the *editio princeps* of the Forms of Ordination; the words, "AS ESTABLISHED.....A. D. 1792," were added afterward. At the foot of this page we read, "NEW-YORK: | Printed by HUGH GAINE, at his Book-Store and Printing Office, in Hanover-Square. | M.DCC.XCIII." | . The second page is blank, the Preface occupies the whole of the third page, and the Form for the Ordination of Deacons begins on the fifth page. The Form for the Ordination of Priests, and the Form for the Consecration of Bishops are each made to begin a new page on the right-hand side. This 4to edition of the Book of Offices was established as the Standard by Canon I. of 1801.

[4] *in the Church of* England [Eng. Bk.]

[5] *hath had formerly* [Eng. Bk.]

[4to Sd. 1793, Sds. 1822–1892]

instructed in the Holy Scripture, and otherwise learned as the Canons require, may, at the times appointed, or else, on urgent occasion, upon some other day, in the face of the Church, admit him a Deacon, in such manner and form as followeth.

[Eng. Bk. 1775 (1662)]

by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him learned in the Latin Tongue, and sufficiently instructed in holy Scripture, may at the times appointed in the Canon, or else, on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

THE FORM AND MANNER OF

MAKING[1] DEACONS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also, how the People ought to esteem them in their Office.*

¶ *A Priest shall*[2] *present unto the Bishop, sitting in his chair near to the Holy Table, such as desire to be ordained Deacons, each of them being decently habited, saying these words,*

REVEREND Father in God, I present unto you these persons present, to be admitted Deacons.

¶ *The Bishop.*

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Priest shall answer:*[3]

I HAVE inquired concerning them,[4] and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the People:*

BRETHREN, if there be any of you who knoweth any Impediment, or notable Crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that office, let him come forth in the Name of God, and show what the Crime or Impediment is.

[1] MAKING OF [Eng. Bk.] [2] *First the Archdeacon or his Deputy shall* [Eng. Bk.]
[3] *The Archdeacon shall answer* [Eng Bk.]
[4] I have enquired of them [Eng. Bk.]

[4to Sd. 1793, Sds. 1822–1892]

¶ *And if any great Crime or Impediment be objected, the Bishop shall cease*[1] *from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered, to the Prayers of the congregation) shall, with the Clergy and People present say the Litany.*

[Eng. Bk. 1775 (1662)]

the clergy and people present sing or say the Litany, with the Prayers, as followeth.

¶ *The Litany and Suffrages.*

O God the Father, etc.

We beseech thee, etc.

* * * * *

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons [*or Priests*] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name.

We beseech thee, etc.[2]

* * * * *

¶ *Then shall be said*[3] *the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALMIGHTY God, who by thy Divine Providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold these thy servants now called to the like Office and Administration: so replenish them[4] with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. 1 Tim. iii. 8.

LIKEWISE must the Deacons.....boldness in the faith which is in Christ Jesus.

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[1] *shall surcease* [Eng. Bk.]

[2] The Litany here is the same as on p. 151, except that it has the proper "suffrage for the ordinands" (as above), has "*Bishop*" in the rubrics, and ends with the prayer "We humble beseech thee, O Father," etc.

[3] *Then shall be sung or said* [Eng. Bk.]

[4] replenish them so [Eng. Bk.]

[4to Sd. 1793, Sds. 1822–1892]

¶ *Or else this, out of the Sixth Chapter of the Acts*[1] *of the Apostles.*

Acts vi. 2.

THEN the twelve called the multitude.....were obedient to the faith.

[Eng. Bk. 1775 (1662)]

¶ *And before the Gospel, the Bishop sitting in his Chair, shall cause the Oath of the King's Supremacy, and against the Power and Authority of all foreign Potentates, to be ministered unto every of them that are to be Ordered.*

The Oath of the King's Supremacy.

I *A. B.* do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position, That Princes excommunicated or deprived by the Pope, or any Authority of the See of Rome, may be deposed or murthered by their Subjects, or any other whatsoever. And I do declare, that no foreign Prince, Person, Prelate, State, or Potentate hath, or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, Ecclesiastical or Spiritual, within this Realm. *So help me God.*

¶ *Then shall the Bishop examine every one of those who*[2] *are to be Ordered, in the presence of the People, after this manner following.*

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

The Bishop.

DO you think that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Ministry of the same?

DO you think that you are truly called, according to the will of our Lord Jesus Christ, and the due order of this Realm, to the Ministry of the Church?

Answer. I think so.

[1] *Sic* in the American Book and in the Eng. Bk. of 1775, but in the MS. and Sealed Books we have "*the Sixth of the Acts.*"

[2] *of them that* [Eng. Bk.]

[4to Sd. 1793, Sds. 1822–1892] | [Eng. Bk. 1775 (1662)]

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer. I do believe them.

The Bishop.

WILL you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer. I will.

The Bishop.

IT appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read Holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Answer. I will do so, by the help of God.

The Bishop.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions?

Answer. I will endeavour so to do, the Lord being my helper.

WILL you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answer. I will endeavour myself, the Lord being my helper.

¶ *Then the Bishop, laying his Hands severally upon the Head of every one of them, humbly kneeling before him, shall say,*

TAKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.[1]

[1] *Amen* [Eng. Bk. 1775, 4to Sd. 1793, Sd. 1822]; changed to Roman type in Sd. 1832.

[4to Sd. 1793, Sds. 1822–1892] | [Eng. Bk. 1775 (1662)]

¶ *Then shall the Bishop deliver to every one of them the New Testament, saying,*

TAKE thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ *Then one of them, appointed by the Bishop, shall read The Gospel.* St. Luke xii. 35.

LET your loins be girded about.....blessed are those servants.

¶ *Then shall the Bishop proceed in the Communion; and all who*[1] *are Ordered shall tarry, and receive the Holy Communion the same day, with the Bishop.*

¶ *The Communion ended, after the last Collect, and immediately before the Benediction, shall be said this Collect*[2] *following.*

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour, world without end. *Amen.*

PREVENT us, O Lord, etc.

THE peace of God which passeth all understanding, etc.

¶ *And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year, (except for reasonable causes it shall otherwise seem good unto the Bishop,) to the intent he may be perfect and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other day,*[3] *in the face of the Church, in such manner and form as hereafter followeth*

THE FORM AND MANNER OF ORDERING[4] PRIESTS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also, how the People ought to esteem them in their Office.*

[1] *all that* [Eng. Bk.] [2] *these Collects* [Eng. Bk.]
[3] *upon some other Sunday or Holy-day* [Eng. Bk.] [4] ORDERING OF [Eng. Bk.]

[4to Sd. 1793, Sds. 1822–1892]

¶ *A Priest shall present unto the Bishop, sitting in his chair near to the Holy Table, all those who are to receive the Order of Priesthood that day, each of them being decently habited, and shall say,*

[Eng. Bk. 1775 (1662)]

¶ *First, the Archdeacon, or, in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his chair near to the holy Table) all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say,*

REVEREND Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

¶ *The Bishop.*

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Priest shall answer:*[1]

I HAVE inquired concerning them[2] and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the People:*

GOOD People, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood: for after due examination, we find not to the contrary, but that they are[3] lawfully called to their Function and Ministry, and that they are[3] persons meet for the same. But yet, if there be any of you who knoweth any Impediment, or notable Crime, in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and show what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall cease*[4] *from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered, to the Prayers of the congregation) shall, with the Clergy and People present, say*[5] *the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; save only, that in the proper Suffrage there added, the word* Deacons *shall be omitted, and the word* Priests *inserted instead of it.*

¶ *Then shall be said*[6] *the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church;

[1] *The Archdeacon shall answer* [Eng. Bk.]
[2] I have enquired of them [Eng. Bk.]
[3] be [Eng. Bk.]
[4] *surcease* [Eng. Bk.]
[5] *sing or say* [Eng. Bk.]
[6] *sung or said* [Eng. Bk.]

[4to Sd. 1793, Sds. 1822–1892] | [Eng. Bk. 1775 (1662)]

Mercifully behold these thy servants now called to the Office of Priesthood; and so replenish them[1] with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Eph. iv. 7.

UNTO every one of us is given grace.....the stature of the fulness of Christ.

¶ *After this shall be read for the Gospel part of the ninth Chapter of* Saint Matthew, *as followeth.*

St. Matt. ix. 36.

WHEN Jesus saw the multitudes, he was moved.....labourers into his harvest.

¶ *Or else this that followeth, out of the tenth Chapter of* Saint John.

St. John x. 1.

VERILY, verily, I say unto you, He that entereth not.....one fold, and one Shepherd.

¶ *Then the Bishop sitting in his Chair, shall minister unto every one of them the Oath concerning the King's Supremacy, as it is before set forth in the Form for the Ordering of Deacons.*

¶ *Then the Bishop shall say unto them as followeth.*

¶ *And that done, he shall say unto them as hereafter followeth:*

YE have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that ye[2] have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen that the same Church, or any Member thereof, do take any hurt or hindrance by reason of your negligence,

[1] replenish them so [Eng. Bk.]
[2] you [Eng. Bk.]

[4to Sd. 1793, Sds. 1822–1892] | [Eng. Bk. 1775 (1662)]

ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the Ministry[1] towards the children of God, towards the Spouse and Body of Christ; and see that ye never cease your labour, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well to show[2] yourselves dutiful and thankful unto that Lord, who hath placed you in so high a Dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

We have good hope that ye have well weighed these things[3] with yourselves, long before this time; and that ye have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that, as much as lieth in you, ye[4] will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that ye[4] will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing the[5] Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ may[6] also understand your minds and wills in these things, and that this your promise may the more move you to do your duties; ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

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[1] "the Ministry" is the reading of the American Book following the Ed. of 1775. but in the MS. and Sealed Books we have "your ministry."

[2] as well that ye may shew.

[3] well weighed and pondered these things [Eng. Bk.]

[4] you [Eng. Bk.]

[5] weighing of the [Eng Bk.]

[6] congregation of Christ here assembled may [Eng. Bk.]

[4to Sd. 1793, Sds. 1822–1892]

DO you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Order and Ministry of Priesthood?

[Eng. Bk. 1775 (1662)]

DO you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the Order of this Church of *England*, to the Order and Ministry of Priesthood?

Answer. I think it.

The Bishop.

ARE you persuaded that the Holy Scriptures contain[1] all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined, by God's grace.

The Bishop.

WILL you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath[2] received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

The Bishop.

WILL you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous[3] and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

The Bishop.

WILL you be diligent in Prayers, and in reading[4] the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour so[5] to do, the Lord being my helper.

The Bishop.

WILL you be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ; and to make

[1] contain sufficiently [Eng. Bk.]

[2] as this Church and Realm hath [Eng. Bk.]

[3] drive away all erroneous [Eng. Bk.] The words 'from the Church' "are not in the English service; but were inserted in the American, in order to avoid the harsh appearance of a sanction of civil proceedings relative to error of religion Not that this could have been designed in the Church of England, which knows of no power to that effect in parochial ministers. It was however, prudent to guard against all danger of our being charged on this account. (Bp. White's *Commentaries suited to Occasions of Ordination*, p 96.)

[4] reading of [Eng. Bk]

[5] I will endeavour myself so [Eng. Bk.]

[4to Sd. 1793, Sds. 1822–1892] | [Eng. Bk. 1775 (1662)]

both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply myself thereto, the Lord being my helper.

The Bishop.

WILL you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgements?

WILL you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgements?

Answer. I will so do, the Lord being my helper.

¶ *Then shall the Bishop, standing up, say,*

ALMIGHTY God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. *Amen.*

¶ *After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things: for the which Prayers there shall be silence kept for a space.*

¶ *After which, shall be sung or said by the Bishop, the persons to be ordained Priests all kneeling,* Veni, Creator Spiritus; *the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

[4to Sd. 1793, Sds. 1822–1892] | [Eng. Bk. 1775 (1662)]

¶ *Or this.*

COME, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love;

Visit our minds, into our hearts
Thy heavenly grace inspire;
That truth and godliness we may
Pursue with full desire.

Thou art the very Comforter
In grief and all distress;
The heavenly gift of God most High;
No tongue can it express.

The fountain and the living spring
Of joy celestial;
The fire so bright, the love so sweet,
The Unction spiritual.

Thou in thy gifts art manifold,
By them Christ's Church doth stand:
In faithful hearts thou writ'st thy law,
The finger of God's hand.

According to thy promise, Lord,
Thou givest speech with grace;
That, through thy help, God's praises may
Resound in every place.

O Holy Ghost, into our minds
Send down thy heavenly light;
Kindle our hearts with fervent zeal,
To serve God day and night.

Our weakness strengthen and confirm,
(For, Lord, thou knowest us frail;)
That neither devil, world, nor flesh,
Against us may prevail.

Put back our enemy far from us,
And help us to obtain
Peace in our hearts with God and Man,
(The best, the truest gain;)

And grant that thou being, O Lord,
Our leader and our guide,
We may escape the snares of sin,
And never from thee slide.

Such measures of thy powerful grace
Grant, Lord, to us, we pray;
That thou may'st be our Comforter
At the last dreadful day.

[4to Sd. 1793, Sds. 1822–1892] | [Eng. Bk. 1775 (1662)]

Of strife and of dissension
Dissolve, O Lord, the bands,
And knit the knots of peace and love
Throughout all Christian lands.

Grant us the grace that we may know
The Father of all might,
That we of his beloved Son
May gain the blissful sight;

And that we may with perfect faith
Ever acknowledge thee,
The Spirit of Father, and of Son,
One God in persons Three.

To God the Father laud and praise,
And to his blessed Son,
And to the Holy Spirit of grace,
Co-equal Three in One.

And pray we, that our only Lord
Would please his Spirit to send
On all that shall profess his Name,
From hence to the world's end. Amen.

¶ *That done, the Bishop shall pray in this wise, and say,*
Let us pray.

ALMIGHTY God, and heavenly Father, who, of thine infinite love and goodness towards us, hath given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry, appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to show ourselves thankful unto thee for these and all thy other benefits;[1] and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

¶ *When this Prayer is done, the Bishop with the Priests present, shall lay their Hands severally upon the Head of every one that receiveth the order of Priesthood; the Receivers humbly kneeling,*[2] *and the Bishop saying.*

[1] all other thy benefits [Eng. Bk.] [2] *kneeling upon their knees* [Eng. Bk.]

[4to Sd. 1793, Sds. 1822–1892]

RECEIVE the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.[1]

¶ *Or this.*

TAKE thou Authority to execute the Office of a Priest in the Church of God, now committed to thee by the Imposition of our hands. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.[1]

¶ *Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,*

TAKE thou Authority to preach the Word of God, and to Minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ *When this is done, the Nicene Creed shall be said, and*[2] *the Bishop shall go on in the Service of the Communion, which all they who receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.*

¶ *The Communion being done, after the last Collect, and immediately before the Benediction, shall be said this Collect.*[3]

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, etc.

[Eng. Bk. 1775 (1662)]

¶ *When this is done, the* Nicene *Creed shall be sung or said; and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.*

[1] *Amen.* [Eng. Bk. 1775, 4to Sd. 1793, Sd. 1822], *cf.* the Latin Pontificals.

[2] The words "*the Nicene Creed shall be said, and,*" were inserted in this rubric by the Conventions of 1889 and 1892, and first appeared in the Sd. 1892; before that the rubric read "*When this is done, the Bishop shall go on,*" etc.

[3] *these Collects* [Eng. Bk.]

[4to Sd. 1793, Sds. 1822–1892] | [Eng. Bk. 1775 (1662)]

THE peace of God, which passeth all understanding, etc.

¶ *And if, on the same day, the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be* Ephesians iv. 7 *to* 13, *as before in this Office. Immediately after which, they that are to be made Deacons, shall be examined, and Ordained*[1] *as is above prescribed. Then one of them having read the Gospel, (which shall be either out of* Saint Matthew ix. 36, *as before in this Office; or else* Saint Luke xii. 35 *to* 38, *as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise be examined, and Ordained,*[2] *as in this Office before appointed.*

THE FORM OF ORDAINING OR

CONSECRATING A BISHOP.

¶ *When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Presiding Bishop, or some other Bishop appointed by the Bishops present, shall begin the Communion Service, in which this shall be*

THE FORM OF ORDAINING OR CONSECRATING OF AN

ARCHBISHOP OR BISHOP;

Which is always to be performed upon some SUNDAY or HOLY-DAY.

¶ *When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion Service; in which this shall be*

The Collect.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

[1] *shall take the Oath of Supremacy, be examined and ordained* [Eng. Bk.]
[2] *shall likewise take the Oath of Supremacy, be examined and ordained* [Eng. Bk.]

[4to Sd. 1793, Sds. 1822–1892]

¶ *And another Bishop shall read*
The Epistle. 1 Tim. iii. 1.

THIS is a true saying, If a man..... the snare of the devil.

¶ *Or this.*
For the Epistle. Acts xx. 17.

FROM Miletus. Paul sent to Ephesus.....blessed to give than to receive.

¶ *Then another Bishop shall read*
The Gospel. St. John xxi. 15.

JESUS saith to Simon Peter, Simon, son of Jonas..... Jesus saith unto him, Feed my Sheep.

¶ *Or this.*[1]
St. John xx. 19.

THE same day at evening.....sins ye retain, they are retained.

¶ *Or this.*
St. Matth. xxviii. 18.

JESUS came and spake unto them.....even unto the end of the world.

¶ *Then shall follow the Nicene Creed, and after that the Sermon; which being ended, the Elected Bishop, vested with his Rochet, shall be presented by two Bishops of this Church unto the Presiding Bishop, or to the Bishop appointed, sitting in his chair, near the Holy Table; the Bishops who present him saying,*[2]

REVEREND[3] Father in God, we present unto you this godly and well-learned man, to be Ordained and Consecrated Bishop.

¶ *Then shall the Presiding Bishop demand Testimonials of the person presented for Consecration, and shall cause them to be read.*

¶ *He shall then require of him the*

[Eng. Bk. 1775 (1662)]

¶ *After the Gospel and the* Nicene *Creed, and the Sermon are ended, the Elected Bishop, (vested with his Rochet) shall be presented by two Bishops unto the Archbishop of that province (or to some other Bishop appointed by lawful commission) the Archbishop sitting in his chair near the Holy Table, and the Bishops that present him saying,*

¶ *Then shall the Archbishop demand the King's Mandate for the Consecration, and cause it to be read. And the Oath touching the acknowledgement of the King's Supremacy, shall be ministered to the Persons elected; as it is set down before in the form for the Ordering of*

[1] ¶ *Or else this* [Eng. Bk.]
[2] This rubric as adopted in 1792 read, "*After the Gospel and the Sermon are ended, the Elected Bishop, vested with his Rochet, shall be presented,* etc. The Conventions of 1889 and 1892 altered this to the form above in the text.
[3] Most Reverend [Eng. Bk.]

[4to Sd. 1793, Sds. 1822–1892]

following Promise of Conformity to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church.

IN the Name of God, Amen. I, *N.*, chosen Bishop of the Protestant Episcopal Church in *N.*, do promise conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ.

¶ *Then the Presiding Bishop shall move the Congregation present to pray, saying thus to them:*

BRETHREN, it is written in the Gospel of Saint Luke, that our Saviour Christ continued the whole night in prayer, before he chose[1] and sent forth his twelve Apostles. It is written also that the holy Apostles prayed before they ordained Matthias to be of the number of the Twelve.

[Eng. Bk. 1775 (1662)]

Deacons. And then shall also be ministered unto them the Oath of due Obedience to the Archbishop, as followeth:

The Oath of due Obedience to the Archbishop.

IN the Name of God, Amen. I *N* chosen Bishop of the Church and See of *N* do profess and promise all due reverence and obedience to the Archbishop, and to the Metropolitical Church of *N* and to their Successors: So help me God, through Jesus Christ.

¶ *This Oath shall not be made at the Consecration of an Archbishop.*

¶ *Then the Archbishop shall move the Congregation present to pray, saying thus to them:*

in the Acts of the Apostles, That the Disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us, therefore, following the example of our Saviour Christ, and his Apostles, offer up our prayers to Almighty God, before[2] we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ *And then shall be said the Litany; save only, that after this place,* That it may please thee to illuminate all Bishops, *&c., the proper Suffrage shall be,*

¶ *And then shall be said the Litany, as before in the Form of Ordering Deacons, save only, that after this place,* [That it may please thee to illuminate all Bishops, *&c.*] *the proper Suffrage there following shall be omitted, and this inserted instead of it.*

THAT it may please thee to bless this our Brother Elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name;

Answer. *We beseech thee to hear us, good Lord.*

[1] did choose [Eng. Bk.]

[2] Apostles, first fall to prayer before [Eng. Bk.]

[4to Sd. 1793, Sds. 1822–1892] | [Eng. Bk. 1775 (1662)]

¶ *Then shall be said this Prayer following.*

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold this thy servant now called to the Work and Ministry of a Bishop; and so replenish him[1] with the truth of thy Doctrine, and adorn him with innocency of life, that both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

¶ *Then the Presiding Bishop,*[2] *sitting in his chair, shall say to him that is to be Consecrated,*

BROTHER, forasmuch as the Holy Scripture and the Ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before we admit you[3] to this Administration, we will examine you[4] in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you are minded[5] to behave yourself in the Church of God.

ARE you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Church?[6]

Answer. I am so persuaded.

The Presiding Bishop. | *The Archbishop.*

ARE you persuaded that the Holy Scriptures contain[7] all doctrine required as necessary for[8] eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing, as necessary[9] to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded, and determined, by God's grace.

The Presiding Bishop. | *The Archbishop.*

WILL you then faithfully exercise yourself in the Holy Scriptures,[10] and call upon God by prayer for the true understanding of the same; so that you[11] may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of God.

The Presiding Bishop. | *The Archbishop.*

ARE you ready, with all faithful diligence, to banish and drive away from the Church all erroneous[12] and strange doctrine con-

[1] replenish him so [Eng. Bk.]
[2] *Archbishop* [Eng. Bk.]
[3] before I admit you [Eng. Bk.]
[4] I will examine you [Eng. Bk.]
[5] be minded [Eng. Bk.]
[6] and the order of this Realm [Eng. Bk.]
[7] contain sufficiently [Eng. Bk.]
[8] *Sic* in Oxford Edition of 1775 and in all American Books but "to" in MS. and Sealed Books.
[9] as required of necessity [Eng. Bk.]
[10] in the same holy Scriptures [Eng. Bk.]
[11] so as you [Eng. Bk. 1775, but "ye" in MS. and Sealed Books]
[12] drive away all erroneous [Eng. Bk.]; *vide* note (3), p. 429.

[4to Sd. 1793, Sds. 1722–1892] | [Eng. Bk. 1775 (1662)]

trary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Presiding Bishop. | *The Archbishop.*

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Presiding Bishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and diligently exercise such discipline as by the authority of God's Word, and by the order of this Church, is committed to you?

Answer. I will so do, by the help of God.

The Archbishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminous, within your Diocese, correct and punish, according to such authority as you have by God's Word, and as to you shall be committed by the Ordinance of this Realm?

Answer. I will so do, by the help of God.

The Presiding Bishop. *The Archbishop.*

WILL you be faithful in ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

The Presiding Bishop. | *The Archbishop.*

WILL you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so show myself, by God's help.

¶ *Then the Presiding Bishop,*[1] *standing up, shall say.*

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop elect put on the rest of the Episcopal habit; and, kneeling down,* Veni, Creator Spiritus *shall be sung or said over him; the Presiding Bishop*[1] *beginning, and the Bishops, with others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire, etc.[2]

[1] *the Archbishop* [Eng. Bk.]

[2] The shorter version of *Veni Creator* is printed at length, both in the American and in the English Book.

[4to Sd. 1793, Sds. 1822–1892]

¶ *Or else the longer paraphrase of the same Hymn, as in the Ordering of Priests.*[1]

[Eng. Bk. 1775 (1662)]

¶ *Or this.*

COME, Holy Ghost, eternal God, etc., *as before in the form of ordering Priests.*

¶ *That ended, the Presiding Bishop*[2] *shall say,*

Lord, hear our prayer.

Answer. And let our cry come unto thee.

Let us pray.

ALMIGHTY God, and most merciful Father, who, of thine infinite goodness, hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors; to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant, such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that, as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

¶ *Then the Presiding Bishop*[2] *and Bishops present, shall lay their Hands upon the Head of the Elected Bishop, kneeling before them,*[3] *the Presiding Bishop*[2] *saying,*

RECEIVE the Holy Ghost for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God, which is given thee by this Imposition of our hands: for God hath not given us the spirit of fear; but of power, and love, and soberness.

¶ *Then the Presiding Bishop*[2] *shall deliver him the Bible, saying,*

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men;

| Take heed unto thyself, and to doctrine, and be diligent in doing them:

for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too

[1] Prior to the Sd. 1892 there followed, after the *Veni Creator*, the rubric, "¶ *Or* this" and the longer paraphrase of this hymn which was printed at length. Both the rubric and the hymn were omitted by the action of the Conventions of 1889 and 1892, and the present rubric put in their place.

[2] *the Archbishop* [Eng. Bk.] [3] *before them upon his knees* [Eng. Bk.]

[4to Sd. 1793, Sds. 1822–1892] | [Eng. Bk. 1775 (1662)

remiss; so minister discipline, that you forget not mercy: that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*

¶ *Then the Presiding Bishop*[1] *shall proceed in the Communion Service; with whom the new Consecrated Bishop, with others, shall also communicate.*

¶ *And for the last Collect, immediately before the Benediction, shall be said this Prayer.*[2]

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke, with all patience and doctrine; but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness, laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

PREVENT us, O Lord, etc.

THE peace of God, which passeth all understanding, etc.

THE

LITANY AND SUFFRAGES.

O God, the Father of heaven, etc.

We beseech thee to hear, etc.[3]

* * * * *

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons [or *Priests*], and to pour thy grace upon them; that they may duly execute their office, to the edifying of thy Church, and the glory of thy holy name.

We beseech thee to hear, etc.

* * * * *

Here endeth the Litany.[4]

[1] *the Archbishop* [Eng. Bk.] [2] *these Prayers* [Eng. Bk.]

[3] The Litany in American Books is here reprinted at full length, except that it omits the first rubric, substitutes the word "*Bishop*" for "*Minister*" in the other rubrics, has the proper suffrage for those to be ordained, and ends with the prayer, "We humbly beseech thee," etc.

[4] This rubric was omitted by the Committee of 1892.

[4to Sd. 1793, Sds. 1822–1892]

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER,

OR

HOLY COMMUNION.

OUR Father, who art in heaven, etc.[1]

Here endeth the Order for the Administration of the Holy Communion.

[Eng. Bk. 1775 (1662)]

[1799, Sds. 1822–1892]

[Eng. Convocation, 1712]

THE FORM OF CONSECRATING CHURCHES AND CHURCHYARDS.

PREPARATION IN ORDER TO THE CONSECRATION OF A CHURCH.

The Church is to be pewed and furnished with a reading Desk, Common Prayer, and Great Bible, and one or more surplices, as also with a pulpit and cushion, a Font and a Communion Table, and with Linen and Vessels for the same.

The endowment, and the evidences thereof are to be laid before the Bishop or his Chancellor, some Time before the Day appointed, in order to the preparing of the Act or Sentence of Consecration against that day.

An Intimation of the Bishop's intention to consecrate the Church, with the Day and Hour ap-

[1] The Communion office is here again printed, except that the first three rubrics are omitted; the word "*Bishop*" is substituted for "*Priest*" and "*Minister*"; in place of the rubric: "*Then shall be said the Collect of the Day,*" etc., is inserted, "*Then shall be read the Collect Epistle and Gospel as they are appointed*"; the rubric, "*Then shall the Minister declare,*" etc., is omitted, and the one which immediately precedes the Offertory Sentences reads: "*Then shall the Bishop begin the Offertory saying one or more of these Sentences following, as he thinketh most convenient*"; the rubric before the words of administration of the chalice reads: "*And the Bishop delivering the cup, shall say,*" and the one before the Benediction reads: "*Then the Bishop shall let them depart with this Blessing.*" The occasional Collects at the end, the two "warnings," and the rubric, "*Upon the Sundays,*" etc., are omitted, the office ending with the rubric, "*If any of the consecrated Bread,*" etc.

[1799, Sds. 1822–1892]

THE FORM OF CONSECRATION OF A CHURCH OR CHAPEL

[ACCORDING TO THE ORDER OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, AS ESTABLISHED BY THE BISHOPS, THE CLERGY, AND LAITY OF SAID CHURCH, IN GENERAL CONVENTION, IN THE MONTH OF JUNE, A. D., 1799.][1]

¶ *The Bishop is to be received at the entrance of the Church, or Chapel, by the Church-wardens and Vestrymen, or some other persons appointed for that purpose.*

[Eng. Convocation, 1712]

pointed for it, is to be fixed on the Church Door at least three Days before.

A chair is to be set for the Bishop on the North Side of the Communion Table, within the Rails; and another for his Chancellor without the Rails, on the same side.

All things are to be prepared for a Communion. The Church is to be kept shut, and empty, till the Bishop comes, and till it be opened for his going in.

THE FORM OF CONSECRATING A CHURCH.

The Bishop is to be received at the West Door, or at some other Part of the Church, or Churchyard, which is most convenient for his Entrance, by some of the principal Inhabitants.

At the place where the Bishop is received, a Petition is to be delivered to him by some one of the Persons who receive him, praying that he will Consecrate the Church.

The Petition is to be read by the Register. The Bishop, his Chaplains, the Preacher, and the Minister who is to read divine Service, together with the rest of the Clergy, if any other be present, enter the Church, and repair to the Vestry, or (if there be no Vestry) to some convenient Part of the Church,

[1] The words here printed in brackets were omitted by the action of the Conventions of 1889 and 1892.

[1799, Sds. 1822–1892]

The Bishop and the Clergy who are present shall go up the aisle of the Church, or Chapel, to the Communion Table, repeating the Twenty-fourth Psalm alternately, the Bishop one verse and the Clergy another.

[Eng. Convocation, 1712]

where, as many as are to officiate put on their Several habits, during which time the Parishioners are to repair to their Seats, and the middle ile is to be kept clear.

As soon as the Church is quiet, the Bishop and his Chaplains, with the Preacher and the Minister who is to officiate, and the rest of the Clergy, if any other be present, return to the West Door, and go up the middle ile to the Communion Table repeating the 24th. Psalm alternately, as they go up, the Bishop one verse, and they another.

Psalm xxiv.

THE earth is the LORD'S, and all that therein is; etc.[1]

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.[2]

¶ *The Bishop shall go within the rails, with such of the Clergy as can be there accommodated.*

The Bishop and his Chaplains go within the Rails; the Bishop to the North Side of the Communion Table, and the Chaplains to the South side: The Minister officiating goes to the Reading Desk, and the Preacher to some convenient seat near the Pulpit.

The Bishop, sitting in his chair, shall have the instruments of donation and endowment, if there be any, presented to him; and then standing up, and turning to the Congregation, shall say,

The Bishop sitting in his Chair, is to have the Instrument or Instruments of Donation and Endowment presented to him by the Founder, or some proper substitute, which he lays upon the Communion Table, and then standing up, and turning to the Congregation says,

DEARLY beloved in the Lord, forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the

[1] This Psalm is printed at length both in the form of 1712 and in the American Prayer Book.

[2] The *Gloria* at the end of this Psalm is not found in the form of 1712, and was only inserted in the American Book by the Conventions 1889 and 1892.

[1799, Sds. 1822–1892] | [Eng. Convocation, 1712]

express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own reason[1] and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all unhallowed, worldly, and common uses,[2] in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service; which pious works have been approved of and[3] graciously accepted by our heavenly Father; Let us not doubt but that he will also[4] favourably approve our godly purpose of setting apart this place in solemn manner, for[5] the performance of the several offices of religious worship, and let us faithfully and devoutly beg his blessing on this our undertaking.

¶ *Then the Bishop, kneeling, shall say*[6] *the following Prayer.*

O ETERNAL God, mighty in power, and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased to promise thy especial presence, wherever two[7] or three of thy faithful servants shall assemble in thy Name, to offer up their praises and supplications unto thee; Vouchsafe, O Lord, to be present with us, who are here gathered together with all humility and readiness of heart, to consecrate this place to the honour of thy great Name; separating it henceforth[8] from all unhallowed, ordinary, and common uses; and dedicating it to thy service, for reading thy holy Word, for celebrating thy holy Sacraments, for offering to thy glorious Majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy Name, and for [the performance of][9] all other holy offices:[10] accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness both temporal and spiritual, through Jesus Christ our blessed Lord and Saviour. *Amen.*

¶ *After this the Bishop shall stand up, and turning his face towards the Congregation, shall say,*

After this let the Bishop stand up, and turning his face towards the Congregation say,

REGARD, O Lord, the supplications of thy servants, and grant that whosoever shall be dedicated to thee in this house by Baptism, may be sanctified by[11] the Holy Ghost, delivered from thy wrath and eternal death, and received as a living member of Christ's Church, and may ever remain in the number of thy faithful[12] children. *Amen.*

Grant, O Lord, that they who at this place shall in their own persons renew the promises and vows of their Baptism, and be Confirmed by the Bishop, may receive such a measure of thy Holy

Grant, O Lord, that they who at this place shall in their own persons renew the promises and vows made by their sureties for them at their Baptism, and thereupon shall be Confirmed by the

[1] moved either by the secret inspiration of the blessed Spirit or by the express command of God, or by their own reason [1712]
[2] from all profane and common uses [1712] [3] approved and [1712]
[4] but he will also [1712] [5] to [1712] [6] *says* [1712]
[7] in whatever place even two [1712] [8] it from henceforth [1712]
[9] These words in brackets were in the American Book until omitted by the Conv. 1889–1892. [10] holy ordinances [1712] [11] with [1712]
[12] faithful and elect [1712] *vide* note (²) p. 298.

[1799, Sds. 1822–1892]

Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace unto their lives' end. *Amen.*[1]

[Eng. Convocation, 1712]

Bishop, may receive such a measure of thy Holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace unto their lives' end. *Amen.*

Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion. *Amen.*

Grant, O Lord, that by thy holy Word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to fulfil the same. *Amen.*

Grant, O Lord, that whosoever shall be joined together in this place in the holy estate of Matrimony, may faithfully perform and keep the vow and covenant between them made, and may remain in perfect love together unto their lives' end. *Amen.*

Grant, we beseech thee, blessed Lord, that whosoever shall draw near to thee in this place, to give thee thanks for the benefits which they have received at thy hands, to set forth thy most worthy praise, to confess their sins unto thee, and to ask such things as are requisite and necessary, as well for the body as for the soul, may do it with such steadiness of faith, and with such seriousness, affection, and devotion of mind, that thou mayest accept their bounden duty and service, and vouchsafe to give whatever in thy infinite wisdom thou shalt see to be most expedient for them: All which we beg for Jesus Christ's sake, our most blessed Lord and Saviour. *Amen.*

¶ *Then, the Bishop sitting in his chair, the Sentence of Consecration is to be read by some person appointed by him, and then laid by him upon the Communion Table; after which, the Bishop shall say,*

BLESSED be thy Name, O Lord, that it hath pleased thee to put it into the hearts of thy servants to appropriate and devote this house to thy honour and worship; and grant that all who shall enjoy the benefit of this pious

The Bishop sitting in his chair.[2]

Then the Sentence of Consecration is to be read by the Chancellor, and signed by the Bishop, and by him ordered to be registered, and then laid upon the Communion Table.

[1] So ordered by the Conv. 1889–1892, before that the first part of this prayer read: "Grant, O Lord, that they who at this place shall in their own persons renew the promises and vows which they made, or which were made for them by their sureties at their Baptism, and thereupon shall be confirmed by the Bishop," etc.

[2] *Sic.*

[1799, Sds. 1822–1892]

work, may show forth their thankfulness, by making a right use of it, to the glory of thy blessed Name; through Jesus Christ our Lord. *Amen.*[1]

¶ *After this, the Minister appointed is to read the service for the day.*

PROPER PSALMS.[2] 84.....122 .....132.

FIRST LESSON.[2] 1. Kings. 8th, verse 22. to verse 63; *or* Genesis 28, at v. 10.[3]

SECOND LESSON[2] Heb. 10th, ver. 19th. to ver. 27; *or* Revelation 21, at v. 10.[3]

[Eng. Convocation 1712]

After this, the Person appointed is to read the service for the day, except where it is otherwise directed.

Proper Psalms, 84, 122, 132.

First Lesson I Kings 8 from verse 22 incl. to verse 62.

Second Lesson Heb. 10 from verse 19 incl. to verse 26.

After the Collect for the Day, the Minister who reads the Service stops till the Bishop hath said the following Prayer.

O MOST blessed Saviour, who by thy gracious Presence at the Feast of Dedication didst approve and honour such religious services as this which we are now performing unto thee, be present at this time with us also by thy Holy Spirit; and because Holiness becometh thine House forever, sanctify us we pray thee, that we may be living temples, holy and acceptable unto thee; and so dwell in our Hearts by Faith, and possess our souls by thy grace, that nothing which defileth may enter into us; but that being cleansed from all carnal and corrupt affections, we may ever be devoutly given to serve thee in all good works, who art our Saviour, Lord, and God, blessed forevermore. *Amen.*

[1] This prayer is drawn from one found in the office of 1712, *vide* next page.

[2] Since the Sd. of 1832 there has been inserted before each of the numbers of the Psalms the word "PSALM" or "*Psalm*"; and there is printed, immediately before the references to the Lessons the general caption "PROPER LESSONS;" and instead of "FIRST LESSON" and "SECOND LESSON" there has been substituted "FIRST" and "SECOND." These changes do not seem to have been made by any express order of Convention.

[3] These alternative Lessons were not provided until the Convs. 1883–1886.

[1799, Sds. 1822–1892]

[Eng. Convocation, 1712]

Then the Minister proceeds in the Service of the Day to the end of the General Thanksgiving; after which the Bishop says the following Prayer [*if it be not one of the* 50 *new churches.*]

BLESSED be thy Name, O Lord, that it hath pleased thee to put it into the Heart of thy *Servant* N—— to erect this House to thy Honour and worship. Bless O Lord *him*, *his* family, and substance, and accept the Work of *his* Hands; remember him concerning this; wipe not out this kindness that he hath shewed for the House of his God and the Offices thereof, and grant that all who shall enjoy the Benefit of this pious Work, may show forth their Thankfulness by making a right use of it, to the glory of thy blessed Name, thro' Jesus Christ our Lord. *Amen.*

[*If the Church that is to be consecrated, be one of the fifty new Churches which are ordered to be built by the late acts of Parliament, the Bishop says:*

BLESSED be thy Name O Lord God, that it hath pleased thee by thy good Spirit to dispose our gracious Sovereign and the Estates of this Realm, to supply the spiritual wants of thy People, by appointing this and many other Churches to be erected and endowed for thy Worship and Service; multiply thy Blessings upon them for their pious Regard to thy Honour, and to the good of souls; remember them concerning this, and wipe not out the Kindness they have shewn to thy Church, and to the officers thereof; and grant that our gracious King may see and long enjoy the Fruits of his godly zeal, in the edification of the members of our Church, and in the Reduction of those, in the

[1799, Sds. 1822–1892]

[¶ *Morning Prayer being ended, there shall be sung from the Book of Psalms, in metre, Psalm xxvi. verses* 6, 7, 8, *with the* Gloria Patri.][1]

¶ *The Bishop shall then proceed to the Communion Service. The following shall be the Collect, Epistle, and Gospel, for the occasion.*

The Collect.

O MOST glorious Lord,[2] we acknowledge that we are not worthy to offer unto thee any thing belonging unto us; yet we beseech thee, in thy great goodness, graciously to accept the Dedication of this place to thy service, and to prosper this our undertaking; receive the prayers and intercessions of all those thy servants who shall call upon thee in this house; and give them[3] grace to prepare their[4] hearts to serve thee with reverence and godly fear; affect them[5] with an awful apprehension of thy Divine Majesty, and a deep sense of their[4] own unworthiness; that so, approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and pure hearts, with bodies undefiled and minds sanctified, they[6] may always perform a service acceptable to thee; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. vi. 14 to verse 17.[7]

BE ye not unequally, etc..... they shall be my people.

[Eng. Convocation, 1712]

spirit of meekness, who dissent from it; that we may all live together in the unity of the Spirit, and in the bond of peace, thro' Jesus Christ our Lord. *Amen.*]

Then the Minister who officiates, is to go on with the Prayer of St. Chrysostom, and the Grace of our Lord Jesus Christ.

Then a Psalm is to be sung, viz. 26. 6, 7, 8, *with* Gloria Patri.

COMMUNION SERVICE.

The Bishop, standing on the North Side of the Communion Table, as before, reads the Communion Service.

After the Collect for the King, he says the following prayer.

The two Chaplains are to read, one the Epistle, and the other the Gospel.

The Epistle. 2 Cor. 6. 14 incl. to v. 17.

[1] This rubric was omitted by the action of the Conventions of 1883–1886.
[2] Lord God [1712]
[3] receive the prayers and intercessions of us, and all others thy servants, who either now or hereafter entering into this house, shall call upon thee; and give both them and us [1712]
[4] our [1712] [5] us [1712] [6] we [1712]
[7] The Sds. 1871 and 1892 omit "to verse 17".

[1799, Sds. 1822–1892]

The Gospel. St. John ii. 13.

AND the Jews' Passover, etc. ..... hath eaten me up.

[¶ *Then shall be said or sung the* 100th *Psalm*]

[¶ *Here shall follow the Sermon*]

[¶ *The Sermon being ended,*

the Bishop shall proceed in the Service for the Communion, if it is to be administered at that time][1]

[¶ *After the Communion, or if it be not administered at that time, after the Sermon, and immediately before the final Blessing, the Bishop shall say the following Prayer*][1]

¶ *For the last Collect, immediately before the final Blessing, the Bishop shall say this Prayer.* [1892]

BLESSED be thy Name, O Lord God, for that it please thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth; Grant, we beseech thee, that in this place now set apart to thy service, thy holy Name may be worshipped in truth and purity through all generations; through Jesus Christ our Lord. *Amen.*[2]

[Eng. Convocation, 1712]

The Gospel. John 2. v. 13 to v. 18 incl.

Then the Bishop reads the Nicene Creed, after which a Psalm is sung, viz. Ps. 100.

THE SERMON.

The Sermon being ended, and all who do not receive the Holy Communion returned, and the Doors shut; the Bishop proceeds in the Communion Service; and he and the Clergy having made their Oblations, the Churchwardens collect the Offerings of the rest of the Congregation.

After the Communion,

and immediately before the final Blessing, the Bishop says the following Prayer.

bless, we beseech thee, the religious performance of this day, and grant that in this place now set apart to thy service, thy holy Name may be worshipped in truth and purity to all generations; thro' Jesus Christ our Lord. *Amen.*[3]

THE peace of God, which passeth, etc.....remain with you always. *Amen.*

[1] These four rubrics in brackets were omitted by the action of the Conventions of 1889 and 1892, and the one following substituted.

[2] Until 1892 this prayer read after the words, "Saints upon the earth," as follows: "bless, we beseech thee, the religious performance of this day, and grant that in this place," etc, as in the office of 1712.

[3] Here in 1712 follow forms for the "Consecration of a Churchyard, together with the Church," and for the "Consecration of a Churchyard Singly."

[Sd. 1892] | [1808, Sds. 1822–1871]

AN OFFICE OF

INSTITUTION OF MINISTERS

INTO PARISHES OR CHURCHES.

PRESCRIBED BY THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA; ESTABLISHED IN GENERAL CONVENTION OF THE BISHOPS, THE CLERGY, AND LAITY, 1804; AND SET FORTH WITH ALTERATIONS, IN GENERAL CONVENTION, 1808.[1]

[1] This title occupies the whole of the first page of the original edition of this office; the reverse page is blank, and on the third page is the certificate of the Committee, which is as follows:—"We the undersigned, being a Committee appointed by the General Convention of the Protestant Episcopal Church in the United States, held in Baltimore, in the month of May, A. D. 1808, to publish the Office of Institution as set forth by said Convention, do hereby publish the same, and do certify, that this present edition of the office of Institution is the standard copy. BENJAMIN MOORE, D. D. Bishop of the Protestant Episcopal Church in the State of New-York. ABRAHAM BEACH, D. D. An Assistant Minister of Trinity Church, New York. JOHN HENRY HOBART, D. D. An Assistant Minister of Trinity Church, New York."

[2] This heading forms the title page of the original edition of 1804; the reverse side is blank, and on the third page is the certificate of the Committee, which reads:—"Agreeably to a resolve of the General Convention of the Protestant Episcopal Church in the United States of America, held at New-York in the month of September, 1804, we, the undersigned, being a Committee appointed for the purpose, do hereby set forth the Office of Induction established by said Convention; and do certify, that this present edition of the said Office, published by *T. & J. Swords*, 1804, is the standard copy. BENJAMIN MOORE, D.D., Bishop of the Protestant Episcopal Church in the State of New-York. ABRAHAM BEACH, D.D. An Assistant Minister of Trinity Church, New-York. WILLIAM HARRIS, Rector of St. Mark's Church, in the Bowery, New-York. JOHN HENRY HOBART, An Assistant Minister of Trinity Church, New-York."

[3] The title page of the original pamphlet, of which the above heading forms a part is as follows:—"An Office | of | Induction, | adopted by the | Bishop and Clergy of the | Diocese of Connecticut, | in Convocation, | at | Derby, Nov. 20th, 1799. | By the Reverend | William Smith, D. D | Rector of St. Paul's Church, Norwalk. | Printed at New Haven, | By Thomas Green & Son."

[4] *Sic* in Prayer Books in which the Office of 1804 was printed; there is no running caption in the Office of 1799.

[1804–1808]

AN OFFICE OF

INDUCTION OF MINISTERS

INTO PARISHES OR CHURCHES,

Prescribed by the Protestant Episcopal Church in the United States of America; established in General Convention of the Bishops, the Clergy and Laity, September, 1804.[2]

[Conn. 1799]

AN OFFICE

OF

INDUCTION,

Adopted by the Bishop and Clergy of the Diocese of Connecticut, in Convocation at Derby, Nov. 20th, 1799.[3]

A Canon of the General Convention of the Protestant Episcopal Church in the United States of America, at Philadelphia, Sept. 29, to Oct. 10, 1789.

"Canon XVIIth *Notice to be "given of the Induction and "Dismission of Ministers.*

"It is hereby required, that on "the induction of a Minister into "any church or Parish, the parties "shall deliver, or cause to be de- "livered to the Bishop, or to the "Standing Committee of the Dio- "cese or District, notice of the "same, in the following form or to "this effect:

"WE, the Church-Wardens, "(*or in case of an Assistant Min- "ister, we the Rector and Church- "Wardens*) do certify to the "Right Rev. (*naming the Bishop*) "that (*naming the person*) has "been duly chosen Rector (*or "assistant Minister, as the case "may be*) of (*naming the church "or churches*).

"Which certificate shall be "signed with the names of those "who certify. And of the Bishop "or standing Committee be satis- "fied that the person so chosen, "is a qualified Minister of this

[Sd. 1892]

[1808, Sds. 1822–1871]

[1] OFFICE OF INSTITUTION.[2]

¶ *The Bishop having received due Notice of the Election of a Minister into a Parish or Church, as prescribed by the Canon, concerning "the Election and Institution of Ministers," and being satisfied that the "person chosen is a qualified Minister of this Church," may proceed to institute him into the Parish.*

Church," may transmit the following Letter of Institution, for the proposed Rector, or Assistant Minister,[3] to one of his Presbyters, whom he may appoint as the Institutor.

¶ *In any Diocese,[4] the concluding Paragraph in the Letter of Institution may be omitted, where it interferes with the Usages, Laws, or Charters of the Church in the same.*

To our well-beloved in Christ, A. B., *Presbyter, Greeting.*

{ Sigillum }

WE do by these Presents give and grant unto you, in whose Learning, Diligence, sound Doctrine, and Prudence, we do fully confide, our License and Authority to perform the Office of a Priest, in the Parish, [*or* Church] of *E.* And also hereby do institute you into said Parish, [*or* Church,] possessed of full Power to perform every Act of sacerdotal Function among the People of the same; you continuing in Communion with us, and complying with the Rubrics and Canons of the Church, and with such lawful Directions as you shall at any Time receive from us.

Signat.

[1] Here begins the fifth page of the *editio princeps* of 1808.
[2] This caption was omitted when the office was printed in the Prayer Book.
[3] *Associate Rector or Assistant Minister* [1808, Sds. 1822–1832]
[4] Until the Conventions of 1841–1844 this read, "*State or Diocese.*"

[1804–1808]

[5]OFFICE OF INDUCTION.

¶ *The Bishop having received due Notice of the Election of a Minister, into a Parish or Church, as prescribed by the first Canon of* 1804, *and being satisfied that the "Person chosen is a qualified Minister of this Church," shall transmit the following Letter of Induction, for the proposed Rector, Associated Rector, or Assistant Minister, to one of his Presbyters, whom he shall appoint as the Inductor.*

To our well-beloved in Christ A. B., *Presbyter*,[6] *Greeting.*

{ Sigillum }

WE do by these Presents give and grant unto you, in whose Learning, Diligence, sound Doctrine, and Prudence, we do fully confide, our License and Authority to perform the Office of a Priest, in the Parish [*or* Church][7] of *E.* And also hereby do Induct you into said Parish [*or* Church,][7] possessed[8] of full Power to perform every Act of sacerdotal Function among the People of the same; you continuing in Communion with us, and complying with the Rubrics and Canons of the Church,[9] and with such lawful Directions as you shall at any time receive from us.

Signat.

[Conn. 1799]

"Church, he shall transmit the "said certificate to the Secretary "of the Convention, who shall "record it in a Book to be kept by "him for that purpose.

"But if the Bishop, or the "Standing Committee be not sat- "isfied as above, he, or they shall, "at the instance of the parties, "proceed to enquire into the suf- "ficiency of the person so chosen, "according to such rules as may "be made in the States, respec- "tively, and shall confirm or reject "the appointment, as the issue of "that enquiry may be."

THE Bishop having received the aforesaid Certificate, shall transmit immediately the following Letter of Induction to one of his Presbyters, whom he shall appoint as the Inductor.

[5] Here begins the fifth page of the Standard Edition of 1804.
[6] *Clerk* [1799] [7] The office of 1799 lacks "[*or* Church]" [8] possest [1799]
[9] The office of 1799 lacks the words, "and complying with the Rubrics and Canons of the Church."

[Sd. 1892]

And as a canonically instituted Priest into the Office of Rector of ——— Parish,

[1808, Sds. 1822–1871]

And as a canonically instituted Priest into the office of Rector [*or* Assistant Minister,[1] *as the case may be*] of ——— Parish, [*or* Church], you are faithfully to feed that Portion of the Rock of Christ which is now entrusted to you; not as a Man-pleaser, but as continually bearing in Mind that you are accountable to us here, and to the Chief Bishop and Sovereign Judge of all hereafter.

And as the Lord hath ordained that they who serve at the Altar should live of the Things belonging to the Altar; so we authorize you to claim and enjoy all the accustomed Temporalities appertaining to your Cure, until some urgent Reason or Reasons occasion a Wish in you, or in the Congregation committed to your Charge, to bring about a Separation, and Dissolution of all sacerdotal Relations, between you and them; of all which you will give us due Notice: and in Case of any Difference between you and your Congregation, as to a Separation and Dissolution of all sacerdotal Connection between you and them, we, your Bishop, with the Advice of our Presbyters, are to be the ultimate Arbiter and Judge.

In Witness whereof, we have hereunto affixed our Episcopal Seal and Signature, at ———, this ——— Day of ——— A. D. ——— and in the ——— Year of our Consecration.

¶ *In the case of a Minister to be instituted in a Diocese*[2] *in which there is no Bishop, the Clerical Members of the Standing Committee shall send the following Letter of Institution, for the proposed Minister, to the Presbyter whom they may appoint as Institutor.*

To our well-beloved in Christ, A. B., *Presbyter, Greeting.*

Sigillum.

We do by these Presents authorize and empower you to exercise the office of a Priest in the Parish [*or* Church] of *E.* And by virtue of the power vested in us do institute you into said Parish, [*or* Church,] possessed of full power to perform every Act of sacerdotal Function among the People of the same; you complying with the rubrics and canons of the Church.

And as a canonically instituted

[1] Associated Rector *or* Assistant Minister [1808, Sds. 1822, and 1832]

[2] *Vide* note (4) on page 452.

[3] into the Rectorship of —— Parish, you are faithfully [1799]

[4] with [1799] [5] accountable before our Episcopal Tribunal, here and before the Tribunal of the Chief Bishop and Sovereign Judge of all hereafter [1799]

[6] so we ordain that you shall claim and enjoy all the accustomed tem-

[1804–1808]	[Conn. 1799]

AND as a canonically inducted Priest into the Office of Rector [Associated Rector, *or* Assistant Minister, *as the case may be*] of ——— Parish, [*or* Church,] you are faithfully[3] to feed that Portion of the flock of Christ which is now intrusted to[4] you; not as a Man-pleaser, but as continually bearing in mind that you are accountable to us here, and to the Chief Bishop and Sovereign Judge of all hereafter.[5]

AND as the Lord hath ordained that they who serve at the Altar should live of the things belonging to the Altar; so we authorize you to claim and enjoy all the accustomed Temporalities appertaining to your Cure, until[6] some urgent Reason or Reasons occasion a wish in you, or in the Congregation committed to your charge, to bring about a Separation, and Dissolution[7] of all sacerdotal Relation between you and them; of all which you will give us due Notice; and in case of any Difference between you and your Congregation, as to a Separation and dissolution of all sacerdotal Connection between you and them,[8] we your Bishop, with the advice of our Presbyters, are to be the ultimate Arbiter and Judge.

In Witness whereof, we have here unto affixed our Episcopal Seal and Signature, at , this day of , A.D. , and in the Year of our Consecration.

¶ *In the Case of a Minister to be Inducted in a State or Diocese in which there is no Bishop, the Clerical Members of the Standing Committee shall send the following Letter of Induction, for the proposed Minister, to the Presbyter whom they may appoint as Inductor.*

To our well-beloved in Christ, A. B., *Presbyter, Greeting.*

Sigillum.

WE do by these Presents authorise and empower you to exercise the office of a Priest in the Parish [*or* Church] of *E.* And by virtue of the power vested in us, do induct you into said Parish, [*or* Church,] possessed of full power to perform every Act of sacerdotal Function among the People of the same; you complying with the rubrics and canons of the Church.

AND as a canonically inducted

poralities appertaining to your Cure; and that not for any prescribed or limited time, but until [1799] [7] annulment [1799] [8] The Office of 1799 lacks the significant words "you will give us due Notice; and in case of any Difference between you and your Congregation, as to a Separation and Dissolution of all Sacerdotal Connection between you and them," and reads, "of all which we your Bishop," &c.

[Sd. 1892]

[1808, Sds. 1822–1871]

Priest into the Office of Rector [*or* Assistant Minister,[1] *as the case may be*] of ———— Parish, [*or* Church,] you are to feed that portion of the flock of Christ which is now intrusted to you; not as a man pleaser, but as continually bearing in mind that you are accountable to the Ecclesiastical Authority of the Church here, and to the Chief Bishop and Sovereign Judge of all hereafter.

And as the Lord hath ordained that they who serve at the altar should live of the things belonging to the altar; so you have our authority to claim and enjoy all the accustomed temporalities appertaining to your cure, until some urgent reason or reasons occasion a wish in you, or in the congregation committed to your charge, to bring about a separation, and dissolution of all sacerdotal connection, between you and them: of all which you will give us due notice: and in case of any difference between you and your congregation, as to a separation, and dissolution of all sacerdotal connection between you and them, the Ecclesiastical Authority of the Church in this Diocese (taking the advice and aid of a Bishop) shall be the ultimate arbiter and judge.

In witness whereof, we have hereunto set our hands and seals, this —— day of ———, in the year ——.

¶ *On the day designated for the new Incumbent's Institution, at the usual hour of Morning Prayer, the Bishop, or the Institutor appointed by him, attended by the new Incumbent, and by the other Clergy present, shall enter the Chancel. Then all the Clergy present stand-*

¶ *The day being appointed for the new Incumbent's Institution, at the usual hour of Morning Prayer, the Institutor, attended by the new Incumbent, and one or more Presbyters appointed by the Bishop (or, where there is no Bishop, by the Clerical Members of the Standing Com-*

[1] Associate Rector, *or* Assistant Minister [1808, Sds. 1822, 1832]

[1804–1808]

Priest into the Office of Rector [Associated Rector *or* Assistant Minister, *as the case may be*] of Parish, [*or* Church,] you are to feed that portion of the flock of Christ which is now intrusted to you; nor as a Man-pleaser, but as continually bearing in mind that you are accountable to the Ecclesiastical Authority of the Church here, and to the Chief Bishop and Sovereign Judge of all hereafter.

And as the Lord hath ordained that they who serve at the Altar should live of the Things belonging to the Altar; so you have our Authority to claim and enjoy all the accustomed temporalities appertaining to your cure, until some urgent Reason or Reasons occasion a Wish in you, or in the Congregation committed to your charge, to bring about a Separation, and Dissolution of all sacerdotal Connection, between you and them: of all which you will give us due Notice: and in Case of any Difference between you and your congregation, as to a separation, and dissolution of all sacerdotal connection between you and them, the Ecclesiastical Authority of the Church in this Diocese (taking the advice and aid of a Bishop) shall be the ultimate arbiter and judge.

In witness whereof, we have hereunto set our hands and seals, this day of , in the year .

¶ *The day being appointed for the new Incumbent's Induction, at the usual hour of Morning Prayer, the Inductor, attended by the new Incumbent, and one or more Presbyters appointed by the Bishop (or, where there is no Bishop, by the Clerical Members of the Standing Com-*

[Conn. 1799]

¶ *The day being appointed for the new Incumbent's induction, which shall always be within one month after the date of the Bishop's Letter; at the usual hour of morning prayer, he shall enter the church, attended by one or more Presbyters, appointed by the Bishop for that*

[Sd. 1892]

ing in the Chancel or Choir, except the Bishop, or the Priest who acts as Institutor, who shall go within the rails of the Altar; the Wardens

[1808, Sds. 1822–1871]

mittee) for that purpose, shall enter the Church. Then, all the Clery present standing without the rails of the Altar, except the officiating Priest, who shall go into the Desk; the Wardens (or, in case of their necessary absence, two members of the Vestry) standing on the right and left of the Altar, without the rails; the Senior Warden (or the member of the Vestry supplying his place) holding the keys of the Church in his hand, in open view, the officiating Priest shall read Morning Prayer.

Proper Psalms are,[1]

Psal. cxxii. Psal. cxxxii. Psal. cxxxiii.

Proper Lessons.

First. Ezekiel 33 : verse[2] 1 to v. 10.

Second. St. John 10 : verse[2] 1 to v. 19.

¶ *Morning Prayer ended, the Bishop, or the Priest who acts as the Institutor, standing within the rails of the Altar, shall say,*

¶ *Morning Prayer ended, the Priest who acts as the Institutor, standing within the rails of the Altar, shall say,*

DEARLY beloved in the Lord, we have assembled for the purpose of instituting the Rev. *A. B.* into this Parish, [*or* Church] as Priest and Rector of the same

Church] as Priest and Rector [*or* Assistant Minister][3] of the same: and we are possessed of your vote that he has been so elected; as also of the prescribed Letter of Institution. But if any of you can show just cause why he may not be instituted, we proceed no further, because we would not that an unworthy person should minister among you.

¶ *If any objection be offered, the Bishop, or the Priest who acts*

¶ *If any objection be offered, the Priest who acts as the Institutor*

[1] The word "*are*" was first omitted in the Sd. of 1832, and has not since been restored.

[1804–1808]

mittee) for that purpose, shall enter the Church: Then, all the Clergy present standing without the rails of the Altar, except the officiating Priest, who shall go into the Desk; the Wardens (or, in case of their necessary absence, two members of the Vestry) standing on the right and left of the Altar, without the rails; the Senior Warden (or the member of the Vestry supplying his place) holding the keys of the Church in his hand, in open view, the officiating Priest shall read Morning Prayer.

Proper Psalms are,

Psal. cxxii. Psal. cxxxii. Psal. cxxxiii.

Proper Lessons,

First. Ezek. ch. xxxiii. v. 1 to v. 10.

Second. St. John, ch. x. v. 1 to v. 19.

¶ *Morning Prayer ended, the Priest who acts as the Inductor, standing within the rails of the Altar, shall say,*

DEARLY beloved in the Lord, we have assembled for the purpose of inducting the Rev. *A. B.* into this Parish, [*or* Church,] as Priest and Rector [*or* Associated Rector, *or* Assistant Minister] of the same; and we are possessed of your Vote that he has been so elected; as also of the prescribed Letter of Induction. But if any of you can show just cause why he may not be inducted, we proceed no further, because we would not that an unworthy person should minister among you.

¶ *If any objection be offered, the Priest who acts as the Inductor*

[Conn. 1799]

purpose: Then all the Clergy present, standing without the rails of the Altar, except the officiating Priest, who shall go into the desk; the Wardens standing on the right and left of the Altar; the Senior Warden holding the keys of the Church in his hand, in open view, the officiating Priest shall read Morning Prayer.

Proper Psalms are,

Psal. 122. Psal. 132. Psal. 133.

Proper Lessons,

First, 1 Chron. ch. 24, v. 1 to v. 20.

Second, St. John, ch. 10, v. 1 to 19 v.

Morning Prayer ended—the officiating Priest shall say,

DEARLY beloved in the Lord,—We have assembled here to-day for the purpose of inducting the Rev. A. B. into this church and parish, as Priest and Rector of the same; and we are possest of your vote that he become your Priest;—as also of the Bishop's Letter of Induction. But if any of you can shew just cause why he may not be inducted, we proceed no farther, because we would not that an unworthy person should minister among you.

¶ *No objection being offered, the junior Warden shall read the*

[2] Omitted by the Editing Committee of 1892.

[3] Associate Rector *or* Assistant Minister [1808, Sds. 1822 and 1832]

[Sd. 1892]

as the Institutor, shall judge whether it afford just cause to suspend the Service.

¶ *No objection being offered, or the Institutor choosing to go on with the Service, then shall be read the Letter of Institution.*

[1808, Sds. 1822–1871]

shall judge whether it afford just cause to suspend the service.

¶ *No objection being offered, or the Priest who acts as the Institutor choosing to go on with the Service, he shall next read the Letter of Institution.*

¶ *And then shall the Senior Warden (or the member of the Vestry supplying his place) present the keys of the Church to the new Incumbent, saying,*[1]

IN the name and behalf of —— Parish [*or* Church] I do receive and acknowledge you, the Rev. *A. B.*, as Priest and Rector, of the same; and in token thereof, give into your hands the keys of this Church.

IN name[2] and behalf of Parish [*or* Church] I do receive and acknowledge you, the Rev. *A. B.*, as Priest and Rector, *or* Assistant Minister][3] of the same; and in token thereof, give into your hands the keys of this Church.

¶ *Then the new Incumbent shall say,*

I, *A. B.*, receive these keys of the House of God at your hands, as the pledges of my institution, and of your parochial recognition, and promise to be a faithful Shepherd over you, In the Name of the Father, and of the Son, and of the Holy Ghost.

¶ *Here the instituting Minister shall begin the Office.*

Min. The Lord be with you.
Ans. And with thy spirit.

Let us pray.

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord, who hath taught us to pray unto thee, O Almighty Father, in his prevailing Name and words.

OUR Father, who art, etc.....For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

[1] These three rubrics were printed as one until the Convention of 1838.
[2] Altered in Sd. 1838 to "In the Name" etc.
[3] Associated Rector *or* Assistant Minister [1808, Sds. 1822, 1832]

[1804–1808]

shall judge whether it afford just cause to suspend the service. No objection being offered, or the Priest who acts as the Inductor choosing to go on with the Service, he shall next read the Letter of Induction. And then shall the Senior Warden (or the member of the Vestry supplying his place) present the keys of the Church to the new Incumbent, saying,

IN name and behalf of Parish [*or* Church] I do receive and acknowledge you, the Rev. *A. B.*, as Priest and Rector [*or* Associated Rector, *or* Assistant Minister] of the same; and in token thereof, give into your hands the keys of the Church.

¶ *Then the new Incumbent shall say,*

I *A. B.*, receive these keys of the House of God at your hands, as the pledges of my Inducduction, and of your parochial recognition, and promise to be a faithful Shepherd over you, In the Name of the Father, and of the Son, and of the Holy Ghost.

¶ *Here the inducting Minister shall begin the office.*

[Conn. 1799]

17th. *Canon of the General Convention of* 1789, *the officiating Priest shall next read the Bishop's Letter of Induction, and then shall the senior Warden present the keys of the Church to the new Incumbent, saying,* in name and behalf of Parish I Senior Warden of said Parish do parochially receive and acknowledge[1] you, the Rev. *A. B.* as Priest and Rector of the same, and in token thereof, I give into your hands the Keys of this Church.

I *A. B.* receive these Keys of the House of God at your hands, Senior Warden, as the pledges of the Bishop's Episcopal Induction, and of your parochial recognition, and promise to be a faithful Shepherd over you, in the Name of the Father, and of the Son, and of the Holy Ghost.

Here shall the Office begin,

Min. The Lord be with you.
Ans. And with thy spirit.

Let us pray.

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord, who hath taught us to pray unto thee, O Almighty Father, in his prevailing Name and words,

Our Father, who, etc..... For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

Father in his prevailing name and words.—Our Father who art, &c.

[1] In the orignal pamphlet the words "I senior Warden.....acknowledge" are printed in italics, evidently through a mistake.

[Sd. 1892]

¶ *Then shall the Institutor receive the Incumbent within the rails of the Altar, and present him the Bible, Book of Common Prayer, and Book of Canons of the General and Diocesan Convention, saying as follows.*

[1808, Sds. 1822–1871]

¶ *Then shall the Priest who acts as the Institutor receive the Incumbent within the rails of the Altar, and present him the Bible, Book of Common Prayer, and Books of Canons of the General and State Convention, saying as follows:*

Receive these books; and let them be the rule of thy conduct in dispensing the divine word, in leading the devotions of the people, and in exercising the discipline of the Church; and be thou in all things a pattern to the flock committed to thy care.

¶ *Then shall be said or sung Psalm* lxviii. Exsurgat Deus, *or Psalm* xxvi. Judica me, Domine.

¶ *Then shall be said or sung the following Anthem.*

Laudate Nomen.

1. O PRAISE the LORD, laud ye the Name of the LORD: praise it, O ye servants of the LORD. *Psalm* cxxxv. V. 1.

2. Ye that stand in the house of the LORD: in the courts of the house of our God. V. 2.

3. O praise the LORD, for the LORD is gracious; O sing praises unto his name, for it is lovely. V. 3.

4. The LORD is gracious and merciful; long-suffering, and of great goodness. Ps. cxlv. v. 8.

5. The LORD is loving unto every man; and his mercy is over all his works. V. 9.

6. All thy works praise thee, O LORD; and thy saints give thanks unto thee. V. 10.

7. The LORD doth build up Jerusalem; and gather together the outcasts of Israel. Ps. cxlvii. v. 2.

8. He healeth those that are broken in heart; and giveth medicine to heal their sickness. V. 3.

[1804–1808]

¶ *Then shall the Priest who acts as the Inductor receive the Incumbent within the rails of the Altar, and present him the Bible, Book of Common Prayer, and Books of Canons of the General and State Convention, saying as follows:*

Receive these books; and let them be the rule of thy conduct in dispensing the divine word, in leading the devotions of the people, and in exercising the discipline of the Church; and be thou in all things a pattern to the flock committed to thy care.

[Conn., 1799]

[1] *Then shall the officiating Minister receive the Incumbent within the Rails of the Altar, and present him with the Bible, Prayer Book, and Book of Canons of the General Convention.*

¶ *Then shall be said or sung the following Anthem.*

Laudate Nomen.

1. O PRAISE the LORD, laud ye the Name of the LORD: praise it, O ye servants of the LORD. Ps. cxxxv. V. 1.

2. Ye that stand in the house of the LORD: in the courts of the house of our God. V. 2.

3. O praise the LORD, for the LORD is gracious: O sing praises unto his name, for it is lovely. V. 3.

4. The LORD is gracious and merciful; long suffering, and of great goodness. Ps. cxlv. v. 8.

5. The LORD is loving unto every man; and his mercy is over all his works. V. 9.

6. All thy works praise thee, O LORD; and thy saints give thanks unto thee. V. 10.

7. The LORD doth build up Jerusalem; and gather together the outcasts of Israel. Ps. cxlvii. v. 2.

8. He healeth those that are broken in heart; and giveth medicine to heal their sickness. V. 3.

Ps. 135, v. 1. O PRAISE the LORD, laud ye the Name of *the Lord:*—praise it O ye ser-*vants of the Lord.*

V. 1.[2] Ye that stand in the house of *the Lord:* in the courts of the *house of our God.*

Ver. 3. O praise the LORD, for the LORD is *gracious:*—O sing praises unto his Name, for *it is lovely.*

Ps. 144. v. 8. The LORD is gracious and mer-*ciful:* long-suffering, and *of great goodness.*

Ver. 9. The LORD is loving unto eve-*ry man;* and his mercy is *over all his works.*

Ver. 10. All thy works praise thee, *O Lord;* and thy saints give *thanks unto thee.*

Ps. 147. v. 2. The LORD doth build up Jeru-*salem;* and gather together the outcasts *of Israel.*

Ver. 3. He healeth those that are broken *in heart;* and giveth medicine to *heal their sickness.*

[1] The paragraph mark is wanting in the form of 1799.

[2] *Sic.*

[Sd. 1892]

[1808, Sds. 1822–1871]

9. The LORD'S delight is in them that fear him, and put their trust in his mercy. V. 11.

10. Praise the LORD, O Jerusalem; praise thy God, O Zion. V. 12.

11. For he hath made fast the bars of thy gates; and hath blessed thy children within thee. V. 13.

12. He maketh peace in thy borders; and filleth thee with the flour of wheat. V. 14.

13. He is our God, even the God of whom cometh Salvation; GOD is the Lord, by whom we escape death. Ps. lxviii. V. 20.

14. O God, wonderful art thou in thy holy places, even the God of Israel; he will give strength and power unto his people. Blessed be God. V. 35.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end.[1]

Min. The Law was given by Moses;

Peop. But Grace and Truth came by Jesus Christ:

Min. and Peop. Who is God over all, blessed for evermore. Amen.

Let us us pray.

MOST gracious God, the giver of all good and perfect gifts, who thy wise providence hast appointed divers orders in thy Church; give thy grace, we beseech thee, to thy servant, to whom the charge of this Congregation is now committed; and so replenish him with the truth of thy doctrine, and endue him with innocency of life, that he may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ, our only Mediator and Redeemer. *Amen.*

O HOLY Jesus, who has purchased to thyself an universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world; Be graciously pleased to bless the ministry and service of him who is now appointed to offer the sacrifices of

[1] In the Sd. of 1871 "Amen" is found after the *Gloria*, until then it was wanting.

[1804–1808]

9. The LORD'S delight is in them that fear him, and put their trust in his mercy. V. 11.

10. Praise the LORD, O Jerusalem; praise thy God, O Zion. V. 12.

11. For he hath made fast the bars of thy gates; and hath blessed thy children within thee. V. 13.

12. He maketh peace in thy borders; and filleth thee with the flour of wheat. V. 14.

13. He is our God, even the God of whom cometh Salvation; GOD is the Lord, by whom we escape death. Ps. lxviii. v. 20.

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[Conn. 1799]

Ver. 11. The LORD'S delight is in them that *fear him;*—and put their trust *in his mercy.*

Ver. 12. Praise the LORD, O Jeru-*salem;*—praise thy *God O Zion.*

Ver. 13. For he hath made fast the bars of *thy gates;*—and hath blessed thy chil-*dren within thee.*

Ver. 14. He maketh peace in thy *borders;*—and filleth thee with *the flour of wheat.*

Ps. 68. v. 20. He is our God, even the God of whom cometh Sal-*vation:*—GOD is the Lord, by whom *we escape death.*

Ver. 35. O God, wonderful art thou in thy holy places, even the God of *Israel;*—he will give strength and power unto his people, *blessed be God.*

Glory be to the Father, &c.

As it was in the beginning, &c.

Min. The Law was given by Moses;

Ans. But Grace and Truth came by Jesus Christ:

Min. Who is God over all, blessed for evermore.

Ans. Who is God over all, blessed forever more. Amen.

Let us pray.

MOST gracious God, the giver of all good and perfect gifts, who of thy wise providence hast appointed divers orders in thy Church; give thy grace, we beseech thee, to thy servant, to whom the charge of this Congregation is now committed; and so replenish him with the truth of thy doctrine, and endue him with innocency of life, that he may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ, our only Mediator and Redeemer. *Amen.*[2]

O HOLY Jesus, who has purchased to thyself an universal Church, and has promised to be with the Ministers of Apostolic Succession to the end of the world; Be graciously pleased to bless the ministry and service of him who is now appointed to offer the sacrifices of

[2] Amen. [1799]

[Sd. 1892] | [1808, Sds. 1822–1871]

prayer and praise to thee in this house, which is called by the Name. May the words of his mouth, and the meditation of his heart, be always acceptable in thy sight, O Lord, our strength and our Redeemer. *Amen.*

O GOD, Holy Ghost, Sanctifier of the Faithful, visit, we pray thee, this Congregation with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

Benediction.

THE God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

¶ *Then shall the instituted Minister kneel at the Altar, to present his supplication for himself—in this form:*

O LORD my God, I am not worthy that thou shouldst come under my roof; yet thou hast honoured thy servant with appointing him to stand in thy House, and to serve at thy Holy Altar. To thee and to thy service I devote myself, soul, body, and spirit,—with all their powers and faculties. Fill my memory with the words of thy Law; enlighten my understanding with the illumination of the Holy Ghost; and may all the wishes and desires of my Will centre in what thou hast commanded. And to make me instrumental in promoting the salvation of the people now committed to my charge, grant that I may faithfully administer the Holy Sacraments, and by my life and doctrine set forth thy true and lively Word. Be ever with me in the performance of all the duties of my ministry: in prayer, to quicken my devotion; in praises, to heighten my love and gratitude; and in preaching, to give a readiness of thought and expression suitable to the clearness and excellency of thy Holy Word. Grant this for the sake of Jesus Christ thy Son our Saviour.

[1804–1808]

prayer and praise to thee in this house, which is called by thy Name. May the words of his mouth, and the meditation of his heart, be always acceptable in thy sight, O Lord, our strength and our Redeemer. *Amen.*

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[Conn. 1799]

of his heart, be always acceptable to thee our strength and our Redeemer. Amen.

them in the same thro' Jesus Christ, our Lord. Amen.

Benediction.

THE God of peace, who brought again from the dead our Lord Jesus Christ the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

¶ *Then shall the inducted Minister kneel at the Altar, to present his supplication for himself—in this form.*

O LORD, my God! I am not worthy that thou shouldest come under my roof; yet thou hast honoured thy servant with appointing him to stand in thy House, and to serve at thy Holy Altar. To thee and to thy service I devote myself, soul, body, and spirit,—with all their powers and faculties. Fill my Memory with the words of thy Law; enlighten my understanding with the illumination of the Holy Ghost; and may all the wishes and desires of my Will centre in what thou hast commanded.

Then shall the new inducted Rector kneel at the Altar, to present his supplication for himself—in this form,

O LORD my God! I am not worthy that thou shouldest come under my roof; yet thou hast honoured thy servant, with all this honour that I am appointed to stand in thy House, and to serve at thy Holy Altar. To thee and to thy service I devote myself, soul, body, and spirit,—with all the powers and faculties of the same.—Fill my memory with the words of thy Law; enlighten my understanding with the illumination of the Holy Ghost—and my Will—O may its wishes and desires centre in willing what thou hast commanded, O Holy Jesus.

And, to make me instrumental in promoting the salvation of the People now committed to my charge, grant that I may faithfully administer thy Holy Sacraments, and by my life and doctrine set forth thy true and lively Word. Be ever with me in the performance of all the duties of my ministry; in prayer, to quicken my devotion; in praises, to heighten my love and gratitude; and in preaching, to give[1] a readiness of thought and expression suitable to the clearness and excellency of thy Holy

[1] The office of 1799 lacks the words "to give."

[Sd. 1892] | [1808, Sds. 1822–1871]

¶ *The Instituted Minister, standing up, shall say,*

The Lord be with you.
Answer. And with thy spirit.
Let us pray.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone; Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee. And especially to this Congregation present, give the abundance of thy grace; that with one heart they may desire the prosperity of thy holy Apostolic Church, and with one mouth may profess the faith once delivered to the Saints. Defend them from the sins of heresy and schism: let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy Saints in glory everlasting; through thy merits, O blessed Jesus, thou gracious Bishop and Shepherd of our souls, who art with the Father and the Holy Ghost one God, world without end. *Amen.*

¶ *Then shall follow the Sermon: and after that the Instituted Minister shall proceed to the Communion Service, and to administer the holy Eucharist to his Congregation; and after the Benediction, (which he shall always pronounce,) the Wardens, Vestry, and others, shall salute and welcome him, bidding him* God speed.

¶ *When the Bishop of the Diocese is present at the Institution of a Min-*

[1] Grant by the operation of the Holy Ghost that [1799]

[1804–1808]

Word. Grant this for the sake of Jesus Christ thy Son our Saviour.

¶ *The Inducted Minister, standing up, shall say,*

[Conn. 1799]

Word. Grant me the help and comfort of all good men;—and from wicked and unreasonable men, good Lord deliver thy servant who putteth his trust in thee. Our Father, &c.

The newly inducted Rector, standing up, shall say,

The Lord be with you.
Ans. And with thy spirit.
Let us pray.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Corner-Stone; Grant that, by the operation of the Holy Ghost,[1] all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an Holy Temple acceptable unto thee. And especially to this Congregation present, give the abundance of thy grace; that with one heart they may desire the prosperity of thy holy Apostolic Church, and with one mouth may profess the faith once delivered[2] to the Saints. Defend them from the sins of heresy and schism: "let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down." And grant that the course of this world may be so peaceably ordered by thy Governance, that thy Church may joyfully serve thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy Saints in glory everlasting; through thy merits, O blessed Jesus, thou gracious Bishop and Shepherd of our souls, who art with the Father and the Holy Ghost one God, world without end. *Amen.*[3]

Then turning to the Congregation he shall read 1 Cor. 12 ch. v. 4.—*There are diversities of gifts, &c.*—v. 28. *ending with the words* "thirdly teachers." *Or* Eph. 4 ch. v. 1. to v. 17.

¶ *Then shall follow the Sermon: and after that the inducted Minister shall proceed to the Communion Service, and to administer the holy Eucharist to his Congregation: and after the Benediction, (which he shall always pronounce,) the Wardens, Vestry, and others, shall salute and welcome him, bidding him* God speed.

Then shall follow the Sermon, and after that the inducted Rector shall proceed to administer the holy Eucharist to his Congregation; whom, after the Benediction, (which he shall always pronounce,) the Wardens, Vestry, and others shall salute and welcome, bidding him God speed.

¶ *When the Bishop of the Diocese is present at the Induction of a Minister, he shall make to*

[2] given [1799] [3] AMEN [1799]

[Sd. 1892]	[1808, Sds. 1822–1871]
ister, he shall make to him the address prescribed in this Office in the form of a letter.	*form of a letter; and may perform such other duties herein assigned the Instituting Minister as he may choose.*

The greater part of this volume had passed through the press when I learned from the Journal of New-York that that diocese had set forth an office of Induction in 1802. I know of no writer who has taken any notice of this office, except Hoffman in his "Law of the Church," although it is evident that it, and not the Connecticut Office, was the immediate original of the one adopted by General Convention in 1804. A copy of the New York Office is in the Whittingham Library at Baltimore, from which the following is copied:

"An Office of Induction | into the Rectorship of Parishes | prescribed and used by the | Protestant Episcopal Church | in the | State of New-York | Adopted in Convention, October 7[1], 1802 | New-York: | Printed by T. & J. Swords, No. 99 Pearl-Street | 1802."

The second page is blank, and the third page begins with the caption:—

"Office of Induction.

"A Canon of the General Convention," etc. [What follows is the same as in the Connecticut office of 1799]

"¶ *The Bishop having received the Certificate prescribed in the above Canon, and being satisfied that 'the Person chosen is a qualified Minister of the Church,' shall transmit the following Letter of Induction, for the proposed Rector, to one of his Presbyters, whom he shall appoint as the Inductor.*

"*To our well-beloved in Christ*, A. B. *Clerk, Greeting.*

"WE do by these presents" [as in 1799]

"¶ *The day being appointed*," etc. [as in 1799]

"*Proper Psalms are*,

"Psal. cxxii. Psal. cxxxii. Psal. cxxxiii.

"*Proper Lessons*

"First. Ezek. ch. xxxiii. v. 1 to v. 10.

"Second. St. John, ch. x. v. 1 to v. 19.[2]

"¶ *Morning Prayer ended, the Priest who acts as the Inductor, standing within the rails of the Altar, shall say*

"DEARLY beloved in the Lord," etc. [as in 1799]

"¶ *If any objection be offered, the Priest who acts as the Inductor shall judge whether it afford just cause to suspend the Service. No objection being offered, or the Priest who acts as Inductor choosing to go on with the Service, the Junior Warden shall read the 17th Canon of the General Convention of* 1789; *the Priest who acts as Inductor shall next read the Bishop's Letter of Induction; and then shall the Senior Warden present the Keys of the Church to the new incumbent saying,*

"IN name and behalf, etc. [as in 1799]

"¶ *Then the new Incumbent shall say,*

"I, *A. B.* receive these Keys, etc. [as in 1799]

"¶ *Here shall the office begin.*

"*Min.* The Lord be with you. *Ans.* And with thy spirit.

[1] *Sic* but a misprint for "6"

[2] Same lessons in office of 1804 which took them from the New York Office.

[1804–1808]

him the address prescribed in this Office in the form of a letter; and may perform such other duties herein assigned the inducting Minister as he may choose.

THE END.

[Conn. 1799]

"*Let us pray.*

"DIRECT us, O Lord, etc. [as in 1799]

"¶ *Then shall the Priest who acts as the Inductor receive the Incumbent within the rails of the Altar, and present him the Bible, Prayer Book, and Books of Canons of the General and State Convention.*

"¶ *Then shall be said or sung the following Anthem.*

"*Laudate Nomen.*

"1. O praise the Lord, etc. [as in 1804[1]]
Glory be to the Father, etc.
As it was in the beginning, etc.
Min. The Law was given by Moses.
Peop. But grace and truth came by Jesus Christ.
Min. Who is God over all, blessed for ever more.
Peop. Who is God over all, blessed for evermore. Amen.

Let us pray.

"MOST Gracious God, the Giver of all good, etc. [as in 1799]

"Oh holy Jesus, who hast purchased, etc.....be always acceptable to thee, our strength and our Redeemer. Amen.

"O God, Holy Ghost, etc.....through Jesus Christ our Lord. Amen.

"*Benediction.*

"THE God of peace, etc.

"¶ *Then shall the new inducted Rector kneel at the Altar to present his supplication for himself—in this form.*

O Lord my God, etc.....excellency of thy holy Word.

"Our Father, etc.....forever and ever. *Amen.*

"¶ *The new inducted Rector, standing up, shall say.*

"The Lord be with you. *Ans.* And with thy spirit.

Let us pray.

"O Almighty God, who hast built, etc.

"¶ *Then shall follow the sermon, and after that the inducted Rector shall proceed to administer the holy Eucharist to his Congregation: whom after the Benediction (which he shall always pronounce) the Wardens, Vestry and others shall salute and welcome him, bidding him* God speed.

"*Canon adopted in Convention of the Protestant Episcopal Church in the State of New York, October* 6, 1802, *prescribing the above office of Induction.*

"No Minister shall be considered as regularly inducted or settled hereafter, as the Rector of any parish, except he shall be inducted or settled according to the Office of Induction, prescribed by this Convention."

[1] Which took it from the New-York Office.

[Eng. Bk. 1775 (1662)]

A FORM OF PRAYER WITH THANKSGIVING,

To be used yearly upon the Fifth Day of November,

For the happy Deliverance of King *JAMES* I. and the Three Estates of *England*, from the most traiterous and bloody-intended Massacre by Gunpowder: And also for the happy Arrival of his Majesty King *WILLIAM* on this Day, for the Deliverance of our Church and Nation.

A FORM OF PRAYER WITH FASTING,

To be used yearly on the Thirtieth Day of January,

Being the Day of the Martyrdom of the Blessed King *CHARLES* the First; to implore the mercy of God, that neither the Guilt of that sacred and innocent Blood, nor those other sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us or our posterity.

A FORM OF PRAYER WITH THANKSGIVING TO ALMIGHTY GOD,

For having put an end to the Great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many years' Interruption; which unspeakable Mercies were wonderfully completed upon the Twenty-ninth of *May*, in the Year 1660. And in Memory thereof that Day in every Year is by Act of Parliament appointed to be for ever kept holy.

A FORM OF PRAYER WITH THANKSGIVING TO ALMIGHTY GOD;

To be used in all Churches and Chapels within this Realm, every Year, upon the Twenty-fifth Day of *October;* being the Day on which His Majesty began His happy Reign.

GEORGE R

OUR Will and Pleasure is, That these four Forms of Prayer and Service made for the Fifth of November, *the Thirtieth of* January, *the Twenty-ninth of* May, *and the Twenty-fifth of* October, *be forthwith printed and published, and annexed to the Book of Common Prayer, and Liturgy of the Church of England; to be used Yearly on the said Days, in all Cathedral and Collegiate Churches and Chapels in all Chapels of Colleges and Halls within both our Universities, and of our Colleges of Eaton and Winchester and in all Parish Churches and Chapels within that part of Our Kingdom of Great Britain called England, the Dominion of Wales, and Town of Berwick upon Tweed.*

Given at our Court at St. James's the Seventh Day of October, 1761; *in the first year of our Reign.*

By His Majesty's Command.

BUTE.[1]

[1] It has not been thought necessary to reprint these State Services.

[1801, Sd. 1822–1892; Eng Bk.] [Prop. Bk. 1786]

[1]ARTICLES OF RELIGION.[2]

AS ESTABLISHED BY THE BISHOPS, THE CLERGY, AND LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, IN CONVENTION, ON THE TWELFTH DAY OF SEPTEMBER, IN THE YEAR OF OUR LORD 1801.[3]

[1] ARTICLES

AGREED UPON

BY THE ARCHBISHOPS AND BISHOPS OF BOTH PROVINCES, AND THE WHOLE CLERGY,

In the Convocation holden at London *in the Year* 1562, *for the avoiding of Diversities of Opinions, and for the establishing of Consent touching true Religion: Reprinted by His Majesty's Commandment, with His Royal Declaration prefixed thereto.*

HIS MAJESTY'S DECLARATION.

BEING by God's Ordinance, according to Our just Title, *Defender of the Faith, and Supreme Governor of the Church, within these Our Dominions*, We hold it most agreeable to this Our Kingly Office, and Our own religious Zeal, to conserve and maintain the Church committed to Our Charge, in Unity of true Religion, and in the Bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore, upon mature Deliberation, and with the Advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following:

That the Articles of the Church of *England* (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of *England* agreeable to God's Word: which We do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform Profession thereof and prohibiting the least difference from the said Articles; which to that End We command to be new printed, and this Our Declaration to be published therewith.

That We are Supreme Governor of the Church of *England*: And that if any Difference arise about the external Policy concerning the *Injunctions*, *Canons*, and other *Constitutions* whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do: and We approving their said Ordinances and Constitutions: providing that none be made contrary to the Laws and Customs of the Land.

That out of Our Princely Care that the Churchmen may do the Work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble Desire, shall have Licence under Our Broad Seal to deliberate of, and to do all such Things, as, being made plain by them, and assented unto by Us, shall concern the settled Continuance of the Doctrine and Discipline of the Church of *England*, now established; from which We will not endure any varying or departing in the least Degree.

That for the present, though some differences have been ill raised, yet We take comfort in this, that all Clergymen within Our Realm have always most willingly subscribed to the Articles established; which is an argument to Us, that they all agree in the true, usual, literal meaning of the said Articles;

[1801, Sds. 1822–1892; Eng. Bk.]

ART. I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, the Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

ART. II. *Of the Word or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed

[Prop. Bk. 1786]

I. *Of Faith in the Holy Trinity.*

THERE is but one living, true, and Eternal God, the Father Almighty; without body, parts or passions; of infinite Power, Wisdom, and Goodness, the Maker and preserver of all things both visible and invisible:

And one Lord Jesus Christ, Son of God, begotten of the Father before all worlds, very and true God; who came down from heaven, took man's nature in the womb of the Blessed Virgin of

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and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of *England* to be for them; which is an argument again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences which have for so many hundred years, in different times and places, exercised the Church of Christ, We will, that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in God's promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of *England* according to them. And that no man hereafter shall either print, or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.

That if any publick Reader in either of Our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publickly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with Our Royal Assent; he, or they the Offenders, shall be liable to Our displeasure, and the Church's censure in Our Commission Ecclesiastical, as well as any other: And We will see there shall be due Execution upon them [Eng. Bk.]

[2] When the Articles of Religion were introduced into the American Prayer Book they were placed immediately before the Forms of Ordination, where they remained until the Conventions of 1883 and 1886, when they were moved to the end of the Prayer Book. In the Prop. Book they stand immediately before the Psalter.

[3] This much forms the title page of the Articles as they stand in the Sd. 1892. On the third page the Editing Committee have prefixed the caption ARTICLES OF RELIGION, as in the *ed. prin.* 1801.

[1801, Sds. 1822–1892; Eng. Bk.]

Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.[4]

ART. III. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

ART. IV. *Of the Resurrection of Christ.*

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

ART. V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

ART. VI. *Of the Sufficiency of the Holy Scriptures for Salvation.*

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.[5]

[Prop. Bk. 1786]

her substance, and was God and man in one person, whereof is one Christ; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice for the sins of all men;

He rose again from death,

ascended into heaven, and there sitteth until he shall return to judge the world at the last day:

And one Holy Spirit, the Lord and Giver of Life, of the same divine nature with the Father and the Son.

II. *Of the Sufficiency of the Holy Scriptures for Salvation.*

[4] The true reading of this clause is, "for all actual sins of men" (See Lamb's *Historical Account of the Thirty-nine Articles* and Hardwick's *History of the Articles*, App. III., note). The omission of the word "all" in the American Articles probably comes from the Oxford Prayer Book of 1775.

[5] The Convention of 1785 omitted the clause "of whose authority," etc., but the committee which edited the Prop. Bk., put it back again.

[1801, Sds. 1822–1892; Eng. Bk.] | [Prop. Bk. 1786]

OF THE NAMES AND NUMBER OF THE CANONICAL BOOKS.

Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomium,[1]
Joshue,[1]
Judges,
Ruth,
The First Book of Samuel.
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The First Book of Esdras,
The Second Book of Esdras,
The Book of Hester,[1]
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less,

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Hester,[1]
The Book of Wisdom,
Jesus the Son of Sirach,
Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The First Book of Maccabees,
The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.[2]

ART. VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever

III. *Of the Old and New Testament.*

THERE is a perfect harmony and agreement between the Old Testament and the New, for in both everlasting life is offered to Mankind by Christ, who is the only Mediator between God and man: and although the law given by Moses, as to ceremonies and the civil precepts of it, doth not bind Christians; yet all such are obliged to observe the moral commandments which he delivered.

[1] *Sic* in the MS. copy of the Proposed Articles, and in the American Articles until the Sd. 1845, when "Deuteronomy," "Joshua," and "Esther," were substituted, which are also the readings of the Prop. Bk. (except that it has "Hester") and the Oxford Edition of 1775. But compare the official copies of the English Articles in Lamb's *Historical Account.*

[2] and account Canonical [Prop. Bk.]

[1801, Sds. 1822–1892; Eng. Bk.]

is free from the obedience of the Commandments which are called Moral.

ART. VIII. *Of the Creeds.*

THE *Nicene* Creed, and that which is commonly called the *Apostles* Creed,[1] ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

ART. IX. *Of Original or Birth-Sin.*

ORIGINAL sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of *Adam;* whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *φρόνημα σαρκὸς*, (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh,) is not subject to the Law of God. And although there there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

ART. X. *Of Free-Will.*

THE condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no

[Prop. Bk. 1786]

IV. *Of the Creed.* [*Of Creeds.* (MS.)][2]

THE Creed, commonly called the *Apostles' Creed* ought to be received and believed: because it may be proved by the Holy Scripture.

V. *Of Original Sin.*

BY the fall of Adam the Nature of Man is become greatly corrupted, [is become so corrupt, as to be greatly depraved, (MS.)] having departed from its primitive innocence, and that original righteousness in which it was at first created by God. For we are now so inclined naturally [so naturally inclined (MS.)] to do evil that the flesh is continually striving to act contrary to the Spirit of God, which corrupt inclination still remains even in the regenerate. But although there is no man living who sinneth not, yet we must use our sincere endeavours to keep the whole law of God, so far as we possibly can.

VI. *Of Free-Will.*

[1] Art. VIII. *Of the three Creeds.* The three Creeds, Nicene Creed, Athanasian Creed, and that which is commonly called the Apostles Creed, etc. [Eng. Bk.]

[2] *Vide* note (2) p. 481.

[1801, Sds. 1822–1892; Eng. Bk.] | [Prop. Bk. 1786]

power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working[1] with us, when we have that good will.

ART. XI. *Of the Justification of Man.* | VII. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification. | is a most wholesome doctrine and very full of comfort.

ART. XII. *Of Good Works.* | VIII. *Of Good Works.*

ALBEIT[2] that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

ART. XIII. *Of Works before Justification.*

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity; yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

ART. XIV. *Of Works of Supererogation.*

VOLUNTARY Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety; for by them men do declare, that they do not only render unto God as much as they are bound to do,

[1] without the grace of God by Christ giving [giving us (MS.)] a good will, and working [Prop. Bk.]

[2] The Prop. Book reads "Although," but in the MS. copy of these Articles as passed by the Convention of 1785 the reading is "Albeit."

[1801, Sds. 1822–1892; Eng. Bk.]

but that they do more for his sake, than of bounden duty is required; whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

ART. XV. *Of Christ alone without Sin.*

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as Saint *John* saith) was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

ART. XVI. *Of Sin after Baptism.*

NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

ART. XVII. *Of Predestination and Election.*

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his

[Prop. Bk. 1786]

IX. *Of Christ alone without Sin.*

CHRIST, by taking human nature on him, was made like unto us in all things, sin only excepted. He was a lamb without spot, and by the sacrifice of himself once offered, made atonement and propitiation for the sins of the world; and sin was not in him. But all man kind besides, although baptized and born again in Christ, do offend in many things. For if we say we have no sin we deceive ourselves, and the truth is not in us.

X. *Of Sin after Baptism.*

THEY who fall into sin after Baptism may be renewed by repentance; for although after we have received God's grace, we may depart from it by falling into sin, yet, through the assistance of his Holy Spirit, we may by repentance and the amendment of our lives, be restored again to his favour. God will not deny forgiveness [repentance (MS.)] of sins to those who truly repent, and do that which is lawful and right; but all such through his mercy in Christ Jesus, shall save their souls alive.

XI. *Of Predestination.*

PREDESTINATION to life, with respect to every Man's Salvation, is the everlasting purpose of God, secret to us:

[1801, Sds. 1822–1892; Eng. Bk.]

counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which he endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

[Prop. Bk. 1786]

and the right knowledge of what is revealed concerning it, is full of comfort to such truly religious Christians, as feel in themselves the spirit of Christ, mortifying the works of their flesh, and their earthly affections, and raising their minds to heavenly things.

But we must receive God's promises as they are [they be (MS.)] generally declared in Holy Scripture, and do his will, as therein is expressly directed: for without holiness of life no man shall be saved.

[1801, Sds. 1822–1892; Eng. Bk.]

ART. XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

ART. XIX. *Of the Church.*

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Hierusalem*,[1] *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

ART. XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce anything to be believed for necessity of Salvation.

[Prop. Bk. 1786]

XII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY are to be accounted presumptuous, who say,

XIII. *Of the Church and its Authority.*

THE visible Church of Christ is a congregation of faithful men, wherein the true Word [pure Word (MS.)][2] of God is preached and the Sacraments administered [are duly administered (MS.)] according to Christ's ordinance in all things requisite and necessary [necessary and requisite (MS.)]:

and every Church hath power to ordain, change, and abolish rites and ceremonies for the more decent and good government thereof: so that all things be done to edifying. But it is not lawful for the Church to ordain anything contrary to God's Word, nor so to expound the Scripture, as to make one part seem repugnant to another; nor to decree or enfore anything to be believed as necessary to Salvation that is not contained in the Scriptures [that is contrary to God's Holy Word (MS.)].

[1] *Sic* in the American Articles until the Sd. 1845 when it was changed to "*Jerusalem*" although "*Hierome*" was retained in Art. vi.

[2] The readings within brackets and marked "MS." are those of the manuscript copy of the Proposed Articles as drawn up by the General Convention of 1785, but from which the Committee appointed to edit the Proposed Book thought themselves at liberty to depart.

[1801, Sds. 1822–1892; Eng. Bk.]

[Prop. Bk. 1786]

[1] ART. XXI. *Of the Authority of General Councils.**

* The Twenty-first of the former Articles is omitted: because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles.[2]

General Councils and Churches are liable to err, and have erred, even in matters of faith and doctrine, as well as in their ceremonies.

ART. XXII. *Of Purgatory.*

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques,[3] and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

ART. XXIII. *Of Ministering in the Congregation.*

XIV. *Of Ministering in the Congregation.*

IT is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen[4] and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

ART. XXIV. *Of Speaking in the Congregation in such a Tongue as the people understandeth.*

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understanded of the people.

ART. XXV. *Of the Sacraments.*

XV. *Of the Sacraments.*

SACRAMENTS ordained of Christ be not only[5] badges or tokens of Christian men's profession, but rather they be certain sure wit-

[1] XXI. *Of the Authority of General Councils.*

GENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture [Eng. Bk.]

[2] Footnote in the American Articles.

[3] *Sic* in the Eng. Bk., and American Bk. until the Sd. 1838 when it was changed to "Relics."

[4] who are chosen [Prop. Bk.]

[5] ordained by Christ are not merely [Prop. Bk.]

[1801, Sds. 1822–1892; Eng. Bk.] | [Prop. Bk. 1786]

nesses,[1] and effectual signs of grace, and God's good will towards us, by the[2] which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.[3]

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint *Paul* saith.

ART. XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.*

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Minstry, both in hearing the Word of God, and in receiving the Sacraments.[4] Neither is the effect of Christ's ordinance taken away by their

[1] but rather certain sure witnesses [Prop. Bk.] [2] Prop. Bk. omits "the"
[3] *Vide* note (4) p. 484.
[4] in the receiving of the Sacraments [Eng. Bk.]

[1801, Sds. 1822–1892; Eng. Bk.]

wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

[Prop. Bk. 1786]

ART. XXVII. *Of Baptism.*

XVI. *Of Baptism.*

BAPTISM is not only a sign[1] of profession, and mark of difference, whereby Christian men are discerned from others that be not christened,[2] but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that[3] receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God.

The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.[4]

ART. XXVIII. *Of the Lord's Supper.*

XVII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign[5] of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament[6] of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper,[7] only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

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[1] Baptism is not merely a sign [Prop. Bk.]

[2] that are not christened [Prop. Bk.] [3] they who [Prop. Bk.]

[4] The two paragraphs, which form the whole of the XVth of the Proposed Articles, and the Proposed Article on Baptism, agree word for word, as they are found in MS., with the corresponding paragraphs and Article in the English and American Articles. The verbal alterations were made when they were printed in the Prop. Bk. [5] is not merely a Sign [Prop. Bk].

[6] but rather is a Sacrament [Prop. Bk.]

[7] in the Supper of the Lord [Prop. Bk.]

[1801, Sds. 1822–1892; Eng. Bk.]

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

ART. XXIX. *Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.*

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ; but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

ART. XXX. *Of both Kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

ART. XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices[1] of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

ART. XXXII. *Of the Marriage of Priests.*

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain

[Prop. Bk. 1786]

XVIII. *Of the one Oblation of Christ upon the Cross.*

[1] "Sacrifice" in the Oxford edition of 1775, and in the American Articles until the Sd. 1845 when it was corrected to "Sacrifices."

[1801, Sds. 1822–1892; Eng. Bk.]

from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

ART. XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

ART. XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that other[1] may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies

[Prop. Bk. 1786]

[1] *Sic* in the English Articles, and in the American Articles until the Sd. 1845 when it was changed to "others."

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or Rites of the Church ordained only by man's authority, so that all things be done to edifying.

ART. XXXV. *Of the Homilies.*

THE Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward the Sixth;* and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the people.

OF THE NAMES OF THE HOMILIES.

1 *Of the right Use of the Church.*
2 *Against Peril of Idolatry.*
3 *Of repairing and keeping clean of Churches.*
4 *Of good Works: first of Fasting.*
5 *Against Gluttony and Drunkenness.*
6 *Against Excess of Apparel.*
7 *Of Prayer.*
8 *Of the Place and Time of Prayer.*
9 *That Common Prayers and Sacraments ought to be ministered in a known tongue.*
10 *Of the reverend Estimation of God's Word.*
11 *Of Alms-doing.*
12 *Of the Nativity of Christ.*
13 *Of the Passion of Christ.*
14 *Of the Resurrection of Christ.*
15 *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
16 *Of the Gifts of the Holy Ghost.*
17 *For the Rogation-days.*
18 *Of the State of Matrimony.*
19 *Of Repentance.*

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20 *Against Idleness.*
21 *Against Rebellion.*[1]

[This Article is received in this Church, so far as it declares the Books of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all reference to the constitution and laws of England are considered as inapplicable to the circumstances of this Church; which also suspends the order for the reading of said Homilies in churches, until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.]

[2]ART. XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Bishops, and Ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that, of itself, is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to said Form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

[3]ART. XXXVII. *Of the Power of the Civil Magistrates.*

THE Power of the Civil Magistrate extendeth to all men,

[Prop. Bk. 1786]

XIX. *Of Consecration and Ordination.* [*Of Bishops and Ministers.* (MS.)]

THE Book of Consecration of Bishops and Ordering of Priests and Deacons, excepting such parts as require any Oaths inconsistent with the American revolution, is to be adopted, as containing all things necessary to such Consecration and Ordering.

[1] Here this Article ends in the English Bk. The note which follows was added by the General Convention of 1801 when the Articles were adopted in America.

[2] XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered. [Eng. Bk.]

[1801, Sds. 1822–1892; Eng. Bk.]

as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the Civil authority, regularly and legitimately constituted.

ART. XXXVIII. *Of Christian Men's Goods, which are not common.*

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same; as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

ART. XXXIX. *Of a Christian Man's Oath.*

AS we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.[1]

[Prop. Bk. 1786]

XX. *Of a Christian Man's Oath.*

THE Christian Religion doth not prohibit any man from taking an oath, when required by the Magistrate in testimony of truth; but all vain and rash swearing is forbidden by the Holy Scriptures.

[3]XXXVII. *Of the Civil Magistrates.*

THE King's Majesty hath the chief power in this Realm of *England*, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all states and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars [Eng. Bk.]

[1] Here in the English Book follow the Ratification and a Table of the

Articles of Religion :—

THE RATIFICATION.

THIS Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, *by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord,* 1571.

A TABLE OF THE ARTICLES.

1. *OF Faith in the Holy Trinity.*
2. *Of Christ the Son of God.*
3. *Of his going down into Hell.*
4. *Of his Resurrection.*
5. *Of the Holy Ghost.*
6. *Of the Sufficiency of the Scripture.*
7. *Of the Old Testament.*
8. *Of the Three Creeds.*
9. *Of Original or Birth-sin.*
10. *Of Free-Will.*
11. *Of Justification.*
12. *Of Good Works.*
13. *Of Works before Justification.*
14. *Of Works of Supererogation.*
15. *Of Christ alone without Sin.*
16. *Of Sin after Baptism.*
17. *Of Predestination and Election.*
18. *Of Obtaining Salvation by Christ.*
19. *Of the Church.*
20. *Of the Authority of the Church.*
21. *Of the Authority of General Councils.*
22. *Of Purgatory.*
23. *Of Ministering in the Congregation.*
24. *Of Speaking in the Congregation.*
25. *Of the Sacraments.*
26. *Of the Unworthiness of Ministers.*
27. *Of Baptism.*
28. *Of the Lord's Supper.*
29. *Of the Wicked which eat not the Body of Christ.*
30. *Of both Kinds.*
31. *Of Christ's one Oblation.*
32. *Of the Marriage of Priests.*
33. *Of Excommunicate Persons.*
34. *Of the Traditions of the Church.*
35. *Of Homilies.*
36. *Of Consecrating of Ministers.*
37. *Of Civil Magistrates.*
38. *Of Christian men's Goods.*
39. *Of a Christian man's Oath.*

The Ratification.

APPENDIX I.

VARIOUS READINGS OF THE PRAYER BOOK PSALTER

COLLATED FROM THE GREAT BIBLES, THE SEPARATE PSALTERS, AND THE PRAYER BOOKS BY THE REV. FREDERICK GIBSON, D. D., RECTOR OF S. GEORGE'S CHURCH, BALTIMORE, MD.

THE translation of the Psalter in the English and American Prayer Books is derived from that of the Great Bible, familiarly called Cranmer's Bible, some twenty editions of which were published between A. D. 1539 and 1569. This is known both from examination, and from the statement given in all the earlier Prayer Books from 1549 to 1637, that "where any Psalms are appointed the number is expressed after the great English Bible," and from the more minute statement in the Prayer Book of 1662, following therein Cosin's earlier corrections: "Note, that the Psalter followeth the Division of the Hebrews, and the translation of the great English Bible, set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth."

The basis of this translation is Coverdale and Tyndale's Bible of 1535, and that had been made from the German and the Latin only, as its title-page indicated,[1] and in that Psalter many expressions came directly from Luther's translation of the Hebrew in 1524, and from the Latin translation by Pagninus in 1528. The first edition of the Great Bible, properly known as Cromwell's, because it was published under his direction and at his expense, was issued in April, 1539, and the same Myles Coverdale was its editor and chief translator. He was assisted "by divers excellent learned men, expert in the Hebrew and Greek texts," after the verity of which tongues this Bible was asserted to be truly translated. It was called the Great Bible, because it was "of the largest volume in English," its pages being fifteen inches in length, and more than nine inches in breadth. Cromwell's Bible of 1539 borrowed largely in the Psalter from Sebastian Münster's Latin translation of the Hebrew in 1534, and was a vast improvement upon Coverdale's earlier Bible of 1535, and upon Matthew's Bible of 1537, in which latter Bible for the first time the numbers of the Psalms were given, as at present, from the division of the Hebrew Bible. There were seven editions of the Great Bible issued between April 1539 and December 1541. The second edition in April 1540 was a further improvement upon that of 1539, introducing additional changes from Münster's translation, and together with the later editions is known as Cranmer's Bible, because Cranmer wrote a long Prologue or Preface to it, though it is now generally believed that Cranmer had nothing to do with its translation. There were other editions in July 1540, in May 1541, and in December 1541, all of which were very much alike, though with

[1] Biblia The Bible that is, the holy Scripture of the Olde and New Testament, faithfully and truly translated out of Douche and Latyn in to Englishe. M.D.XXXV.

many verbal differences in each of them. These all had sixty-two lines on a page, and the catch words in all were alike. There were besides these, two more editions, of November 1540 and November 1541, which were nearly identical with each other, and with the earlier editions, but these had sixty-five lines on a page instead of sixty-two, and on the title page they were stated to have been "oversene and perused" by two Bishops, Tunstall of Durham and Heath of Rochester. From these November editions of 1540 and 1541, our present Psalter seems to have been in the main derived, though with many verbal changes and additions, whether by error or amendment, received from later editions. But since the musical colon is not given in the Psalter of any of the Great Bibles, with the exception of the late edition of 1562, our Prayer Book Psalter, which has always had the colon, would seem to have been taken directly from the earlier *separate* editions of the Psalter in 1548, 1549, 1552, 1560, 1565 and 1574, for all of these were "poincted," or "corrected and poyncted," or "perfectly pointed," "as it" or "thei" "shall be song in churches." The first separate Psalter of 1548 was undoubtedly taken from the November edition of the Great Bible in 1541, but with sundry further verbal changes (*Vide* Pss. 5 : 8, 66 : 10(2), 79 : 6, 109 : 1, 115 : 9, 135 : 7 in the Table). The following Table of Various Readings has been made after a very careful, personal examination of the Great Bibles in the Lenox Library, New York, the Bodleian, Oxford, and the British Museum, London.

The editions consulted, and the abbreviations used for them, are as follows:

HOLY BIBLE.

C., Coverdale's Bible of 1535.

M., Matthew's Bible of 1537.

G. B., Great Bibles—folios:

1539, first edition (Cromwell's), April 1539.

40 (B), second edition " April 1540, Berthelet.

40A(G), first edition (Cranmer's), April 1540, Grafton.

40A(W), " " " " " Whytchurche.

40J, July 1540, Grafton.

40N, 41N, November 1540, November 1541, Whitchurch, "oversene" by two bishops.

41M, 41D, May 1541, Whitchurch; December 1541, Grafton.

49, 53(fo), December 1549, 1553, Whitchurch.

62, 1562, Harrison, has musical colon, and the verses numbered.

66, Rouen, 1566, C. Hamilton.

Great Bibles—quartos:

1550, Whitchurch; 1552, N. Hyll; 1553(4°), Grafton [the readings of this Bible are frequent in our Psalter]; 1560, 61, J. Cawood; 1569, (1), (2), (3), Cawood [Lea Wilson's Nos. 31, 32, 33]. [Our Psalter follows that of 1569 (1) very closely.]

Bps., Great Bible Psalter in Bishops' Bibles:

1575(fo), folio of 1575, John Walley.

75(4°), quarto of 1575, R. Jugge.

91, folio of 1591, Deputies of C. Barker.

[Our present Psalter corresponds very nearly to that in the last named Bible.]

A. V., "Authorized Version," 1611, in present editions.
R. V., Revised Version, 1885.

SEPARATE PSALTERS.

1548, quarto, Grafton, 28 November 1548.
49°, " Oswen, Worcester, September 1549.
49^{w}, " Whitechurche, 1549.
52, " Whytechurche, 1552.
60, " Jugge and Cawood, 1560.
65, " Jugge and Cawood, 1565.
74, " Wm. Seres, 1574, verses numbered.
81[48°], Denham, 1581.

BOOK OF COMMON PRAYER (P. B.).

1549, Introit Psalms in A. and M. Library, reprint of folio 1549 (1st Edward VI.).
52(fo), Sentences and Offices in A. and M. Library, reprint of folio 1552 (2d Edward VI.).
59(fo), Sentences and Offices in A. and M. Library, reprint of folio 1559 (Elizabeth).
52, quarto, Whitchurch, 1552.
60, quarto, Jugge and Cawood, 1560.
80, folio, C. Barker, 1580.
83, quarto, Daye (or C. Barker), 1583. *Vide* Ps. 105 : 28, for an unique reading therein.
92, folio, Deputies of C. Barker, 1592.
96, quarto, Deputies of C. Barker, 1596. Psalter, C. Barker [1579–1589] Ps. 105 : 28.
97(fo), Deputies of C. Barker, 1597.
99(4°), Deputies of C. Barker, 1599.
1603, folio, before changes of Hampton Court Conference, R. Barker, 1603.
04, folio, R. Barker, 1604 (James I.).
33, quarto, R. Barker, 1633 (Charles I.).
39, Psalter of 1639, R. Barker, in Convocation Prayer Book of 1636.
60, quarto, J. Bill and C. Barker, 1660.
1662, folio, His Majesty's printers, 1662 (Charles II.).
A. B., fac-simile of Annexed Book, MS. Book 1661.
S. B., Stephens's edition from Sealed Books.
1701, octavo, Oxford, 1701.
54, folio, Mark Baskett, London, 1754, Psalter reprinted in Bp. Wilson's Bible, 1785.
63, octavo, Bentham, Cambridge, 1763.
65, quarto, Mark Baskett, London, 1765, in Bible.
1790, 93, 1822, 32, 38, 45, 71, 92, American Prayer Book, standard editions.

When dates are given in succession, the century numbers are not repeated.

N. B.—The star (*) over any abbreviation marks when an important reading was first introduced or re-introduced.

Earle, Rev. John Earle's Reprint of the Psalter of 1539, with Introduction and Notes, London, Murray, 1894.

TABLE OF VARIOUS READINGS OF THE ENGLISH PSALTER.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
1:1	Blessed is the man.....	C,M,39,40A,40J, 41D, 50, 69 (2,3)	[Bps.' Bible, 1575 (fo)]...	80*; 1639, 62,
	Blessed is that man.....	40N*, 41N, 41M, 49, 52, 53, 60, 61, 62, 66, 69 (1)...	48, 49, 52, 60, 65, 74, 81 ...	A. B., 1892 1549, Introit
2:1	the heathen grudge.....	C, M.....	——	——
	the heathen grudge together.....	39	——	——
	—— so furiously rage together.....	40A, etc.....	48–74.....	1549, etc.
2:10	be warned ye that are	C, M, 39, 40A....	——	——
	be learned ye that are	40J*, etc.	48, 49, etc....	1549, etc.
2:12	kindled shortly, blessed	C [Vulg.].....	——	——
	kindled but a little, blessed	39.....	——	——
	kindled (yea[1] but a little) blessed.....	40A–41D, etc.....	48, 49, etc...	1549, etc., 1790–1838
	kindled, yea but a little. Blessed.....	[A.V., R.V.].....	——	1845*–1892
4:2	seek after leasing.....	39, 40A, etc. [A.V.].....	99.....	A. B , 1662 [Eng.Bks.]
	seek after falsehood.....	—— [R.V.]	——	1790*, etc. [Amr.Bks]
4:9	makest me dwell.....	39,40A–41D, etc.	48, 49, e c.....	All others
	makest me to dwell.....	——	——	1549, Int.
5:4	that hath no pleasure..	C,M,39,40A–41D 53, 69 (2) (3)...	48, 49, 52, 74	1549, Int.
	that hast no pleasure...	1569 (1).....	65*.....	80,A.B.,1662, etc.
5:5	in thy sight thou hatest.....	C,M,39 40A,41M, 41D, 49, 50, 52 53 (fo) 69.....	49°	——
	in thy sight for[2] thou hatest.....	40J*, 40N, 41N, 53 (4°), 60, 61, 66	48, 49w, 52–74	1549, 80, etc.
5:6	that speak leasing.....	39, 40A, etc. [A.V.].....	99.....	A. B., 1662 [Eng.Bks.]
	that speak lies.....	—— [R.V.].....	——	1790, etc. [Amr.Bks]
5:7	into thy house.....	C, 39, 40A–41D	48–74.....	49, 96; 1608, 33, 39
	into thine house.....	——	——	A. B.*, 1662 1790–1892
5:8	thy rightuousnesse	C	——	——
	thy righteousness.....	39, 40N*.....	49°, 52*, 65, 74	49, 99 A. B., 1662, etc.

[1] *vel paululum*, Pagninus, Münster. [2] The addition of "for," *enim*, is from Münster, as is "vanity," at the end of the verse.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
5:8	thy ryghtewesnesse.....	40A, 49*	——	——
	thy rightwiseness[1].....	40J, 41N*, 41M, 41D.....	48,*49^{w}.....	——
5:13	as with a shield (shylde)	C, 39, 40, etc.....	49^{w}, 52, 65, 74	1596, A. B., 1662
	as his shilde (shelde)...	——	48, 49°.....	1549
7.	*Domine Deus meus*.....	C, 39–49	48–74.....	A. B.
	Domine, Deus meus.....	—— [error]...	[Ps. 7:1,3]....	1662*, etc.
7:6	over the furious indignation.....	C [über den Grimm, Luther	——	——
	because of the indignations[2] of.....	39, 40, etc.....	48, 49, 75, 74	——
	because of the indignation of.....	[rage, Heb. A.V., R.V.].....	52*.....	80*, 96; 1604, 62, A. B.
7:14	he hath prepared him..	C, 39, 40A–41D, 49, 50, 53(4°), 66	48, 49.....	['for' *added* in A. B.] ;
	he hath prepared for him	1562, 69.....	52*, 60, 65, 74,	1639, 62, A.B.
7:17	shall fall upon his.....	C, 39–49	48, 49–74.....	99, A. B.*
	shall fall on his.....	——	——	1608, 62*, etc., 1892
7:18	and will praise.....	C, 39, 40A–41D..	48–74.....	96; 1608, 33
	and I will praise.....	——	——	A. B.*, 1662
7:18	the Lord the most highest (hyest)	C, 39, 40–41D....	52, 65.....	——
	the Lord most highest..	——	48, 49.....	——
	the Lord the most high	1553 (4°).....	74*.....	96; 1608, 33
	the Lord most high.....	——	——	A. B.*, 1662; 1790–1838
	the LORD most high ..	(A. V.)	——	1845–71
	the LORD Most High..	(R. V.)	——	1892
8.	*Domine Dominus noster*.....	C, 39–49	48–74.....	99, A. B.
	Domine, Dominus noster.....	—— [error]	[Ps. 8:1,9]	1662*, etc.
8:3	even the work[3].....	C, 39, 40A, 40J, 49 (Heb. A.V., R.V.)	52.....	——
	even the works.....	40N*–41D 53(4°) 69(1)	48, 49, 65, 74,	49, 96, etc.
8:6	dominion in the works	39, 40A, 40J.....	——	——
	dominion of the works	40N*–41D, 53(4°)	48, 49, 52.....	1549, 96, etc.
8:8	fish of the sea.....	C. M, 39, 40A–41D, etc.....	48–74	——
	fishes of the sea.....	——	——	1549, 96*, A. B., etc.
9:6	to an end.....	C, M, 39.....	——	——
	to a perpetual[4] end.....	40A*, etc.....	48, etc.	96, etc.

[1] So spelled in old Prymers and in old English. [2] *propter indignationes*, Pagninus, Münster; *in finibus*, Vulgate. [3] *opus*, Pag. Mün.; *opera*, Vulg. [4] *finem in perpetuum*, Mün.; *in finem*, Vulg.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
9:15	are suncken down.....	C, 39, 40A, 40J ..	——	——
	are sunk down.....	40N*–41D.....	48, etc.....	96, etc.
9:15	their own (awne) foot.	C, 39, 40A–41D..	48–74.....	——
	their foot.....	——	——	96*; 1600, A.B., 62
9:17	unto hell.....	C, 39, 40A, etc....	48–74.....	——
	into hell.....	——	——	96*; A.B., etc.
9:17	all the heathen[1]	C [*gentes*, Vul. Pag , Mün.].....	——	——
	and all people.....	39, 40A, 40J.....	——	——
	and all the people.....	40N*–41D.....	48, etc.....	96, etc.
9:18	be alway forgotten.....	39, 40A, 41D, 49,	48–74.....	——
	alway be forgotten.....	C	81*.....	83, 96, etc., [*corrected* to "alway be" in A. B.]
10:1	in tyme of.....	39.....	——	——
	in that needful[2] time of.....	40A–41D, 49, 53, (4°)	——	——
	in the needful time of.	69 (31).....	48*,49,52, 65,	96, etc.
10:4	God before his eyes.....	C	——	——
	God in his thought.....	39	——	——
	God in all[3] his thoughts	40A–41D (Heb., A.V., R.V.)...	48–74.....	96, etc.
10:5	farre out of his.....	C, M, 39	——	——
	far above out of his....	40A–41D [Mün.]	48–74.....	96, etc.
10:7	cursing, deceit, and fraud.....	C*,69(1) [Luth.]	65*, 74.....	96, etc.
	cursing, and deceit, and fraud.....	39, 40A–41D, 49, 50, 53 (4°) 69 (3)	48, 49, 52, 60,	["and" before deceit *erased* in A. B.]
10:8	lurkynge in the gardens	C [Luther].....	——	——
	lurkynge in the stretes	39.....	——	——
	lurking in the thievish corners of the.....	40A–41D[Mün.]	48–74.....	96, etc.
10:8	that he may privily murther	C.....	——	——
	privily doth he murther.....	39.....	——	——
	privily in his lurking dens[4] doth.....	40A–41D.....	——	96, etc.
10:11	fall into the hand[5] of..	39–49 [Mün].....	48–74.....	96 ——
	fall into the hands of.....	——	——	99*, S., B., 1662, etc.

[1] *Heiden*, Luther. [2] *opportuno tempore*, Mün.
[3] *in omnibus cogitationibus, ejus*, Pag.; *suis*, Mün. [4] *in latibulis*, Pag., Mün.
[5] (*in manum*) *fortium*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
10:14	he careth not	C [Vulg.]	—	—
	thou carest not	39	—	—
	thou God carest not	40A–41D, etc. [Mün.]	48–74	96, etc.
11:1	should fly as a bird	C, 40J, 49, 53(4°)	49°, 52, 60, 74*	49
	should flee as a bird	39*, 40A, 40N. 41M, 41D, 50	48, 49[w], 65	83*, 96, 1604, etc.
11:1	a bird upon thy hill ?	C	—	—
	a bird upon your hill ?	M, 39, 40A, 40J, 49, 53 (fo), 62	—	—
	a bird unto your hill ?	40N*, 41N, 41M, 41D, 66, 69, (2) (3)	—	—
	a bird to the hill ?	[*in montem*, Vulg.]	48*, 49	49
	a bird unto the hill ?	69(1)	52*, 60, 65	80, etc.
11:2	in the quiver	C, M, 39	—	a
	within the quiver	40A, etc.	48–74	96, etc.
11:5	beholde the children of men	C, M, 39	—	—
	trieth the children of men	40A–41D, 69(1)	48, 49, 52, 60, 65, 74	49, 80, 96; 1608, 39.
	try the children of men	49*, 53(4°)	—	A, B*, 1662, etc
12:2	in their herte	C, M, 39	—	—
	in their double heart	40A, etc. [Luth.]	48–74	99, 1633, etc.
12:5	the troubles sake	C, 39	—	—
	the comfortless troubles sake	40A–41D, etc.	48, etc.	99, etc.
12:5	the complaint	C. 39	—	—
	the deep sighing	40A–41D, etc.	48, etc.	99, etc.
12:6	set them	C, 39, 40A–41D, 49, 69(1)	48–74	83, 96; 1604 60
	set him	—	—	1633*, 39, A, B[1], 62, etc.
12:7	from earth	C, M, 39, 40A–41D.	48, 49, 52.	—
	from the earth	—	65*, 74, 81	99, 1608, etc.
13:2	my heart	C.	48*–74	49, 99, etc.
	mine (myne) heart	39, 40A–41D, 49.	—	—
13:2	mine (myne) enemy	C, 39, 40A–41D (Heb., Vulg., A. V., R.V.)	[*vid.* Ps. 13:4.]	1549
	mine enemies	[probable error]	48*–74.	99; A., B.[2], 62
13:6	the Lord the most highest	C, 39, 40A–41D, 49	48, 49, 52, 74	—
	the Lord most highest.	[lxx., Vulg.] [Not in Heb.]	65*	49; 1600, 08, etc., 1892
	the Lord most high	—	81	99

[1] "them" *corrected* to "him" in A. B. [2] "enemy's" in A. B.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
14:2	not one that doeth good	C, 39, 40A–41D, 49, 53(4°)	48, 49, 52, 60,	49, 83; 1633
	none that doeth good	(See Ps. 14:4) (A.V.)	——	1639*, A. B., 1662, etc.
14:4	they are all together	39, 40A–41D	48, 52	——
	they are altogether	C	49*, 65*, 74, 81	49, 99, etc.
14:5	tongues they have	C, 39, 40A–41D	48, 49, 52, 65,	49
	tongues have they	——	74*, 81	99, etc.
14:8	knowne me, that are such	39	——	——
	no knowledge that all are such	40A	——	——
	no knowledge that they are all such	40J*–41D	48, 49, 52	49, etc.
14:11	Oh that the saving health	M	——	——
	Oh that[1] the salvacion were geven unto	C, 39, 40A (See Ps. 53:7)	——	——
	Who shall give salvation unto	40J*–41D (Heb, lxx., Vulg.)	48, 49, 52	49, etc.
15:1	tabernacle? who shall	C, 39, 40A–41D, etc. [Heb. Luth.]	48-74, 81	49
	tabernacle? or who shall	[*aut*, Vulg.]	——	83*, 99, 1608, etc.
15:2	and that speaketh	C, 39, 40A, 40J, 49, 69	——	——
	and speaketh	40N*–41D	48, 49, 52, 65,	49, 99, etc.
15:3	slandered his neighbours.[2]	C, M 39, 40A–69 (Vulg.)	48, 49, 52, 60,	49, 80, 96; 1608
	slandered his neighbour	(Heb., A. V.,* R.V.)	——	1633*, 39, etc.
15:5	were his own hindrance	40A*–41D 49, 61, 66, 69 (2) (3)	——	——
	were to his own hindrance	62, 69(1)	48*, 49, 52	49, 96; 1604, etc.
	N. B. (entire phrase *omitted* in)	C, M, 1539* (Not in lxx or Vulg.)	——	——
	to his own hurt	(Heb., A.V., R.V.)	——	——
15:6	money unto usury	——	48, 49	49
	money upon usury	C, 1539–49	——	99; 1608, etc.
16:5	will not I offer	C, 39, 40A–41D, 49, 53(4°), 69(1)	48, 49, 52, 60,	49
	will I not offer	——	65*, 74	83, 96; 1604, etc.

[1] This *free* translation, as in A. V. and R. V., comes from Luther, *Ach, dass die*, etc.
[2] *adversus proximos*, Vulg.; *contra propinquum*, Pag.; *contra proximum*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
16:9	always before me	C, 39. 40A–41D, 49, 53(4°)	48–74	49, 99; 1608–1871
	alway before me	——	——	1892* (only)
16:10	did my hert reioyce	C.	——	——
	my hert reioyced	39	——	——
	my heart was glad	40A–41D	48, etc.	49; 1608, etc.
16:10	and my tunge was glad	C, M, 39 [Vulg.]	——	——
	and my glory rejoiced	40A–41D [Heb., Pag., Mün]	48, etc.	49; 1608, etc.
17:10	which maintain their own wealthiness	C, M.	——	——
	They maintain their own wealthiness with oppression	39 [Luther]	——	——
	They are inclosed in their own fat	40A–41D [Heb., Mün.]	48, etc.	96; 1608, etc.
17:14	from the men of the world	C, M, 39 [Luth.]	——	——
	from the men, I say,[1] and from the evil world	40A–41D [Mün.]	48, etc.	96; 1608, etc.
17:14	thy treasure	C, M, 39 [Luth.]	——	——
	thy hid[2] treasure	40A–41D [Mün.]	48, etc.	96; 1608, etc.
17:16	be satisfied	C, M, 39.	——	——
	be satisfied with it[3]	40A–41D [Mün.]	48, etc.	96; 1608, etc.
18:3	and the brooks of ungodliness	C, M, 39 [Luth.]	——	——
	and the overflowings[4] of ungodliness	40A–41D [Mün.]	48, etc.	96; 1608, etc.
18:5	will I call	39, 40A–41D, 49, 62, 69	48–74	——
	I will call	[in Bps.'B 1575* (4°), 91]	——	80*, 96; 1604, etc.
18:6	hym, even into his eares	39	——	——
	him, it shall enter[5] even into his ears	40A–41D [Mün.]	48, etc.	96; 1608, etc.
18:8	a smoke out of his nostrils	C, M, 39 [Luth.]	——	——
	a smoke out in his presence[6]	40A–41D, 49 [Mün.]	——	A.B.*, 62, etc.
	a smoke out of his presence	——	48*–74	96; 1608, 33, 39
18:10	flyinge with the wynges	C, M, 39	——	——
	flying upon the wings	40A–41D	48, etc.	96, 99; 1608, etc.

[1] *a viris inquam et a seculo (nequam)*, Mün. [2] *occulto tuo (bono)*, M. [3] *satiabor (ea)*, M.
[4] *inundationes*, M. [5] *introibit*, M. [6] *in facie ejus*, M.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
18:12	removed, with hayle stones	C, M, 39 [Luth.]	——	——
	removed: hailstones	40A–41D	48, etc.	96, 99; 1608, etc.
18:13	out of the heaven	C, M, 39, 40A, 40J, 53 (fo), 62	——	——
	out of heaven	40N*–41D, 49, 50 52, 53(4°), 60, 61, 66, 69	48, 49, 52, 60,	80, 96; 1604, etc.
18:13	thondre with hayle stones	C, M, 39 [Luth.]	——	——
	thunder: hailstones	40A–41D	48, etc.	96, 99; 1608, etc.
18:16	from the height (heith)	C, 39, 40A–41D, 49, 53(4°), 69(1)	49[w]	——
	from the high	——	52, 60, 65, 74,	80, 96; 1639
	from on high	—— [R.V.]	——	A. B.*; 1662, etc.
18:18	my defence	C, M, 39 [Vulg.]	——	——
	my upholder	40A–41D [Heb., Pag., Mün.]	48, etc.	96, etc.
18:21	have not behaved myself wickedly against God	C, M, 39..	——	——
	have not forsaken wickedly my God	40A	——	——
	have not forsaken my God, as the wicked doth	40J*–41D [Mün]	48, etc.	96, etc.
18:34	teacheth mine hands to	C, 39–49	——	1633*, 62, A. B., etc., 1892
	teacheth my hands to..	—— [A.V.]	48*–74	99, 1608, 1639
18:46	and go halting out of their paths	C, M [Vulg]	——	——
	and be frayed out of their habitacions	39	——	——
	and be afraid out of their prisons[1]	40A–41D [Mün]	48, etc.	96, etc.
18:50	for this cause I will give	C, M, 39, 40A–41D	48–74	——
	for this cause will I give	——	——	96*; 1608, etc.
19:6	the utmost part	39, 40A–41D, 49, 53(4°), 62	48, 49°	——
	the uttermost part	69(1)	49*, 52, 60	83, 96; 1604, etc.
19:9	righteous all together	39, 40A–41D	——	——
	righteous altogether	C, M.	48*, 49, 52	96, etc.
20:2	and strengthe thee	C, 39, 49, 69(1)..	48–74	83, 96; 1604
	and strengthen thee	53(4°) [A.V.]	——	1633*, 39; A. B., 62
20:3	thy brent sacrifice	39, 40A, 40J, 41D	48–74	49, 83
	thy burnt sacrifice	40N*, 41N, 41M, 53(4°)	——	96*; 1603, etc.

[1] *de ergastulis suis*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
21:8	thy hand	C,M,39,40A–41D	48,49^{w}, 52, 65, 74	96, 99; 1608, 62*, 1790–1871
	thine hand	—— [A.V.]	49°	1603*, 07, 39, A. B.*, 1892
21:12	against the faces of them	C,M,39,40A–41D	48, 49°	——
	against the face[1] of them	——	49^{w}*, 52, 65, 74	96, etc.
22:5	were helped	C,M,39,40A–41D	48, 49	49
	were holpen	——	52*, 65, 74	96, etc.
22:7	shake their heade. He	C, M, 39	——	——
	shake their head,[2] saying	—— [Mün]	48, 49, 65	96, 99
	shake their heads, saying, He	40A–41D	74*	1608,etc ,1892
	shake the head, saying	——	52	49
22:11	is harde at hand	C, 39–41D	52*, 65, 74	99, etc.
	is here at hand	——	48*, 49	Int. 49
22:11	and here is none	C, M, 39 [Luth.]	——	——
	and there is none	40A, etc.	48, etc	49, 96, etc.
22:12	Greate oxen [bulles, C, M]	C, M, 39, 40A [Luther]	——	——
	Many oxen	40J*–41D	48, 49	49, 96, etc.
22:13	and roaring lion	C, 39, 40A, etc.	48, etc	49, 96; 1639
	and a roaring lion	——	——	A. B.*, 1662, etc.
22:20	my dearlyng (derlyng)	C, 39, 40A–41D, 49, 53(4°)	48–74	49, 83, A. B.
	my darling	——	——	96*; 1603, 39, 62, etc.
22:30	dust, and live so hardly, shall	C, M, 39 [Luth.]	——	——
	dust shall kneel before him	40A–41D	49, etc	49, 96, etc.
22:30	before him, My sede	C, M, 39	——	——
	before him, and no man hath quickened his own soul.[3] My	40A–41D [Mün.]	49, etc	49, 96, etc.
24:8	Who is this King of glory?	C,M,39,40A,40J, 41D,49,50,52,53	——	1892*
	Who is the King of glory?	40N*, 41N, 41M, 60, 61, 62,66,69,	48*, 49,52,60	49, 80, etc., 1871
24:10	Who is this King of glory?	C, M, 39, 40A–41D, etc., *except* 62, 69(1)(2)	48, 49^{w}	49, 1892*

[1] *contra faciem eorum*, Pag., Mün. [2] *movent caput (dicentes:)*, Mün.
[3] *et animam suam nullus vivificavit*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
	Who is the King of glory?	1562, 69(1)(2)...	49°*, 52, 60....	80, etc. 1871
25:17	upon mine adversity....	39–49 [A.V.].....	48–74.....	99, 1633, 39
	upon my adversity.....	C [error]	——	A. B.*, 1662, etc.
25:18	beare a malicious hate.	C, M, 39 [Luth.]	——	——
	bear a tyrannous[1] hate	40A, 40J [Mün.]	48, etc.....	96, etc.
26:3	is before myne eyes.....	C, M, 39, 40A–41D	48, 49.....	49
	is ever before mine eyes	——	52*, 65, 74.....	96, etc.
26:8	where thy honoure.....	C. 39.....	——	——
	where thine honour.....	40A, etc.....	48–74	49, 96, etc.
27:1	life: for of whom then.	39.....	——	——
	life: of whom then.....	40A, 40J.....	48, 49, 52.....	96, etc.
27:3	trust in him.....	39, 40J, etc.....	48, etc.....	99, etc.
	trust in this.....	40A (only)	——	——
27:5	hath he kepte and set me up.....	C, M [Vulg].....	——	——
	shall he kepe me	39.....	——	——
	shall he hide me.....	40A, 40J [Pag., Mün.].....	48, etc.....	96, etc.
27:6	lift up my head	39, 40A–41D, 53(4°).....	48–74.....	——
	lift up mine head.....	——	——	83*, 96, etc.
27:7	the oblacion of thanks-giving.....	C, M, 39.....	——	——
	an oblation, with great gladness[2]	40A–41D [Mün.]	48, etc.....	96, etc.
27:13	leade me the.....	39, 40A–49.....	52.....	——
	lead me in the.....	C. M.....	65*, 74.....	1596, etc.
	lead me in thy	——	48, 49.....	——
27:15	Nevertheless I believe..	C.....	——	——
	I believe.....	39.....	——	——
	I should utterly—but that I believe.....	40A, etc. [*Defecissem*, Pag., Mün.].....	48, etc.....	96, etc.
28:1	thou make the (thee) as though.....	C, M, 39, 40A–41D, 49.....	52.....	——
	thou make me as though.....	——	48*.....	——
	thou make as though...	——	49, 65*, 74.....	96, etc.
28:2	my hands toward the..	C, 39–49.....	48-74.....	99, 1633; 39
	my hands towards the.	——	——	A. B.*, 1662, etc.
28:6	regard not the works ..	C, M, 39.....	——	——
	regard not in their mind[3] the.....	40A–41D.....	48, etc.....	96, etc.
28:7	myne humble petitions	39, 40A–41D, 49,	48, 49w.....	——
	my humble petitions ..	——	49°, 52*, 60, 65, 74.....	83, 96, etc.

[1] *odio tyrannico*, Mün. [2] *cum jubilo*, Mün. [3] *animo percipiunt*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
28:9	the strength of his people	C, M [Vulg.]	—	—
	their strength	39, 41D [Heb., A.V., R.V.]	52*	—
	my strength [? 28:8]	40A*, 40J[error]	48, 49,65*,74,	96, etc.
29:6	He maketh[1] them to skyppe (skip)	C, M.	—	—
	He made[2] them also to skip	39, 40A, etc.	48–74	96; 1608, 33, 39
	He maketh them also to skip	— [A.V.]	—	A.B.*, 1662, etc.
30:5	his pleasure is in life	C, M, 39 [Luth.]	—	—
	in his pleasure is life	40A, 40J	48, etc.	96, etc.
30:6	hadst made	C,39,40A,40N,49, 53, 62, 69(31)	48–74	96; 1639, 62*; 1790, 93
	hast made	— [A.V.]	—	A.B.*, S.B.*; 1822–92
31:12	my bones are corrupte.	C, M, 39, 40A	—	—
	my bones are consumed	40J*–41D	48, etc.	96, etc.
31:13	but specially among	39–41D	48–74	99; 1633, 39
	but especially among	—	—	A.B.*, 1662, etc.
31:14	forgotten and out of mynde as a dead man	C, M, 39 [Luth.]	—	—
	forgotten as a dead man out of	40A, 40J	48, etc.	96, etc.
31:15	multitude: every man abhorreth me whyle	C, M, 39 [Luth.]	—	—
	multitude: and fear is on every side while	40A, 40J [Mün.]	48, etc.	96, etc.
31:15	me, and are purposed to take	C, M, 39.	—	—
	me, and[3] take their counsel to take	40A, 40J [Mün.]	48, etc.	96, etc.
31:21	O how great and manifold is thy good	C, M [Vulg.]	—	—
	O how plentiful are thy goodes	39	—	—
	O how plentiful is thy goodness[4]	40A, etc. [Mün.]	48, etc.	96, etc.
31:22	from the proud men	C, M.	—	—
	from the provokings	39,40A,49[Mün.]	—	—
	from the provoking	40J*, 40N, 41D, 53 [*vide* Earle, p. 273]	48, 49, 52	96, etc.
31:26	rewardeth he the	C, 39–41D	48, 49.	—
	rewardeth the	—	52*, 65, 74	99, etc.
31:27	he shall stablish	39, 40A, 40, 41N, 40M,41D,62,69,	48–74	96; 1603, 39;

[1] *et saltare facit eos*, Pag. [2] *et fecit eas exilire*, Mün. [3] *consilium ineunt*, Mün.
[4] *Quam copiosa est bonitas*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
31:27	he shall establish.....	——	——	A.B.*, 1662, S.B, 1892
	he shall strength.....	40J (*sic*).....	——	——
32:3	For while I held.....	C, 39, 40A, 40N, 49,53(4°),69(1)	48–74.....	49, 96; 1603, 39, 62*
	For whilst I held.....	——	——	A. B.*, S. B., 1790–1892
32:5	I will knowledge my sin.....	39, 40A, etc.....	48–74.....	Int. 49, 99; 1633, 39
	I will acknowledge my sin.....	—— [A.V.].....	——	A. B.*, 1662, etc.
32:7	the (thee) in due season, but.....	C, M, 39 [Vulg.]	——	——
	thee, in a time when thou mayest be found:[1] but.....	40A, 40J [Heb., Mün].....	48, etc.....	49, 96, etc.
32:8	Thou art my defence...	C, M, 39 [Vulg]	——	——
	Thou art a place to hide me in.....	40A*,40J[Mün.]	48, etc.....	49, 96, etc.
32:10	Be not ye.....	C, 39, 40A,40J,49	——	49
	Be ye not.....	40N*, 41D, 53 (4°), 62.....	48–74.....	96, etc.
32:10	like horse and mule....	C, 39, 40N, 41D, 49, 50, 53(4°)...	48, 49, 52, 60,	49
	like to horse and mule..	69(1).....	65*, 74.....	80, 96, etc.
32:10	mouthes must be holden.....	39–41D	48–74.....	49,96;1633,39
	mouthes must be held.	——	——	A. B.*; 1662, etc.
33:2	sing psalms unto.....	C, M, 39, 40A, 40J, 41D, 49,69,	49[w], 52, 60.....	49,80;1604,39
	singing psalms unto.....	40, 41N, 41M,66,	48, 49°.....	——
	sing praises unto.....	——	——	1660*, 62, A. B., etc.
33:6	were the heavens made	C, 39, 40A, 40J, 49, 69.....	52*, 60, 65....	49*, 83, etc.
	are the heavens made..	40N, 41M, 41D, 50, 53(4°).....	48, 49.....	——
33:7	the depe in secret.....	C, M, 39 [Luth.]	——	——
	the deep as in a treasure-house.....	40A, 40J [Pag., Mün.].....	48–74.....	96, etc.
	the deep as it were in a treasure-house.....	——	——	49
33:12	whom he hath chosen to him to be his heritage.....	C,M[Vulg.,Pag.,		
	that have chosen him[2] to be their inheritance.....	Heb.].....	——	——
		39, 40A–41D, 49,	48–74.....	49 [Mün.]

[1] *in tempore quo invenire* (*te licet*), Mün. [2] *qui* (*illum*) *elegit in haereditatem suam*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
33:12	that he hath chosen to him to be his inheritance	——[A V.,R.V.]	——	80*, etc. A. B.[1]
33:13	in the earth	39, 49, 53(4°)	48–74	49,96; 1604,39
	on the earth	——	——	A. B.*, 1662, etc.
33:18	their soules from	39, 40A, etc. [*animas*, Vulg.]	48-74	Int. 49, 99, 1633
	their soul from	—[Heb.] [A.V.]	——	A. B.*, 1662, etc.
33:21	as we put our trust	C, M.	——	——
	as we have put our trust	39, 40A-41D	48–74	49
	as we do put our trust.	——	81*	99; 1608, etc.
34.	*Benedicam Dominum*	39,40A,40N,49,62	48–74	1892*
	Benedicam Domino	[Bps.' B, 1591] [error]	——	1592*, 96; 1604, 39, 62, A. B.,[2] 1790–1871
34:12	listeth to live	C, 39, 40A, 40J	[*vultvitam V.*]	——
	lusteth to live	40N* 41N [error]	48–81	96, etc.
35.	*Judica, Domine*	39, 49.	48–74	92; 1608, A. B; 1790-93; 1892*
	Judica me, Domine	—— [error]	——	1639*, 62; 1822–71
35:9	But let my soul be joyfull	C, M.	——	——
	And my soul be joyful.	39, 40A, etc. [A. V.]	48–74	96; A. B.*, 1790–1838
	And, my soul, be joyful	—— [error]	——	1639*, 1662*; 1845–1892
35:11	False witness did	C, 39 40A, etc.	48, 49, 52, 65,	99, 1633, 39
	False witnesses did	——[Heb. Vulg., A. V.]	74*	A. B.*, 1662, etc.
35:11	I knowe not	C, M, 39, 40A–41D	52	——
	I knew not	——	48*, 49, 65, 74, 81	96, etc.
35:15	making mowes[3] at me	C, 39, 40A, etc.	48–74	80; 1604, 62*
	making mouths at me	——	——	A. B.*, S. B., etc.
35:17	from the wycked rumoures of them	39.	——	——
	from the calamities[4] which they bring on me	40A, etc. [Mün.]	48, etc.	96, etc.
35:17	My dearlyng (darling)	C, 39, 40A–41D, 53(4°), 62	48, 49.	A. B.*, S. B.
	my darling	49.	52, 60, 65, 74,	83, 96; 1639, 62*, etc.

[1] *Altered* to this in A. B. from the preceding form. [2] *Dominum* changed to *Domino* in A. B. [3] *Vide* Earle, p. 276. [4] *a calamitatibus eorum*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
35:19	triumph over me for naught	39	——	——
	triumph over me ungodly: neither[1]	40A–41D [Mün.]	48, 49, etc.	96, etc.
35:21	we did see it	39, 40A–41D, 49, 53(4°)	——	——
	we saw it	——	48*–74	96, etc.
35:25	devoured him	C,39,40A,40N,49, 53(4°), 62	48–74	96; 1639, 62*, etc.
	devoured	[error]	——	A. B.*, S. B.
35:26	and shame that together rejoice	39 [Vulg.]	——	——
	and shame together[2] that rejoice	40A–41D [Mün.]	48, 49, etc.	96, etc.
36:2	till his	C,M,39,40A–41D	48, 49	——
	until his	——	52*,65,74,81,	96, etc.
36:3	He will not be lerned to do good	C, M [Vulg.]	——	——
	He hath left off to behave himself well	39 [Pag. Mün.]	——	——
	He hath left off to behave himself wisely.	40A, etc.	48, 49, etc.	96, etc.
36:4	nor refuse	C, M.	——	——
	doth he refuse	39	——	——
	doth he abhor[3]	40A–41D [A. V. Mün.]	48, etc.	96, etc.
36:5	unto the heaven	C,M,39,40A–41D [Vulg.]	48, 49, 52, 65	——
	unto the heavens	——[Heb., Pag., Mün.]	74*, 81	96, etc.
36:7	preservest	C, M [Luther]	——	——
	wylt preserve	39	——	——
	shalt save	40A–41D [Vulg. Mün.]	48, etc.	96, etc.
36:10	O sprede forth	C, M, 39 [Vulg.]	——	——
	O continue[4] forth	40A–41D (A. V.) [Mün.]	48, etc.	96, etc.
37:7	at one that hath prosperity and	C, M.	——	——
	whose way doth prosper and that	39 [Mün.]	——	——
	whose way doth prosper against the man that	40A, etc. [Mün.]	48, etc.	96, etc.
37:9	Lorde, shall enherit	C,M,39 [Luther]	——	——
	Lord, those shall inherit	40A–41D [Vulg. Mün.]	48, etc.	96, etc.

[1] *inique (neque)*, Mün. [2] *et erubescant pariter qui letantur*, Mün.
[3] *nec ullum ezecratur malum*, Mün. [4] *continua*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
37:11	and have pleasure in moch rest	C, M [Luther]...	——	——
	and shall be refreshed[1] in moch rest	39 [Mün.].....	——	——
	and shall be refreshed in the multitude of peace[1]	40A–41D [Mün.]	48, etc.....	96, etc.
37:14	have bended their bow	39, 40A–41D, 49, 62.....	48–74.....	——
	have bent their bow....	53(4°)	81.....	80*, etc.
37:25	his sede to seke theyr bread.....	C, 39.....	——	——
	his seed begging their bread.....	40A, etc. [Mün.]	48, etc.....	96, etc.
37:27	dwell for ever.....	C. 39, 40A–41D, 49, 53(4°).	48, 49.....	——
	dwell for evermore.....	62.....	52*, 60.....	80, etc.
37:28	preserved for evermore[2]	C, 39, 40A-41D, 49, 53 (4°), 62..	48, 49.....	——
	preserved for ever.....	——	52*, 60.....	80, etc.
37:29	The unrighteous[3] shall be punished.....	39*,40A–41D,49,		
	[The unrightwise etc., 1380, Wycliffe.]	50,52,53(fo),60, 61, 66, 69.....	49[w] (*sic*).....	A. B.*, 1602, etc.
N.B.	The righteous[4] shall be punished.....	53(4°), 62.....	48*,49°,52,60,	
	[Wanting in the Hebrew]	[Wanting in C, M, L, Pag. Mün.]	65, 74.....	80;1604,39,60
			——	——
37:37	But when I went by, lo he.	C, M.....	——	——
	And I went by,[5] and lo	39,40J*,49,52, 53 (fo), 60, 61, 62, 69 [lxx.].....	52, 60, 65.....	80; 1604, 39
	And be vanished away,[6] and lo.....	40A*, 41M, 41D, 50, 53(4°)	[Heb. A. V. Luther, Mün.].....	——
	I went by, and lo.....	40N*, 41N.....	48, 49.....	A. B.*, 1662, etc.
38:10	the light of mine eyes.	C, M, 39, 40A–69 [*Licht*, L.].....	48, 49, 52, 65	1892*
	the sight of mine eyes.	[error; "*Light*" in Heb. lxx. Vulg.].....	74*, [*vide* Ps. 90:8]	80, etc., 1871

[1] *et recreabuntur in multitudine pacis*, Mün.

[2] *in aeternum*, Vulg. [3] *injusti punientur*, Vulg., from the Alexandrine Codex of the Septuagint, which reads ανομοι δε εκδιωχθησονται. The Venice edition of Leontonices, in 1524, has the same reading. [4] This may be a misprint, but is scarcely one, since it is in all the early separate Psalters except 49*w* and in all the Prayer Books until A. B., but is probably from the Vatican and Sinaitic Codices of the Septuagint, which read αμωμοι εκδικηθησονται. This verb should rather be translated "shall be avenged," as in S. Luke 18:3, 5; Rom. 12:19; 2 Cor. 10:6; Rev. 6:10, 19:2, and in the Ethiopic (Lat. trans.), *immaculati* vindicabuntur. [5] *et transivi*, Vulg., Pag. [6] *et transivit*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
38:16	my foot slipt.....	C, 39–41D.....	48–74.....	99, A.B., 1662; 1790–1892
	my foot slipped.....	——	——	1754*, 1763, etc. Eng. Bks.
38:22	(God) my salvation....	39, 40A, etc. [A. V.].....	48–74.....	—— 99, 1608
	God of my salvation...	——	——	96; 1633, *62, A.B., etc.
39:5	mine end.....	C, 39, 40A–69 [A. V.].....	48–74.....	83; 1639; 1812, 1892*, Bur. Off., A.B., S.B.
	my end.....	—— [error].....	——	A. B.*; 1662, S. B., 1765; 1790–1871
39:11	by the fear of thy hand	C, [? Luther].....	——	——
	by the means of thy heavy[1] hand	39, etc. [Mün.]..	48–74.....	96, etc., A.B., 1662, etc.
	by means of thy heavy hand.....	——	——	Bur. Off., Eng. Bks., A.B.*
39:12	for that his beauty[2] consumeth away.....	C, M [Luther]...	——	——
	makest his beauty to consume away.....	39, 40A–41D[*vide* Earle, p. 280]...	48, etc.....	96, etc.
39:12	as it were a moth.[3] Every.....	C, M, 39 [Heb. Luther].....	——	——
	as it were a moth fretting a garment.[4] Every.....	40A–41D[Mün.]	48, etc.....	96, etc.
40:6	are thy wondrous works.....	39, 40A, etc. [Heb. Vulg. A. V.]....	48–74.....	99; 1633, 39
	are the wondrous works.....	—— [error].....	——	A. B.*, 1662, etc.
40:7	If I would declare.....	C, 39, 40A–41D..	48–74.....	96; 1639
	If I should declare.....	——	——	A. B.*; 1662, etc.
40:8	wouldest not have, but	C, 39, 40A, etc...	48–74.....	96; 1604, 39
	wouldest not, but.....	——	——	A. B.*; 1662, etc.
40:12	my talking.....	C, 39, 40A, etc...	48–74.....	80, 96; 1608, 33, 39
	my talk.....	——	——	A. B.*; 1662, etc.
40:17	let them fall backward	C, M, 39 [Luther]	——	——
	let them be driven[5] backward.....	40A–41D[Mün.]	48, etc.....	96, etc.
41:8	that he lieth.....	C, 39, 40A–41D, 49, 53 (4°), 62, 69	48–74.....	96; 1639, 62*, etc.
	that he dieth.....	[error].....	——	A. B.*, S. B.
41:13	Amen, Amen.....	C, 62 [Vulg.] [Luther].....	——	——

[1] *propter infestam manum tuam*, Mün. [2] *Schöne*, Luther. [3] Motten, L.; *araneam*, Vulg. (*sic*). [4] *veluti tinea (vestem arrodens)*, Mün. [5] *agantur retrorsum*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
41:13	Amen and Amen	39,41D,49,53(4°) Heb., Mün.]	——	("and Amen" erased in A. B.)
	Amen	——	48*–74	96; 1639, 62, A. B., etc.
42:4	unto the house of God	C, 39, 40A–41D, 49, 53(4°)	——	49
	into the house of God	——	48*–74	96, etc.
42:6	thou so unquiete	C,39,40A–41D,49	52, 74, 81	49
	thou unquiet	62*	——	——
	thou so unquieted	——	65*	——
	thou so disquieted	——	——	96*; 1604, 39,
	thou disquieted	[error; *vide* v. 14 and Ps. 43:5 in A. B.]	——	62*, etc. 'so' erased in A.B.* and S. B.
42:8	the little hill of Hermonim	C, 39, 40A–41D, 49, 53(4°)	——	49
	the little hill of Hermon	——	48*, 49^{w}, 52, 60, 74	80, etc.
	thy little hill of Hermon	—— [error]	65	——
	the hill of Hermon	—— [error]	49°	——
42:9	thy whistles	C, M	——	——
	thy water pipes[1]	39*, 40A–66, 69 (2),(3)	48,49,52,60,65	49; 1892*
	the water pipes	69 (1) [error]	74*	80, 1639, 62, A. B., 1871
42:10	on the day time	39–41D	48–74	Bur. Off., 49, 99, A. B.*, 1662*
	in the day time	—— [A. V.*]	——	1754*, 65, 1790–1892
42:12	asunder: while	C, M, 39, 40A, 41M, 41D	——	49
	asunder, as with a sword:[2] while	40J*,40,41N,49–69 [Mün.]	48–74	83, etc.
44:11	upon our enemye	39, 40A [Heb. Mün.]	——	——
	upon our enemies (vv. 6, 8	C, M, 40J*–41D [Vulg.]	48–74	99, etc.
46:2	will we not fear	C, 39, 40J*	74*	83*; 1604, 39, etc.
	wyll we feare (*sic*)	40A [error]	——	——
	will not we fear	40N*, 41M, 41D, 49, 53	48*-65, 81	49, 96*
46:2	carried in the midst	39–41D	48, 49	Int. 49
	carried into the midst	——	52*,65, 74	99, etc.

[1] *fistularum tuarum*, Pag. [2] *quasi cum gladio*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
46:4	the holy dwelling.....	C, M [Luther]....	——	——
	the holy place of the tabernacles[1].....	39,41D,49,53(4°) [Mün. Heb.].....	——	——
	the holy place of the tabernacle.....	69(1)[*vide* Earle, p. 286].....	48*–74.....	49, etc.
46:4	of the Highest.....	C.....	——	——
	of the Most Highest.....	M, 39, 40A, etc.	52, 65, 74.....	49, etc.
46:8	what destructions.....	C, M, 39, 40A–66, 69, (2), (3)	——	——
	what destruction.....	69(1).....	48*,–74.....	49, 80, etc.
46:11	is our defence.....	C, M, 39, 40A–41D, 49.....	48–74.....	——
	is our refuge.....	[Bps' B., 1568']	81 (48°).....	80*, etc.
47:7	for God is king.....	C, 39, 40A–41D, 49, 53(4°).....	74.....	——
	for God is the king.....	——	48*, 49, 52,65	49, 86, etc.
48:4	they were astonied.....	C, 39–41D.....	48–74.....	99; 1633, 39
	they were astonished...	——	——	A.B.*, 1662, etc.
48:9	according unto thy Name.....	C, 39–41D.....	48, 49, 65, 74	99; 1633
	according to thy Name	—— [A. V.].....	——	1639*, A. B., 1662, etc.
48:10	daughters of Juda.....	39–41D [Heb., Vulg. A. V.]....	48–74.....	99; 1633, 39
	daughter of Juda.....	—— [error].....	——	A. B.*, 1662, etc.
49:1	O hear this.....	C, 39, 40A, etc...	——	["ye" added in A. B.
	O hear ye this.....	——	48*–65.....	80, etc.
49:4	upon the harp.....	39, 40A.....	48, etc.....	99, etc.
	unto the harp.....	40N (only).....	——	——
49:8	for it costeth more.....	C,39, 40A,40J,49	——	96
	for it cost more.....	40N*, 41N, 41D	48–74.....	99, etc.
49:14	have domination of.....	C, 39, 40N, 41D..	48–74.....	83, 96; 1604
	have domination over..	——	——	1633*, 39, 62, A.B.; 1892*
	have dominion over.....	[error] [A. V., R. V.]	——	1660; 1765; 1790–1871
49:15	shall deliver my soul...	39–41D	48–74.....	96
	hath delivered my soul	——	——	99*, etc.
49:19	his fathers generation..	C,M [Pag.,Mün.]	——	——
	the generations of his fathers	39, 40A, etc. [Vulg.].....	48–74.....	——
	the generation of his fathers	—— [A.V.].....	——	96, 99*, etc.

[1] (*locum*) *sanctum tabernaculorum*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
50:1	the most mighty[1] God..	39, 40A, etc. [Mün.]	48–74.....	83; 1639, 62*; S. B., 1871
	the most high God (*sic*)	——	——	A.B.* (alone)
	the Most Mighty God..	——	——	1892
50:9	of thy house.....	39, 40A, etc.....	48–74.....	96
	of thine house.....	——	——	99*, etc.
50:9	nor he-goats.....	C, 39, 40A, etc...	48–60, 74.....	83, 96; 1639, A. B.; 1892*
	nor he-goat.....	—— [error].....	——	1662*–1871
50:12	all that therein is.....	C, 39, 40A, etc ..	49[w], 52, 74.....	——
	all that is therein.....	——	48*, 49°, 65...	99; 1633, 62, A. B., etc.
50:14	the most hyest (Highest).....	39–41D	48–74.....	99; 1608,[3] 62, A. B., 1871
	the Most Highest.....	——	——	1892
50:18	with the advouterers...	39, 40A, etc.....	48, 49, 52, 65	——
	with the adulterers.....	——	74*, 81.....	99; 1608, etc.
51:1	according unto the.....	C, 39, 40A, etc....	48–74.....	83, 96; 1603]
	according to the.....	——	——	99*; 1608, 39, 62, A.B., etc. Com.Off., 49, 52, 59.....
51:3	I knowledge my faults	39, 40A, etc.....	48–74.....	49, 99, A.B.*, 1662
	I acknowledge my faults.....	—- [A.V.].....	——	1763*, etc.
51:7	O reconcile[2] me.....	C [Luther]	——	—-
	O purge[3] me.....	M [Pag.].....	——	——
	Thou shalt[4] purge me..	39, 40A, etc. [Vulg., Mün.]..	48, etc.....	99, etc.
51:15	O Lord, my mouth	39, 40A, etc.....	48, 49, 52, 65	49
	O Lord: and my mouth	——[Heb., Vulg., A.V.]	74*.....	99, etc.
51:17	a broken and a contrite heart.....	C, M, 39, 40A, etc, 69(32), (33)	48, 49, 52	Com. Off., 49, 52, 59; Sent. A.B., 62, etc.
	a broken and contrite heart	1569(1)	65*, 74.....	83; 1604, 39, 62, A.B., etc. Com.Off., A. B., 62
52:4	loved ungraciousness...	C, M, 39, 40A, etc	48–74.....	1549 Int.
	loved unrighteousness.	——	——	80*, 83, 92, etc.
52:10	alway give.....	C, 39, 40A, etc....	48–74.....	1549 Int. 1892*
	always give.....	——	81*.....	83, 96, A.B., 1662, etc., 1871

[1] *Fortissimus deus et Dominus*, Mün.; *Deus deorum*, Vulg., Pag.
[2] entsündige, Luther. [3] *Purifica*, Pag. [4] *asperges*, Vulg.; *expiabis*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
53:4	all become	C, M	—	—
	all together[1] become	39, 40A–41D, 49	—	—
	altogether become	1553(4°), 69(1)	48*–74	96, etc.
55:6	would I fly away	39, 40A, etc.	48,49,52,60,74	—
	would I flee away	C	65*	96, etc.
55:10	go they about	39, 40A, etc.	52, 60, 74	—
	they go about	—	48*, 49, 65	83*, 96, etc.
55:11	out of her[2] streets	C, M, 39, 40A, etc., 41N*	49w	1892*
	out of their streets	40N*, 66 [error]	48, 49°–74	80, 96–1871
55:17	I will call unto God	C, 39, 40A, etc.	48, 49	1603
	I will call upon God	1569(1)	52*, 60, 65, 74	96; 1639, 62, A.B., etc.
55:23	and not suffer	C, 39, 40A, etc.	48–74	—
	and shall not suffer	1569*(1)	—	80*, etc.
56:2	that proudly fight against me	C [*Stolziglich*, Luther]	—[R.V.]	—
	O thou most highest[3]	39, 40A, etc.	48–74	96, 99
	O thou most Highest	—	—	1608, 33, 62, A. B., 1892*
	O thou Most Highest	—	—	1790, 1845, 1871*
	O thou most High	— [A.V.]	—	—
	fight proudly against me	— [R.V.]	—	—
56:4	I will comfort myself in God's word[4]	C [Luther]	—	—
	I will praise God because of his word[5]	39, 40A, etc.	[Mün.]48,etc.	All.
	In God will I praise his word	—[A.V.,R.V.]	—	—
56:6	They hold altogether	C, 40N*, 41N, 41M, 49, 62	48*, 49°	83, 96; 1603, 62*, A.B.*
	They hold all together	39, 40A, 40J, 41D, 53(4°), 69(1)	49w, 52, 60	1604*; 1754*, 65, 1790–1892
56:8	my flittings	39, 40A, etc.	—	99; 1765, etc. Eng. Bks.
	my wanderings	— [A.V.]	—	1790*–1892
57:2	even to the God	39–41D	49, 52	Int. 49
	even unto the God	—	48*, 65*, 74	99, A.B., 1662, etc.
57:9	Awake, O my glory	C, 39, 40A, etc.	—	—
	Awake, up my glory	—	48*, 49	—
	Awake up my glory	69(1)	52, 60, 65, 74	99, 1608, 39, A. B.*
	Awake up, my glory	—	—	1662*, etc.

[1] allesammt, Luther; *simul*, Vulg.; *pariter*, Mün.
[2] *ejus*, Vulg. [3] ô excelse, Pag., Mün.; *ab altitudine diei*, Vulg. (*sic*). [4] Ich will Gottes Wort rühmen, Luther. [5] *In Deo laudabo verbum eius*, Mün. Note C, Hoc est, *laudabo Deum propter verbum suum; vide*, Earle, p. 293.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
58:4	like the deaf adder.....	C, 39, 40A, 40J..	49^{w},52*,65,74	99, etc.
	like the death adder (*sic*).....	40N*, 41N, 41M, 41D.....	48, 49.....	——
58:6	the chast bones.....	C.....	——	——
	the chawe bones.....	39, 40A, etc.....	48–74.....	80,92,94,96,99
	the jaw bones.....	——	——	97*, 1600, 04, 39, etc.
58:10	judgeth in the earth....	39, 40A, etc. [Vulg, A.V.]....	48, 49, 52, 60	——
	judgeth the earth.....	C, M.....	65*, 74.....	80*, etc.
59:3	gathered together against.....	C, 39, 40A, etc....	52, 60, 65, 74	——
	gathered against.....	——	48*, 49.....	83, etc.
59:5	to visit all heathen.....	C, 39, 40A, etc. 69 (1).....	48, 49, 60.....	——
	to visit all the heathen	——	52*, 65, 74	80, etc.
59:8	laugh all heathen.....	C, 39, 40A, etc....	49, 52, 60.....	——
	laugh all the heathen..	69(1).....	65*, 74.....	80, etc.
59:11	with thy power.....	C, M [Vulg.] [Heb.].....	——	——
	among thy people[1].....	39, 40A, etc. [Mün.].....	48,49,52,60,65	——
	among the people.....	—— [error].....	74*, 81.....	83, etc.
59:12	their preaching is of.....	C, 39, 40A, etc...	52*, 65, 74.....	99, etc.
	their teaching is of (*sic*)	——	48, 49.....	——
60:1	thou that hast cast us out.....	C, 39, 40A, etc...	48–74.....	——
	thou hast cast us out...	——	——	96, 99, etc.
60:12	we shall do.....	39, 40A, etc.....	48, 49, 52, 74	——
	shall we do.....	——	65.....	99, 1607
	will we do.....	——	——	1608*, etc.
61:2	call unto thee.....	39, 40A, etc.....	48,49,52,65,74	99, 1608
	call upon thee.....	——	——	1633*, 62, A. B., etc.
61:8	will I alway sing.....	C, 39, 40A, etc....	48–74.....	1549, 1892*
	will I always sing.....	——	81*.....	83; 1871
63:4	better than life.....	C, M [A.V.].....	——	——
	better than life it self[2]	39 [Mün].....	——	——
	better than thy life itself.....	40A* [error].....	48, 49°.....	——
	better than the life itself.....	40J*–41D, 49 [error].....	49^{w}, 52, 65, 74	99, etc.
63:5	on this manner.....	39, 40A, etc.....	48, etc.	96; 1639, 62, A.B., 1765
	in this manner.....	——	——	1790*–1892

[1] *in plebe tua*, Mün.

[2] *vita ipsa*, Mün.; *super vitas*, Vulg.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
64:4	him which is	39, 40A, etc.	48–74	83, 1603
	him that is	—	—	1604*, 39, etc.
64:5	they courage themselves	39–41D	48-74	99, 1633
	they incourage themselves	—	—	A. B., 1622
	they encourage themselves	—	—	1754, etc.
65:5	in righteousness	39,40A,etc.[Heb. Vulg, A.V.]	—	—
	in thy righteousness	1569(1) [error]	48*–74	80, etc.
65:7	of the people	39[A.V.] [Of the peoples, R.V.].	—	A. B.*, 1662, etc.
	of his people	40A, etc. [error]	48, etc.	99, 1639
65:12	thy fotesteppes droppe fatness	C, M [Luther]	—	—
	thy cloudes[1] drop fatness	39, 40A, etc. [Mün.]	48, etc.	99, etc.
66:10	and layde trouble	39,40A,40J,41N*	48*, 49, 52	—
	and laidest trouble	40N	65*, 74	99, etc.
66:12	into thy house	C, 39, 40A, etc.	48–74	83; 1604, 33
	into thine house	—	—	1639*, 62, A. B., etc.
66:12	with brent offrynges	39, 40A, 40J, 41N*41M,41D	—	—
	with burnt offerings	40N*	48*–74	99, etc.
66:13	fat brent sacrifices	39,40A,40N,41N, 41M, 41D	—	—
	fat burnt sacrifices	—	48*–74	99, etc.
66:16	with my heart	39–41D	48–74	99; 1639
	with mine heart	—	—	1608*,62,A.B. etc.
68:1	shall fle before him	C, M	—	—
	let them...flye before him	39,40A,40N,41N, 41M, 49	48, 49, 74	—
	let them...flye from his face (*sic*)	40J.	—	—
	let them...flee before him.	41D	65*	99, etc.
68:4	praise ye him	39, 40A, 40J, 49.	—	—
	praise him	40N*, 41N, 41M, 41D	48*–74	99, etc.
68:4	whose name is the LORDE	C, M, [Vulg.]	—	—

[1] *nubes tuae*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
68:4	in his name Ja[1], and...	39,40A; "JA" 49, [Mün].....	——	1701*, 54, 65, 1790–1892
	in his name, yea, and..	40J*, 40N, 41N, 41M, 41D–69 [error.].....	48–74.....	80; 1604, 39, 62, A. B.
68:5	defender[2] of widows ...	C, [Vulg].....	——	——
	cause[3] of widows.....	39,40A,40J,41D, 49 [Mün].....	52, 60.....	——
	cause of the widows....	40N*, 41N, 41M, 53(4°)	48, 49, 65*,74, 81.....	83, etc.
68:6	in a house.....	C, 39, 40A, 40J...	——	——
	in an house.....	40N*–41D	48–74.....	99, etc.
68:12	Kynges...shal fle.....	C, M.....	——	——
	Kynges...did flye.....	39, 40A, etc.....	48, 49, 52, 74,	——
	Kings...did flee	——	65*.....	99, etc.
68:13	though ye have lien [line, 65].....	39, 40A, etc. [A. V.]*.....	48–74.....	99, 1754, etc., Eng. Bks.
	though ye have lain...	[error]	——	1765*, 1790–1892
68:14	in Zalmon.....	39–41D.....	48, 49.....	——
	in Salmon.....	——	52*, 65, 74.. .	99, etc.
68:21	of soch as go on still....	C, M.....	——	——
	of soch one as goeth on still.....	39, 40A, etc.....	48, 49.....	——
	of such a one as goeth on still.....	[*vide* Ps. 50:21]..	52*, 65, 74.....	99, etc.
68:34	power unto God.....	C,M,39,40A,40J, 41D, 49.....	——	——
	power to God.....	40N*.....	48*–74.....	99, etc.
69:8	even an aliant.....	C, 39, 40A, etc....	48–74.....	83; 1604, 39
	even an alien.....	——	——	A.B.*; 1662, etc.
69.9	of thine house.....	C,39 40A,etc. [A. V.].....	48–74.....	1639*, 62, A. B., etc.
	of thy house.....	——	——	83; 1604,08
69:11	I put on a sack cloth also.....	C, 39, 40A.....	48–74.....	83, 96; 1604
	I put on a sackcloth also.....	40N, 41N.....	——	99, 1608
	I put on sack cloth also	40J, 50, 69(1).....	——	1633*, 39, 62, A. B., etc.
69:17	according unto the	C, 39, 40A, etc....	——	——
	according to thee.....	——	48*–74.....	83, etc.

[1] *in IA nomine eius*, Mün. [2] *judicis viduarum*, Vulg. [3] *cauzam agit viduarum*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
69:21	the rebuke	M, 39, 40A, 49	49^{w}	——
	thy rebuke	C, 40J*, 40N, 41N, 41M, 41D, 69 [error]	48*, 49°, 52, 60, 65, 74	80, etc.
69:30	thy help, O God	C, 39, 40A	52*, 60, 65, 74	83, etc.
	thine help, O God	40N*, 41D, 49, 53(4°)	48, 49	——
70:6	Thou art my help	C, 39, 40A, etc.	——	1549, Int.
	Thou art my helper	——	48*–74	80, etc.
71:5	be alway of thee	C, 39, 40A, etc.	48–74	83, 1603; 1892* Vis. Off. 1549
	alway be of thee	——	——	Vis. Off. 52, 59, A. B., 1662
	be always of thee	——	60*	1604, 39, 62, A. B., 1871*
72:10	Kynges of Araby	C, 39, 40A, 40J [Vulg.]	48–74	——
	Kings of Arabie (ye)	40N, 41N, 41M, 41D	——	——
	Kings of Arabia	[*vide* v. 15]	81*	99, etc.
72:17	shall remain under	39, 40A, etc.	49^{w}, 42, 65, 74,	99, etc.
	shall endure under (*sic*)	—— [error]	48, 49°	——
72:17	shall praise him	39, 40A, etc	52*, 65, 74	99, etc.
	shall bless him (*sic*)	—— [error]	48, 49	——
72:19	Amen, Amen	39, 41D, 49	48, 49^{w}–74	83, etc.
	Amen	53(4°)	49°	——
73:2	had well-nigh slipt	39, 40A, etc.	99	A. B., 1662, 1754, etc.
	had well-nigh slipped	—— [A. V.]	——	1763 (only)
73:3	I do se also	39, 40A, etc.	48, 49	——
	I do also see	——	52*, 60, 65, 74,	83, etc.
73:7	Their eyes swell for fatness[1]	C, 39, 40A, etc, [Pag. Heb.]	52, 60	——
	Their eyes swell with fatness	69(1)	48, 49, 65*, 74,	83, etc.
73:7	They do even what they list	C, M. 39, 40A 40J, 41D [S. Matt. 17:12]	74*	——
	They do even what they lust	40N*, 41N, 41M, 49 [error]	48, 49, 52, 65,	99*, etc.
73:8	against the most hyest (highest)[2]	39, 40A, etc. [Mün.]	48–74	99, 1603, 33

[1] *Egressi sunt prae adipe oculi eorum*, Pag.; *ex adipe iniquitas eorum*, Vulg.

[2] *Contra excelsum*, Mün.; *in excelso*, Vulg.; *de excelso*, Pag.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
73:8	against the most Highest	——	——	1607, 08
	against the most High..	——	——	A. B.*, 1662, 1793, 1892
	against the Most High	——	——	1822–1871
	they speak loftily.....	[A. V., R. V., marg. note, "from on high"]	——	——
	proud and presumptuous are their words	C.....	——	——
73:11	in the most hyest (highest).....	C, 39, 40A, etc....	48–74.....	——
	in the most Highest....	——	——	99, 1607, 08
	in the most High.....	——[A. V.].....	——	A. B.*, 1662, 1793
	in the Most High.....	——[R. V.].....	——	1822–1892
73:12	washed my hands.....	C, 39, 40A, etc....	48–74.....	83, 94; 99, A. B., 1892*
	washed mine hands.....	——	——	1603, 04, 62; 1871*
73:14	then should I have.....	C, 39, 40A, etc....	48–74.....	83; 1608
	then I should have.....	——[A. V.].....	——	1633*, 62, A. B., etc.
73:17	in slippery places.....	39, 40A, 40J, 49, 69(1).....	52*, 60, 65, 74,	83, etc.
	in the slippery places..	40N*, 41N, 41M, 41D, 53(4°).....	48, 49.....	——
73:18	O how suddenly.....	C, 39, 40A, etc....	48–74.....	A. B.*, 1790–1892
	Oh how suddenly.....	——	——	96; 1604, 39, 62*
74:9	they brente up.....	C, 39, 40A, etc ..	48–74.....	83
	they burnt up.....	——	81*.....	96*, etc.
74:12	thou thyne hand.....	C, M, 39, 40A, 40J, 41D.....	——	——
	thou thy hand.....	40N*, 41N, 41M, 49.....	48–74.....	99, etc.
75:9	it is full mixt.....	39, etc.....	99.....	1639, 62, A. B., 1892
	it is full mixed.....	——	——	1754, 63, etc., Eng. Bks.
76:4	than the hylles of robbers[1].....	C, 39, 40A, 40J, 49 [Luth., Pag.]	——	——
	than the hills of the robbers.....	40N*, 41N, 41M, 41D.....	48–74.....	99, etc.

[1] *Splendidus es, et fortis præ montibus prædæ*, Pag.; *Du bist herrlicher und machtiger, denn die Raubeberge*, Luther.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
76:6	both the charettes and horsemen shall fall on sleep[1]	C, M	——	——
	both the charet and horse is fallen[2]	39*, 40A, etc.	48–74	——
	both the charet and horse are fallen	——	——	99,1608,33,39
	both the chariot and horse are fallen	——	——	A.B.,1662,etc.
76:10	fierceness of other[3]	39, 40A. 40J, 49, 50 52, 53, 62	49^{w}, 52, 60	——
	fierceness of them	40N*, 41N, 41M, 60, 61, 66, 69	48,49°,65, 74,	83, etc.
77:6	search out my spirits	39*, 40A, etc. [error]	48–74	80, etc.; 1790–1838
	search out my spirit	C, M. [Heb., lxx, Vulg.]	——	1845*–1892
77:14	that doth wonders	39, 40A	48,49°, 52, 74,	A. B., 1662
	that doeth wonders	——	49^{w}*, 65	1790–1838
	that doest wonders	—— [A. V.]	——	1845*–1892
78:4	his might, and	C, 39, 40A, etc.	48, 49	——
	his mighty and	69(1)	52*, 60,65,74,	80, etc.
78:9	cleaved not	39, 40A	48, 49	——
	cleaveth not	——	52*, 65, 74	99, etc.
78:13	of our fathers	C, 39, 41D	48, 49, 52	——
	of our forefathers [78: 5, 9]	——	65*, 74	99, etc.
78:27	under the heaven	C, 39, 40A, etc.	52, 60, 65. 74	——
	under heaven	69(1)	48*, 49, 81	83*, etc.
78:47	gave their fruits	C, 39, 40A, etc. [Vulg.]	48–74	——
	gave their fruit	[increase, A. V.; R. V.]	——	83*, etc.
78:55	to this hill	C, M	——	——
	to this mountain	39,40A,40J,40N, 41N, [A. V.]	——	——
	in his mountain	——	52, 60	——
	to his mountain	41M*, 41D, 62, 69(1) [error].	48,49,65,74,81	80*; 1639, 62, A. B.[4], etc.
78:57	the most hye (high) God	39, 40A	48, etc.	99; A.B.1662, 1871
	the Most High God	——	——	1892*
78:63	over also into the	39, 40A, etc.	48, 49, 52	——
	over also unto the	69(1)	65*, 74	83, etc.

[1] Stukt in Schlaf beide Rosz und Wagen, Luther; *dormitaverunt qui ascenderunt equos* Vulg. [2] *Consopitus est et currus et equus*, Pag., Mün. "on sleep" is omitted in 1539 and since, probably through error. [3] *Reliquias furoris tu accinges*, Mün., Note d, sensus est; *Tu cohibebis gentes, ne posthac saeviant contra populum tuum.* [4] In A. B., "this" is *altered* to "his."

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
78:70	He builded	39, 40A, etc.	48–74	99;1603,33,39
	He built	[A. V.]	——	A. B.*, 1662, etc.
79:1	into thine heritage	C, M.	——	——
	into thy inheritaunce	39, 40A	65, 74	——
	into thy enheritaunce	40J–49	48, 49, 52	——
	into thine inheritance	——	49°	96*, etc.
79:6	upon the kyngdom	39, 40A	——	——
	upon the kingdoms	C, M, 40J*, 40N* [A. V.; Vulg.]	49^{w}, 52, 65, 74,	99, etc.
	upon thy kingdomes	41N*, [error]	48, 49°	——
80:2	come help us	C, 39, 40A, etc.	60	——
	come and help us	——	48*–74	80, etc.
80:13	beasts of the field devoureth[1] it	39, 40A, etc.	48, 49	——
	beasts of the field devour it	——	—— 65*, 74	99, etc.
80:16	it is brent	39, 40A, etc.	48–74	——
	it is burnt	——	——	96, etc.
81:1	Sing we merrily	39, 40A, etc. [Luther] [error]	48–74	99, etc.
	Sing ye merrily	C, M.	——	——
81:13	their own heartes lust	39, 40A, etc. [Heb., Mün., A. V.]	48–74	99, 1633
	their own hearts lusts	—— [error]	——	1639*, A. B., 1662; 1790, 93
	their own hearts' lusts[2]	—— [*Cordis*, Vulg.] [error]	——	1822*–92
81:15	turned mine hand	C, 39, 40A, etc.	——	——
	turned my hand	——	48*–74	83, etc.
82:6	ye all are children	C, 39, 40A, etc.	48–74	1549 Int., 80; 1639*
	ye are all children	——	——	1599
	ye are all the children	——	——	A. B.*, etc.
83:8	joined unto them	C, M, 39, 40A, etc.	48–74	80; 1639
	joined with them	—— [A V.]	——	A. B.*, etc.
83:8	and helpe	C, ——	——	——
	and have helped	39–41D	—— 48, 49	——
	and have holpen	——	——	83*, etc.
	and hath holpen	[correct change]	52*, 65, 74	——
83:11	like as Zebea	C, 39, 40A, etc.	49^{w}	——
	like as Zeba	69(1)	48*–74	83, etc.
83:14	Lyke as a fyre that	39, 40A, etc.	——	——
	Like as the fire that	——	48*–74	99, etc.

[1] *Vide* Earle, p. 312. [2] *Vide* Earle, p. 313.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
84:5	Blessed are the men.....	C, M [Luther]....	——	——
	Blessed is that man.....	39, 40A, etc. [Mün.].....	48–74.....	49, Int.
	Blessed is the man.....	——	81*.....	83, etc.
86:11	my hert unto the, that it[1] may feare.....	39, 40A, etc. [Ps. 35:9].....	52.....	——
	my heart unto thee, that I may fear.....	[error].....	48*,49,65*,74	99, etc.
86:12	for ever.....	39, 40A, etc.....	—— 48, 49....	——
	for evermore.....	——	52*, 65, 74....	99, etc.
86:16	of thy handmaid.....	C*, 1549.....	49°.....	——
	of thine handmaid.....	39, 40A, 41N, 41D, 53(4°), 62, 69.....	48, 49^{w}–74.....	83, A. B.[2] etc.
86:17	hast helped me.....	C, 39, 40A, etc...	48, 49.....	——
	hast holpen me.....	——	52*, 60,65,74,	80, etc.
87:4	Yee the Philistines also	C, M.....	——	——
	Behold, yee the Philistines also.....	39, 40A*, 40J, 50..	——	——
	Behold[3], yea the Philistines also.....	49*, 52, 53(fo) 69(2).....	——	1892*
	Behold ye the Philistines also.....	40N*, 41N, 41M, 41D, 53(4°), 60, 61, 66, 69(1) [error].....	48, 65.....	80, etc.
	Behold yee the Philistines also.....	——	——	83, 96
87:5	the most hyest (highest).....	C, 39, 40A, etc...	48, 49.....	——
	the most high.....	——	52*, 65,74,81,	99; A. B.
	the most High.....	——	——	1608, 33, 62; 1791
	the Most High.....	—— [R. V.].....	——	1822–1892
	the highest himself.....	—— [A. V.].....	——	——
8	*Domine Deus*.....	39, 40A, etc.....	—— 52, 65, 74	99, A. B., 1662
	Domine, Deus.....	[error, Ps. 88:1]	——	—— 1790, etc.
88:3	unto the pyt.....	39, 40A, etc.....	48, 49, 52, 65..	——
	into the pit.....	——	—— 74*.....	99, etc.
88:4	that lye in the grave...	C, M.....	——	——
	that be wounded lye in the grave.....	39, 40A, 40J, 41M, 41D.....	48, 49.....	——
	that be wounded and lie in the grave.....	40N*, 41N, 49...	52, 65, 74.....	49 Int., 99, 1608
	that are wounded and lie in the grave.....	——	——	A.B., 1662, etc.

[1] ut timeat [Vulg., Pag., Mün.] [2] In A. B., in Ps. 86:16, "thy" is *altered* to "thyn."
[3] "Behold," is an interjection, and "ye" or "yea" is *added* for emphasis.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
88:9	stretched out mine hands	39, 40A, etc.	——	1604, 39
	stretched out my hands	C	48*–74	49 Int., 96, 99; 1600, 08
	stretched forth my hands	——	——	A. B.*, 62, etc.
89:8	are about him	C, 39, 40A, etc. [A. V.]	48–74	99; 1608, 39
	are round about him	[*vide* Ps. 97:2]	——	A. B.*, 1662, etc.
89:15	is the habitation	39, 40A, etc.	48–74	99, 1633, 39
	are the habitation	——[*vide* Ps. 97:2]	[A. V.]	A. B.*, 1662, etc.
89:24	I shall smite	39, 40A, etc.	48–74	99, 1633, 39
	I will smite	[A V.]	——	A. B.*, 1662, etc.
89:40	become a rebuke	39, 40A	48–74	99, 1633, 39
	become a reproach	[*vide* Ps. 109:24]	[A. V.]	A. B.*, 1662, etc.
89:47	his own soul	C, M. 39, 40A, etc [Vulg.]	48–74	——
	his soul	——[A.V.; R.V.]	——	80*, etc.
89:49	thy rebukes of many people	39, 40A, 40J	[error]	——
	the rebukes[1] of many people	40N*, 41N, 41M, 41D [Mün.]	48–74	99, etc.
89:50	Amen, Amen	C, 39, 40A, etc [Vulg]	49[w] 74*	83, 96 ; 1604
	Amen	53(4°)	48*–65	——
	Amen, and Amen	[A. V.*; R. V.] [Heb., Pag]	——	A. B.*, etc.
90:8	the light of thy countenance	39–41D, 49 [*vide* Ps. 38:10] [*Licht*, Luth.]	—— 52	A. B.*, 1662, etc.
	the sight of thy countenance	—— [error]	48*, 49, 65*, 74	99, 1633, 39
90:12	O teach us	C, 39, 40A, etc.	48–74	83, 1639; Bur. Off., A. B., S. B.; 1892*
	So[2] teach us	[A. V.; R. V.] [Probable correction]	——	A.B.*; 1662*, etc. 1871 Bur. Off. 1662*.

[1] (opprobia), Mün.

[2] In Ps. 90:12, the initial word is "O," in *all* the Great Bibles, including Coverdale's of 1535, (perhaps after Luther's version, *Lehre uns);* in *all* the early separate Psalters, and in *all* the Prayer Books, till 1662. The change to "So" in A. B. and S. B. is therefore scarcely a printer's error, but is probably an intended correction of the text after the A. V. and the original Hebrew. Very many of the minute changes in the Psalter of the A. B. are evidently taken from the text of the Authorized Version of 1611. The printed Book of 1662 has "So" in the Burial Office also, but the scribe of the A. B. having written "O" (from habit, perhaps) in that office, the commissioners felt bound to change in that place the printed "So" to "O" in the S. B. to make it correspond to the A. B. Many other manifest errors in the A. B., corrected in the printed Book of 1662, were allowed to remain by them in the S. B., as in Psalms 35:25; 41:8; 42:6.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
91:1	of the hyest (highest)	C, 39, 40A, etc ..	48, 49.....	——
	of the most high.....	53(4°).....	52*, 65, 74....	99 ; A. B.
	of the most High.....	—— [A. V.].....	——	1662 ; 1791
	of the Most High.....	—— [R. V.]	——	1793–1892
91:6	walketh in the darkness.....	C, 39, 40A, etc....	48–74.....	80 ; 1603, 05
	walketh in darkness....	—— [A. V.].....	——	1600, 04*, 39, 62, A.B., etc.
91:14	shall I deliver him ; I shall set him up.....	C, 39, 40A, etc...	48–74.....	99 ; 1603, 33, 39
	will I deliver him ; I will deliver him.....	A. V.....	——	A. B.*; 1662, etc.
92:1	O most Hyest (Highest).....	39, 40A, etc.....	48, 49, 65, 74,	1608, A. B.*; 1662 ; 1791
	O most High.....	—— [A. V.].....	52*.....	1599
	O Most Highest.....	——	——	1793–1892
	O Most High.....	—— [R. V.].....	——	——
92:5	how glorious are.....	C, 39, 40A, etc...	52*, 65, 74....	99
	how gracious are (*sic*)	——	48, 49.....	——
92:7	all the worckes of wyckedness.....	39, 40A, etc	48, 65, 74.....	——
	all the workers of wickedness.....	C* [*vide* v. 8].....	81*.....	99 ; etc.
92:7	O most hyest abydest..	C.....	——	——
	art the most hyest (highest).....	39, 40A, etc.....	48, 49, 65, 74,	99
	art the most high.....	——	52*.....	——
	art the most Highest...	——	——	A. B., 1662 ; 1791, 1892*
	art the Most Highest...	——	——	1793–1871
	art most high.....	[A. V.]	——	——
	art on high.....	[R. V.]	——	——
92:9	But my horn.....	C, 39, 40A, etc. [A. V.; R. V.]..	48–74.....	99 ; 1604, A. B., 1892
	But mine horn	——	——	1639, 62; 1871
92:10	that rise up	39, 40A, etc.....	48–74.....	99, 1608, A. B.*
	that arise up.....	——	——	1633, 39, 1662*, etc.
92:13	they shall also bryng forth.....	39, 40A, etc.....	48–74.....	——
	they also shall bring forth.....	——	——	96*, etc.
92:13	fat and well lykinge....	39, 40A, etc.....	48–74.....	99, A.B., 1662; 1790–1838
	fat and well-liking.....	[*vide* Dan. 1:10 and Earle, p. 321].....	——	1754*, 65; 1845–1892

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
93:4	lift up their noyse.....	C, 39, 40A, etc. [Luther].....	48, 49, 52, 60,	49, Int.
	lift up their voice.....	1569(1) [Heb.; Vulg.].....	65*, 74.....	80, etc.
93:4	lift up the waves.....	39–41D, 49.....	48, 49, 65.....	——
	lift up their waves.....	C, [Heb. Vulg.].	49°, 52, 74*..	49, 99, etc.
94:9	shall not he see?.....	C, 39, 49A, 41D, 49, 50.....	——	——
	shall he not see?.....	40J*, 40N, 41N, 41M, 53(4°), 69(1).....	48–74.....	83, etc.
94:18	my foot hath slipped....	39, 40A, etc. [A. V.*].....	48–74.....	99;A.B.,1662; 1790–1871
	My foot hath slipt.....	[*vide* Pss. 38:16; 73:2]	——	1797, Mod. Eng. Bks., 1892
94:22	refuge, and my.....	39,40A,40J,41M, 41D, 49.....	49^{w},52,65, 74,	99, etc.
	refuge, yea, and my (*sic*)	40N*, 41N.....	48, 49°.....	——
95:2	and shewe oure selfe...	C, 39, 40A, etc....	48, 49.....	49, 59, *Venite*
	and shew our selves.....	——	52*, 65,74,81,	99;A B.,1662, 1715
	and shew ourselves.....	——	——	1765; 1791–1892, *Ven.* 52
95:7	sheep of his hands.....	C, 39, 40A, etc....	48–74.....	99;1608,39,A. B.,S.B*.,*Ven* 49, 52, 59
	sheep of his hand.....	[A. V., R. V.] [Vulg.].....	——	1662*; 1790–1892, *Ven.*, A. B., 1662
95:10	with that [1]generation..	C,39,40A,40J,49, 53(fo) 69(2), (3) [R.V.] [Vulg.]	52.....	——
	with this generation....	53(4°), 62, 69(1) [A.V.] [Mün.]	48*, 49, 60, 65, 74.....	83, etc., *Ven.* 49, 52, 59
	with the generation....	40N, 41N, 41M, 41D.....	——	——
97:11	and a joyful gladness..	C,M,39,40A,40J,	52.....	——
	and joyful gladness.....	40N*, 41N, 41M, 41D.....	48, 49, 65, 74,	99, etc.
101:7	and an hye stomach.....	C, 39, 40A, 40J...	——	Int. 49
	and high stomach.....	40N–41D.....	48–74.....	99, etc.
102:1	come in[2] unto thee.....	39, 40A, etc.....	48, 49, 52, 65	——
	come unto thee.....	—— C.....	—— 74*.....	99, etc.
102:2	incline thine ears.....	C, 39, 40A, etc. [*Ohren*, Luther]	48–74.....	83; 1603, 33, 39, 62*, 1763

[1] *generationi illi*, Vulg.; *a generatione* (*hac*), Mün. [2] *ad te ingrediatur*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
102:2	incline thine ear.....	[Vulg., A. V., R. V.].....	——	A. B.*, S. B., 1765, 90, etc.
102:3	are brent up.....	C, 39, 40A, etc....	48–74.....	96
	are burnt up.....	——	——	99*, etc.
102:5	my bone wyll.....	C, M, 39, 40A, 40J, 41D.....	——	——
	my bones will.....	40N*, 41N, 41M, 49.....	48–74.....	99, etc.
102:6	a pelican of the wilderness.....	49, 40A.....	52.....	——
	a pelican in the wilderness.....	69(1).....	48*,49,65*,74,	99, etc.
102:20	mournings[1] of such.....	C, 39, 40A, etc. [Vulg.].....	48–74.....	1599–1790, 1892*
	mourning of such.....	——(A.V.).....	——	1793*–1871
103:20	voice of his words.....	39, 40A, etc. [Vulg.].....	48–74.....	1599–1838, 1892*
	voice of his word.....	[A. V.].....	——	1845–1871
104:5	the foundation of the earth.....	C, 39–41D, 49.....	48, 49.....	——
	the foundations of the earth.....	——	52*, 65, 74.....	99, etc.
104:7	At thy rebuke they fly	39, 40A, etc.....	48,49,52,74,81	——
	At thy rebuke they flee	C*.....	65*.....	96*, etc.
104:11	All beasts.....	39, 40A, etc.....	48–74.....	96, etc., 1793, 1892*
	All the beasts.....	C.....	——	1822–1871
104:20	beasts of the forest.....	39, 49A, etc.....	48–74.....	99,1838,71,92
	beasts of the forests.....	——	——	1845 alone
104:21	after their prey and seek	C, M [Luther]...	——	——
	after their prey to seek[2]	39, 40A, etc.; 69 (2), (3) [Mün.]	——	——
	after their prey do seek	69(1).....	48*–74.....	80, etc.
104:21	meat at God.....	C, 39, 40A, etc. [Earle, p. 328]..	48–74.....	83; 1604, 39
	meat from God.....	[A. V.].....	——	A. B.*, 1662, etc.
104:22	and lye them downe....	C, 39, 40A.....	——	——
	and lay them down.....	40J*–41D.....	48–74.....	99, etc.
104:25	this great and wide sea	M, 39, 40A, [Vulg, A. V.]...	——	——
	the great and wide sea	40J*, 40N, 41N, 41M 41D, etc. [error]	48–74.....	83, etc.
104:28	openest thine hand.....	C, 39, 40A, etc.....	48, 49°.....	——
	openest thy hand.....	——	49ʷ–74.....	83, etc.

[1] *gemitus*, Vulg.; *gemitum*, Pag., Mün. [2] *ut quærant*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
105:12	there was yet but a few of them	39, 40A, etc.	48–74	——
	there were yet but a few of them	——	——	96*, etc.
105:25	whose heart turned, so that they	C, 39, 40A, etc. [*ut.* Vulg.]	65, 74, 81	99; 1608; A. B.*
	whose heart turned so, that they	[error]	——	1633*, 62*, 1790–1892
	whose heart turned so that they	——	48, 49; 52	1639
105:28	they[1] were not obedient[2]	C, M, 40A, etc.	48–81	80; 1604, 36, 62, A. B.[5], etc.
	they[3] were obedient[4] (*sic*)	[=they were not disobedient]	——	1583, 96 (!!)
	they[3] were not disobedient	[Luther, 1524, Genevan, 1560]	——	[*orig.*[5] MS. of A. B.] (!!)
	they[3] rebelled not	[A. V.; R. V.]	——	——
106:18	the flame brent up	39, 40A, etc.	48–74	——
	the flame burnt up	——	——	96, etc.
106:23	in that gap	C, 39, 40A, etc. [Luther]	48, 49[w]	——
	in the gap	1569 [A. V.]	49°, 52*, 60, 65, 74	83, etc.
106:24	scorn of that pleasant lnad	C, M, 36, 40A, 40J, 41M, 41D.	52, 65, 74	99, etc.
	scorn of the pleasant land	40N*, 41N	48, 49	——
106:29	provoked him unto anger	C, 39, 40A, etc.	48–81	99; 1608
	provoked him to anger	——[A. V.]	——	1600, 33, 62, A. B., etc.
106:44	that had lead them awaye	39, 40A, etc.	48–74	99; 1608
	that led them away	——	——	1633*, etc.
106:45	give thanks to thy	39, 40A, etc.	48, 49, 52, 65	——
	give thanks unto thy	——	74*	99, etc.
106:46	Amen, Amen	39, 40A, etc.	——	——
	Amen	——	48*–74	83, etc.

[1] *i. e.*, the Egyptians. [2] This translation is probably from the old Latin or the Roman: "[*quia* (Rom.)] *exacerbaverunt sermones eius*," after the Septuagint in the Alexandrine and the Vatican Codices; [οτι (Alex.), και (Vat.)] παρεπικραναν τους λογους αυτου. The unique reading of the Vulgate, "*Et non exacerbavit sermones suos*," is evidently from the Sinaitic Codex of the Septuagint, και ου παρεπικρανεν τους λογους αυτου. *Vide* Earle, p. 328. [3] *i. e.*, Moses and Aaron. [4] This unique reading is either a misprint, in the omission of "not," or it is a Puritan effort to make the reading conform to the meaning of the Genevan translation. *Vide* Wm. Prynne's "A Short, Sober, Pacific Examination," etc., 1661, 4to, p. 6. [5] "dis" *erased* in MS. of A. B.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
107:9	he satisfied the empty soul	C, 39, 40A, etc. 69(3) [Vulg.]	48, 49, 52, 60	——
	he satisfieth the empty soul	69(1) [A.V., R.V.]	65*	83, etc.
107:11	the most highest	36, 40A, etc.	48, 49	A. B.*
	the most high	——	52*, 65, 74	99; 1607
	the most High	——[A. V.]	——	1608, 33
	the most Highest	——	——	1662; 1791
	the Most Highest	——	——	1822–1892
	the Most High	—— [R. V.]	——	——
107:12	none to help them	C, 39, 40A, etc., 69(3)	48, 49	83, 96; A. B.*; 1662, S. B., 1790–1892
	none to help them up	69(1)	52*, 60, 65, 74, 81	80; 1604, 39, At sea, A.B., 1662, S. B.
107:27	stacker lyke a dronck-en man	C, M., 39, 40A, etc.	48–74	99
	stagger like a drunken man	——	——	1607*, 08; 62, A.B, etc.
107:32	and loave him[1]	C, 39, 40A, etc., 69 (2), (3)	——	——
	and praise him	69(1)	48*–74	83, etc.
108:1	O my glory	C, M [Vulg., Luther, Pag.]	——	——
	with the best member that I have[2]	39, 40A, etc. [Mün.]	48, etc.	99, etc.
108:8	the strength of my head	39, 40A, etc.	49°, 65	99, etc.
	the strength of mine head	——	48, 49, 52, 74..	——
108:11	wilt not thou God?	39, 40A, etc., [69(3)]	48–74	80, 96; 1604, 08
	wilt not thou, O God?	69(1)*	——	83*; 1626, 39, 62, A.B., etc.
109	*Deus laudem [meam]*	39, 40A, etc	48–74	92, 99; 1604
	Deus laudum	——[error]	——	1633*; 39, 62, A. B.; 1871
	Deus, laudem	——	——	1892*
109:1	yea, and the mouth	C, 39, 40A, etc., 41N*, [A.V.]	48–74	96; 1604, 60
	yea, the mouth	40N* [error]	——	A. B.*, 1662, etc.
109:14	be alway before	C, 1549	——	——
	alway be before	39, 40A, etc.	48–74	83, etc.
109:14	from of [off] the earth	39, 40A, etc.	52*, 65, 74	99, etc.
	from the earth (*sic*)	——	48, 49	——

[1] *Vide* Earle, p. 331.
[2] *etiam digniori (membro) meo*, Mün., *vide* Earle, p. 331.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
109:18	is alway girded	39, 40A, etc.	48, 49, 52, 60,	96;1604,39,62, A. B., 1790–93; 1892*
	is always girded	[error]	——	1822*–1871
109:24	I became also a rebuke unto	39, 40A, etc.	48–74	99; 1633, 39
	I became also a reproach unto	[*Vide* Ps. 89:40]	[A.V.]	A. B.*, 1662, etc.
110:3	shall thy people[1]	C, 39, 40A, etc. [A. V., Luther, Pag., Mün.]	——	1590; 1892*
	shall the people	40N*,41N, 69(1) [error]	48–74	83, 1639, '62, A. B., 1871
110:6	he shall be judge	C, 39, 40A, etc.	48, 49°, 52–74	——
	he shall judge	——	49*, 60	80*, etc.
110:6	with dead bodies	C, 39, 40A, etc.	48–60, 74	——
	with the dead bodies	——	65*, 81	83, etc.
110:6	smite asunder	39, 40A, etc.	48, 49, 60	——
	smite in sunder	C, M.	52*, 65, 74	83, etc.
111:9	holy and reverent is his Name	39, 40A, etc.	48, 49–74	99,1608
	holy and reverend is his Name	——	——	1633*,39, etc.
112:6	in an everlasting	C, 40A, etc.	52–74	83,96; 1639
	in everlasting	40N*, 53(4°), 66, [A.V.]	48, 49	Int.49, A.B.*; 1662, etc.
112:8	his heart is stablished	39, 40A, etc.	48, 49–74	Int 49, 96; 1639, 62*, 1754, 1790–1892
	his heart is established	—— [A.V.]	——	A. B.*, S. B., 1765, Mod. Eng. Bks.
112:9	He hath sparsed	C, 39, 40A, etc.	48, 49	Int. 49
	He hath dispersed	53(4°)	52*–74	80, etc.
113:8	of children. Praise the Lord	39, 40A, 40J	——	Int. 49
	of children. Praise ye the Lord	40N, 41N	48, 49	——
	of children	——	——52*,65,74	99, etc.
115:5	They have mouth	39,40A,etc.[Heb. lxx, Vulg., Pag. Mün.]	48, 49, 52, 65	——
	They have mouths	C*, M [A.V., R. V.]	49°, 74*, 81	Int 49,96,etc.

[1] *dein Volk*, Luther; *populus tuus*, Pag.; *Tecum principium* (*sic*), Vulg., fr. lxx.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
115:8	all such as put	39, 40A, etc.	49–74	99, etc.
	all thei (they) that put (*sic*)	——	48, 49°	——
115:9	But [1]let Israel trust	C. M., [Luther, Pag.]	——	——
	But (house of) Israel trust	39,40,etc.[Vulg.]	49	——
	But thou, house of Israel, trust	40N*, 53(4°),66, 69	52–74	83, etc.
	But(the house of)Israel trust	41N*, 1549	48, 49°	Int. 49
115:11	put your trust in	39, 40A, etc	49–74	99, etc.
	trust ye in (*sic*)	——	48, 49°	——
115:17	into silence	C*, [A. V.]	——	A.B.*1662,etc
	into the silence	39, 40A, etc.	48–74	Int. 49, 83; 1639*
116:4	I shall call	39, 40A, etc.	48–74	99; 1633, 39
	I will call	——	——	A.B *1662,etc
116:14	of thy handmaid	C, 39, 40A, etc.	49–74*	Int. 49; 1604; 1793–1871
	of thine handmaid	—— [A. V.]	48*	83*; 1639, 62, A. B.. 1790, 91; 1892
117:1	the LORDE all ye Gentiles	C, M.	——	——
	the Lord all ye Heithen[2] (heathen)	39, 40A, etc. [Luther]	——	Int. 49, 99, A. B.
	the Lord all ye Heathens	——	48–74	——
	the Lord, all ye heathen	——	——	1662*, etc.
	the Lorde, all ye nacions	——	——	49, Com. of Sick (*sic*)
117:1	laud him all ye people	C, M [Vulg.]	——	Com. of Sick, 49 (*sic*)
	praise him all ye nacions[3]	39, 40A, etc. [Mün.]	48-74	Int. 49, 99, A. B.
	praise him, all ye nations	——	——	1662*, etc.
117:2	is ever more and more towarde us	C, M, 39, 40A	48–74	Int. 49, 99; 1892*
	is ever more and more towards us	——	——	1604*, 39, 62, A. B., 1871
	isconfyrmedtowardeus	—— [Vulg]	——	Com. of Sick, 49 (*sic*)
118:11	I will destroy	C, 39, 40A, etc.	48, 49, 52, 74,	——
	will I destroy	——	65*	83; 1639, 62, A. B., etc.

[1] *Aber Israel hoffe*, Luther; *Tu vero Israel fide*, Pag. [2] *Heiden*, Luther. [3] *nationes*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
118:17	I will not die	39,40A, etc. [*vide* Earle, p. lii]	48–74	99; 1633, 39
	I shall not die	—— [Gen. Bib. 1560, A.V.]	——	A.B.*1662,etc
118:23	Thys was the Lord's doynge	C, 39, 40A, etc.	48, 49	——
	This is the Lord's doing	——	52*, 65, 74	99, etc.
118:28	my God, I will praise	39 [error]	——	——
	my God, and I will praise	C, 40A*, etc.	48–74	99, etc.
119:9	*In quo corrigit ?*	1549	48-74	Int. 49, 92; 1614, 1892*
	In quo corriget ?	—— [error]	81*	99; 1603, 39; 1662, A. B, 1790–1871
119:11	within my heart	C, 39, 40A, 40J.	49°	Int.49; 1604*, 39, A. B, 1790–1892
	within mine heart	40N*, 41N, 41M, 41D, 49, 53(4°)	48–74	83, 96
119:12	applied mine heart	C, 39, 40A, etc.	60	——
	applied my heart	——	48*–52,65*,74	Int.49,83,etc.
119:26	I have knowledged	39, 40A, etc.	48–74, [Int. 49]	99; 1662,A.B., 1715
	I have acknowledged	——	——	1754*, etc.
119:31	I have sticken	39, 40A, etc.	48–74	Int. 49, 92; 1639
	I have stuck	—— [A. V.]	——	A. B.*, 1662; 1790–1892
119:36	Encline my heart	39, 40A	48–74	Int. 49
	Incline my heart	—— [A.V.]	——	83; 1604, 62, A. B., 1892*
	Incline mine heart	C, M [error]	——	1790*–1871 (*sic*)
119:49	*verbi tui*	39, 40A, etc.	48–74	96;1604;1892*
	servi tui	[error]	——	1639*;62,A.B. 1871
119:58	made myne humble petition	C, 39, 40A	48–65	Int. 49
	made my humble petition	69(1)*	74, 81	83, etc.
119:59	I call....and turne	39, 40A, etc.	48, 49	Int. 49
	I called....and turned	——	——52*,65,74,	99, etc.
119:62	will I ryse	39, 40A, etc.	48, 49	Int. 49
	I will rise	——	52*, 65, 74	99, etc.
119:80	O let myne herte	39, 40A, etc.	60, 65	——
	O let my heart	C.	48*, 49,52,74,	Int.49,83,etc.
119:83	do not I forget	39, 40A, 40J.	——	——
	do I not forget	40N*–41M	48, 49, 52	49, 83, etc.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
119:91	to thine ordinance	M, 39, 40A, 40J, 49	49, 52*–74	Int. 49, 83, etc.
	to thine ordinances	C, 40N, 41N, M, 41D, 41, 53(4°)	48, 49°	——
119:100	for I kepe thy	C	——	——
	because I kepte thy	39, 40A, etc.	49, 52	Int. 49
	because I keep thy	——	48*, 49°, 65*–81	99, etc.
119:102	I schrenck not	C	——	——
	I have not shrynked	39, 40A, etc. [*vide* Ps 119:51]	48, 49	Int. 49
	I have not shrunk	——	[shronke] 52*–74	83, etc.
119:104	all wicked ways	39, 40A	48, etc	49; 1608, 26
	all evil ways	[Ps. 119:101]	——	33*, A. B., etc.
119:107	according unto thy word	39, 40A, etc.	48, 49, 52, 74, 65*	Int. 49
	according to thy word	——		99, etc.
119:110	swarved not I	39, 40A, etc.	——	Int. 49
	swarved I not	——	48, 49	——
	I swarved not	——	52*, 65, 74	83, 96; 1608
	I swerved not	——	——	1633*, 39, 62, A. B., etc.
119:111	of my heart	C, M, 39, 40A, 40J	48, 49, 52, 65*, 74	Int. 49, 83, etc.
	of mine heart	40N*, 41N, 41M, 41D, 49, 53(4°)	60	——
119:116	according unto thy word	C. 39, 40A, etc. [A. V.]	48–74	Int. 49, 99; 1608
	according to thy word	——	——	1633*, 39, 62, A. B., etc.
119:117	shall ever be	C, 39, 40A, etc.	——	Int. 49
	shall be ever	——	48*–81	83, etc.
112:127	precious stone	39, 40A, etc.	48, 99	A. B., 1662; 1754, Eng. Bk
	precious stones	—— [error]	——	1765*, 1790–1892
119:130	even unto the simple	C, 39, 40A, etc.	48–74	Int. 49
	unto the simple	69(1)*	——	83*, etc.
119:134	from the wrongeous dealynges	C, 39, 40A, 40J, 41D	——	——
	from the wrongful dealings	40N*, 41N, 41M, 49	48–74	Int. 49, 99, etc.
119:141	yet do not I forget	39, 40A, etc.	48–65	Int. 49
	yet do I not forget	——	74*	99, etc.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
119:145	with my whole heart...	C, M, 39, 40A, 40J, 40N*.....	48,49°*–74.....	Int. 49, 83, etc.
	with mine whole heart	41N*, 41M, 41D, 49, 53(4°).....	49.....	——
119:146	even upon thee.....	C, 39, 40A, etc...	48–74.....	Int. 49, 83; 1604
	even unto thee.....	—— [A. V.].....	——	1639*, 62, A. B., etc.
119:154	according unto thy word.....	C, 39, 40A, etc....	48–81.....	Int. 49, 99, 1633
	according to thy word	—— [A. V.].....	——	1639*, A B., 1662, etc.
119:157	do not I swarve.....	C, 39, 40A, 40J, 41D, 69(1).....	52.....	Int. 49
	do I not swarve(swerve)	40N*, 41N, 41M, 49, 53(4°).....	48,49,60*–75,	83, etc.
119:161	without cause.....	C, 39, 40A, etc....	48, 49	Int. 49
	without a cause.....	——	52*–81.....	83, etc.
119:161	in awe of thy wordes..	39, etc. [*verbis*, Vulg.] [R. V.]..	48–74.....	Int. 49, 99; 1608
	in awe of thy word.....	—— [A. V.].....	——	1633*, etc.
119:169	according unto thy word.....	39, 40A, etc.....	48, 52.....	Int. 49
	according to thy word	49.....	60*.....	83, etc.
119:170	O let my supplication..	39, 40A, etc.....	48–74.....	Int 49
	Let my supplication	——	——	83*, etc.
119:174	in thy law is my delight.....	C, M, 39, 40A, etc.	48–74.....	Int. 49, 99, etc.
	in thy law is my desyre	41D (only!).....	——	——
120:4	to have mine habitation.....	C, 39, 40A, etc....	49–74.....	Int. 49, 92; 1633
	to have mine habitations.....	——	48, 49°.....	——
	to have my habitation	——	——	1639*, 62, A. B., etc.
120:4	the tents of Cedar.....	39, 40A, etc.....	48–74.....	Int. 49; 1639, A. B.
	the tents of Kedar.....	[A. V.]	——	1662*; 1790–1892
120:6	prepared them to battle	C.....	——	——
	made them to battle....	M.....	——	——
	make them to battle....	39, 40A, etc. 69*(2),(3).	48, 49.....	Int. 49
	make them ready to battle.....	69(1)*.....	52*, 65, 74	83, etc.
	bend them to battle.....	53(4°).....	——	——

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
121:1	I will lift up	39, 40A, etc.	48–74	Int. 49, 99, A. B., etc.
	I have lifted up (lyfte)	[Vulg.]	——	In Purif. Off., 49; 52, 59, 1633
121:1	from whence cometh my help?	C*, 39, 40A, 40J, 41D, 49	49	Purif. Off., 1549*, 52, 59
	from whence cometh my help	M*, 40N*, 41N	48, 49°, 52-74	Int. 49, 80; A. B.,etc. Purif. Off., 99,1608, 33
122:3	Jerusalem is builded	C, 39 40A, etc. [A. V.]	48, 49, 52	Int. 49; 1639
	Jerusalem is built	——	——	A. B.*, 1662, etc.
123:1	eyes, thou that	C, 39, 40A, etc.	48, 49	——
	eyes: O thou that	——	52*–81	99, etc.
123:2	of her mastresse[1]	C, 39, 40A, etc.	48, 49	——
	of her maistres	——	52, 65	——
	of her mistress	——	74*	83, etc.
124:1	bene of our side	C, 39, 40A, etc., 49, 52	48, 49, 60	——
	been on our side	53(4°)	52*, 65, 74, 81	Int. 49,80,etc.
126:7	goeth his way	C	——	——
	goeth in his way	39, 40A, etc.	48, 49	——
	goeth on his way	——	52*, 65, 74	83, etc.
126:7	shall come agayne	C, 39	——	——
	shall doubtless[2] come again	40A, etc.	48–74	99, etc.
127:3	that ye rise up early	C, 39	——	Int. 49
	that ye haste[3] to rise up early	40A, etc. [Mün.]	48–74	Int. 49,99,etc.
127:3	and take no rest	C, 39	——	——
	and so late[4] take rest	40A, etc. [Mün.]	48–74	Int. 49,99,etc.
127:3	but eate	C, 39	——	——
	and eat	40A, etc.	48–74	Int. 49,99,etc.
127:3	for loke (look) to whom it pleaseth hym, he geveth it in sleep	C, 39	——	——
	for so[5] he giveth his beloved sleep	40A, etc. [Pag., Mün.]	48–74	Int. 49,99,etc.
128:2	laboures of thyne owne hands	C, 39	——	——

[1] *Vide* Earle, p. 343. [2] *veniens veniet*, Mün. [3] *ut maturetis*, Mün. [4] *moram faciatis*, Mün. [5] *sic dabit dilecto suo somnum*, Pag., Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
128:2	labours of thine hands	40A, etc. [*Labores*, Vulg.]...	48–74.....	Int. 49; 99; 1639, A. B., 1662, 1892*
	laboure of thy handes	["Labour," Heb. Pag., Mün., A V.].....	——	Mat. Off., 49, 52, 59, 1608
	labour of thine hands	——	——	1765*, 1790–1871; Mat. Off, 1639, 62, A. B.*
128:3	of thy house.....	C, M, 39, 40A, 40J, 41D, 49.....	——	Mat. Off., 49, 52, 59, A. B., 1662
	of thine house.....	40N*, 41N, 41M,	48–74.....	Int 49, 99; A. B., 1662, etc. Mat. Off., 1608
128:6	shall so bless thee out of Sion.....	C, M, 39.....	——	——
	from out of you* shall so bless thee (*sic*).....	40A–41D, 49 [error].....	——	——
	from out of Sion shall so bless thee.....	53(4°), 69.....	48*–74.....	Int. 49, 99, etc. Mat. Off., 49, 52, 59
129:4	hath hewen the yocke..	C, 39	——	——
	hath hewen the snares	40A–41D	48–74.....	Int. 49, 99; 1662, A. B., 1715
	hath hewn the snares ..	——	——	1754, 65; 1790*–1892
129:6	as the haye upon	C, 39 [Vulg.].....	——	——
	as the grass growing[1] upon.....	40A, etc. [Mün.]	48–74.....	Int. 49, 99, etc.
129:6	before it be pluckte up	C.....	——	——
	afore it be pluckte up..	M, 39, 40A, 40J, 49	48-65.....	Int. 49
	afore that it be pluckt up.....	40N, 41N, 41M, 41D	——	——
	afore it be plucked up	——	74*.....	83*, etc.
130:6	My soul doth paciently abyde[2] the.....	C, 39 [Luther, Pag.].....	——	——
	My soul flyeth[3] unto the	40A, etc. [Mün.]	48–74.....	Int. 49
	My soul fleeth unto the	——	65*.....	83, etc.
130:6	from the one morning to the other.....	C, 39 [Luther]...	——	——

[1] *foenum*, Vulg.; *herba* (*crescens*) *in tectis*, Mün. [2] *wartet*, Luther; *expectat*, Pag.
[3] (*confugit*) *ad*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
130:6	before the morning watch, I say, before the morning watch[1]	40A, etc. [Mün.]	48–74	Int. 49,99,etc.
130:7 } 131:4 }	Let Israel trust	C, M, 39 [Vulg.]	——	——
	O Israel trust[2]	40A, etc. [Mün.]	48–74	Int. 49,99,etc.
132:3	of my house	C, 39, 40A, etc.	48–74	83, 96; 1608
	of mine house	——	——	1603*, 33, 39, 62, A B., etc.
132:7	and fall downe before his	C, 39	——	——
	and fall low on our knees[3] before his	40A, etc. [Mün.]	48–74	99, etc.
132:9	and let thy sayncte reioyse	C, 39	——	——
	and let thy saints sing with joyfulness[4]	40A, etc. [Mün.]	48–74	99, etc.
132:14	for himself hath he chosen her	C, 39 [Vulg.]	——	——
	for himself hath he longed[5] for her	40A–41D [Mün.]	48, 49	——
	for himself: he hath longed for her	——	52*, 65, 74	99, etc.
133:1	it is, brethren to dwell	39, 40A, etc. [*vide* Earle, p. 345]	48–74	Int. 49, 99; A. B.; 1662, 1892*
	it is: brethren, to dwell	[error]	——	1765*; 1790*–1871
133:3	Like the dewe of Hermon	C, M, 39, 40A, etc.	48, 49, 60	Int. 49
	Like as the dew of Hermon	52, 60, 61, 69	52*, 65, 74	80, etc.
135:6	: in the sea	C, M, 40A, 40J, 41M, 41D, 53(4°) [*vide* P. 69:35]	[Heb. lxx., Vulg., A.V.]	1754,65; 1790-1845.
	: and in the sea	40N*, 41N, 49, 53(fo), 62, 66, 69,	48–74	80; 1639, 62, A.B., 1871, 92
135:7	and turneth the lyghtenynges unto rayne	C, 39	——	——
	and sendeth forthe the lightnings with the rain	40A, etc.	48–74	99, etc.

[1] *ante custodes matutinos, ante custodes inquam matutinos*, Mün. [2] *speret Israel*, Vulg.; *spera tu Israel*, Mün. [3] *incurvabimus nos*, Mün. [4] *cum jubilo cantent*, Mün. [5] *desideravit*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
135:7	out of their treasuries..	C, 39	——	——
	out of his treasuries...	40A. 41N, 41M, 49 [A. V., R.V.]	48, 49.....	[*vide* Ps. 33:7]
	out of his treasures.....	40J*, 40N*, 41D [error].....	52*, 65, 74...	99, etc.
135:8	both of man and of beast.....	C, 39, 40A, 40J, 49,	52, 60.....	——
	both of man and beast	40N*, 41N, 41M, 41D, 53(4°), 69,	48, 49, 65*, 74,	83, etc.
136:5	by his wisdom.....	C, 39	48, 49.....	——
	by his excellent[1] wisdom.....	40A–41D, 49 [Mün.].....	52*, 65, 74...	99, etc.
136:13	in to parts.....	C, 39, 40A, 40J [Heb. lxx., Vulg., A. V.]...	——	——
	in two[2] parts.....	40N*–41D [error, fr. Luther].....	48–74.....	99, etc.
136:27	unto the Lord of lords, etc.....	[Wanting in Heb. lxx., C, M, 39]	[Bracketed in A. B.].....	83*, etc.
	to the Lord of lords, etc.....	[Vulg.], 40A*–41D [*vide* v. 3[3]]	48, etc.....	——
137:5	let my right hande be forgotten[4].....	C, 39	——	——
	let my right hand forget her cunning[5].....	40A, etc.....	48–74.....	99, etc.
137:8	thou shalt come to misery thyselfe, yee.....	C, 39	——	——
	wasted with misery, yea.....	40A, etc.....	48–74..... ..	99, etc.
138:6	he beholdeth him[6] afar off.....	C, 39, 40A, etc. 69(3).....	——	——
	he beholdeth them afar off.....	M, 69(1).....	48*–74.....	Int. 49, 80, etc.
138:7	stretch forth thine hand	C, 39, 40A, etc. [A. V.].....	48–74.....	Int. 49, 96; 1639 A. B.*; 1662, etc.
	stretch forth thy hand	——	——	
138:8	make good for me.....	C, 39	——	——
	make good his lovingkindness[7] toward me	40A, etc. [Mün.]	48–74.....	Int. 49, 99, etc.

[1] *exquisito ingenio*, Mün. [2] *zwei Theile*, Luther. [3] In verse 3 "all" is from Luther, and not in Vulg. [4] *oblivioni detur*, Vulg. [5] *obliviscatur—pulsationis suae*, Pag.; *operis sui*, Mün. [6] *excelsum*, Pag.; *altum*, Mün.; *alta*, Vulg. [7] *pietatem suam*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
139:1	thoughts a farre of.....	C, 39	——	——
	thoughts long before...	40A, etc. [Pag., [Mün]	48–74.....	Bur. Off., 49, 99, etc.
139:8	in the uttermost parte of the sea.....	C, 39 [*in novissimo maris*, Pag.]	48, 49.....	——
	in the uttermost parts of the sea.....	40A–41D, 49 [*in extremis*, Vulg.]	52*, 65, 74 ...	Bur. Off., 49; 99, etc.
139:11	darcknesse and lyght are.....	C, M, 39.....	——	——
	darkness and light to thee[1] are.....	40A, etc. [Mün.]	48–74.....	Int. 49,99,etc.
139:13	I am wonderously made	C, M, 39, 40A,etc	48, 49, 52.....	Int. 49
	I am wonderfully made	69(1).....	60*, 65, 74 ...	80, etc.
139:15	se myne unparfectnesse, they stande all written in thy boke	C, 39	——	——
	did see my substance, yet being imperfect, and in thy book were all my members[2] written.....	40A, etc.....	48–74.....	Int. 49,99,etc.
139:16	my dayes were fashioned, when	C, 39	——	——
	which day by day[3] were fashioned, when.....	40A, etc	48–74.....	Int. 49,99,etc.
139:16	there was not one of them	C, 39	——	——
	there was none of them	40A etc.....	48, etc.....	Int. 49,99,etc.
139:23	of mine heart.....	C, 39, 40A, etc.	48, 49, 52, 65	Int. 49
	of my heart.....	[A. V.]	74*, 81.....	83, etc.
140:6	But my sayinge is unto	C, 39	——	——
	I said unto the Lord...	40A, etc.....	48–74.....	Int. 49, 99
140:8	let hym not have hys purpose.....	C, 39 [Luther]...	——	——
	let not his mischievous imagination prosper[4]	40A, etc. [Mün.]	48–74.....	Int. 49, 99
140:11	a malycious and wycked person shall be hunted away, and destroyed.....	C, 39	——	——
	evil shall hunt the wicked person to overthrow him[5].....	40A, etc. [Mün.]	48–74.....	Int. 49,99,etc.

[1] (*tibi sunt*), Mün. [2] (*membra*), Mün. [3] *per dies*, Mün. [4] *nefarium cogitatum eius non permittas progredi*, Mün. [5] *virum iniquum malum venetur ad præcipitationes*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
141:3	yee a watch at the dore of my lippes..	C, 39	——	——
	and keep[1] the door of my lips.....	40A, etc. [Mün.]	48–74.....	Int. 49,99,etc.
141:4	let not my heart.....	49 [A. V.].....	——	——
	let not mine heart.....	C, 39, 40A, etc...	48–74.....	Int. 49,83,etc.
141:4	to be mynded as the ungodly or wicked man.....	C, 39	——	——
	let me not be occupied in ungodly works with the men that work wickedness[2]...	40A, etc. [Mün.]	48–74.....	Int. 49,99,etc.
141:6	so will I take it as though he had poured oyle upon my head: it shall not hurt my head.....	C, 39	——	——
	But let not their precious balms break myne head[3].....	40A, etc. [Mün.]	48–74.....	Int. 49,99,etc.
141:6	break mine head.....	40A,40N,41D,49,	48, 49.....	Int. 49, 83; 1633
	break my head.....	—— [A. V.].....	49°.....	A. B.*; 1662, etc.
141:6	for their wickednesse...	C, 39	——	——
	against[4] their wickedness.....	40A, etc. [Mün.]	48–74.....	Int. 49,99,etc.
141:7	Let their judges stomble at the stone	C.....	——	——
	Let their judges stomble in stony places[5]..	39 [Mün.].....	——	——
	Let their judges be overthrown in stony places.....	40A, etc.....	48–74.....	Int. 49,99,etc.
141:8	when one graveth and dyggeth up the ground.....	C, 39	——	——
	when one breaketh and heweth (wood) upon the earth[6].....	40A, etc. [Mün.]	48–74.....	Int. 49,99,etc.
141:10	snare which they.....	C, 39, 40A, etc...	48–74	Int. 49, 83; 1603
	snare that they.....	——	——	1604*, 39, 62, A. B., etc.
142:4	and se, there.....	C, 39, 40A, etc...	49.....	——
	and see, there.....	——	48–74	Int. 49
	: and saw there	——	——	80*, etc.

[1] *et conserva ostium labiorum meorum*, Mün. [2] *ne occuper operibus impietatis, cum viris qui operantur iniquitatem*, Mün. [3] *oleum autem præcipuum non frangat caput meum*, Mün. [4] *contra mala eorum*, Mün. [5] *præcipitentur in locis petrosis*, Mün. [6] *sicut qui frangit et dissecat (ligna) in terra*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
143:3	as the dead men of the worlde	C, 39	—	—
	as the men that have been long[1] dead	40A, etc. [Mün.]	49–74	Int. 49,99,etc.
	as the men that hath been long dead	—	48, 49°	—
143:6	stretch forth mine hands	39, 40A, etc.	—	Vis. Off., 49
	stretch forth my hands	C	48*–74	Int. 49,83,etc.
143:6	my soule crieth unto the out of the thyrsty lande	C, 39	—	—
	my soul gaspeth[2] unto thee as a thirsty land	40A, etc. [Pag.; Mün.]	48–74	Int. 49,99,etc.
143:8	by tymes	C, 39, 40A, etc.	—	—
	betimes	—	48*–74	Int. 49,99,etc.
143:9	for I resorte unto the	C, 39	—	—
	for I flye unto thee to hide me	40A, etc.	48–74	Int. 49
	for I flee unto thee to hide me	—	—	83*, etc.
143:10	lead me forth unto	C. 39, 49A, etc.	48, 49, 52, 60	Int. 49
	lead me forth into	69(1)	65*, 74	83, etc.
143:12	scater myne enemys abroade[3]	C, 39	—	—
	slay[4] mine enemies: and	40A, etc. [Mün.]	48–74	Int. 49,99,etc.
	slay my enemies: and	—	—	Vis. Off., 49
144:1	the Lord my refuge	C. 39 [Luther]	—	—
	the Lord my strength[5]	40A, etc. [Mün.]	48–74	Int. 49,99,etc.
144:2	My hope and my castell, my defence and my deliverer	C, 39 [Luther]	—	—
	My hope and my fortress, my castle[6] and deliverer	40A, etc. [Mün.]	48–74	Int. 49,99,etc.
144:2	my shyld in whom I trust	C, 39 [Luther, Pag.]	—	—
	my defender[7] in whom I trust	40A, etc. [Vulg., Mün.]	48–74	Int. 49,99,etc.
144:2	which governeth the people that is under me	C, 39	—	—

[1] *sicut qui ab olim mortui sunt*, Mün. [2] *anima mea sicut terra siticulosa ad te anhelat*, Pag.; *anima mea sicut terra sitiens (anhelat) ad te*, Mün. [3] *disperdes*, Vulg., Pag. [4] *perdes*, Mün. [5] *fortitudo mea*, Mün. [6] *et fortalitium meum, aux mea, el.* [7] *protector meus*, Vulg., Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
144:2	which subdueth my people that is under me	40A, etc. [Heb., Vulg., Pag., Mün.]	48–74	Int. 49,99,etc.
144:6	Sende forth	C, 39 [Vulg.]	——	——
	Cast[1] forth	40A–41D, 49 [Mün.]	48, 49–74	Int. 49,99,etc.
144:6	the lightynyng	C, 39, 40A–41D, 49 [A.V., R.V.]	48–74	Int. 49
	thy lightning	—— [error]	49°	83*, etc.
144:10	thou that gevest victorye	C, 39, 40A, etc.	48–74	Int. 49
	thou hast given victory	——	——	80*, etc.
144:14	that there be no myschance, no decaye and no	39	——	——
	that there be no decay: no leading into captivity[2], and no	40A, etc. [Mün.]	48–74	Int. 49,99,etc.
145:3	marvellous worthy	39, 40A, etc.	—— 99	A. B., 1838, etc.
	marvellous, worthy	—— [error]	——	1662, S. B., 1790 – 1832, Eng. Bks.
145:19	and helpeth them	C, 39	——	——
	and will help them	40A, etc.	48–74	99, etc.
146:8	the Lord loveth the righteous	C, 39	——	——
	the Lord careth for the righteous	40A, etc.	48, etc.	99, etc.
147:1	sing praise	39, 40A–41D	48, 49	——
	sing praises	C	52*, 65, 74	99, etc.
147:2	and gather together	C, M [Luther; error]	48*–74	99, etc.
	and shall gather together	39, 40A, etc. [Heb., Vulg., Pag., Mün.]	——	——
147:3	the contryte in hert	C, 40B.	——	——
	those that[3] are broken in heart	40A, etc. [Mün.]	48–74	99, etc.
147:3	and byndeth up theyr wounds	C, M.	——	——
	and remedieth theyr wounds[4]	40B[=39,2d ed.]	——	——
	and giveth medicine to heal their sickness[5]	40A, etc. [Mün.]	48–74	99, etc.

[1] *emitte*, Vulg., *ejice* Mün. [2] *neque emigratio* (*in captivitatem*), Mün.
[3] *eosqui contrito sunt corde*, Mün. [4] wanting in 39, except catch-word of verse.
[5] *medelam adhibet doloribus eorum*, Mün.

Psalms	*Readings*	*Great Bibles*	*Psalters*	*Prayer Books*
147:5	yea, his wisdom	C, M, 39, 40A, etc	48, 49, 52, 60	——
	yea, and his wisdom...	——	65*, 74.....	83, etc.
147:7	sing praise.....	39, 40A, etc.....	48, 49, 52.....	——
	sing praises	——	65*, 74.....	99, etc.
147:10	He hath not pleasure..	39, 40A, etc.....	48, 52.....	——
	He hath no pleasure...	C.....	49, 65*, 74....	1608, etc.
147:20	have they knowledge..	C, M, 39.....	——	——
	have the heathen knowledge.....	40A, etc. [*Gentes*, Mün.]	48–74.....	1608, etc.
148:2	all his host.....	49, 40A, etc. [R. V.].....	48–74.....	Int. 49, 83, 1662*, 1790–93; 1892*
	all his hosts.....	[A. V.].....	——	A. B.*, 1822–71
150:2	according unto his.....	39, 40A, etc.....	——	——
	according to his.....	——	48*–74.....	Int. 49,83,etc.
150:4	in the cymbals and dance.....	C, M, 39, 49, 50, 52, 53(fo), 69...	49.....	Int. 49
	in cymbals and dance.	40A,41M,41D, 62	——	——
	in cymbals and dances	40N*,41N,53(4°), 66.....	48, 49°–74.....	80, etc.

NOTE.—With respect to the many changes in the Text of the Psalter, as shown in the above Table, it is often difficult to determine which were lawful corrections, and which were errors of the press. The word [error], in brackets, has occasionally been introduced in the Table, where it was thought that the change was manifestly a misprint or a wrong correction.

PROBABLE ERRORS[1] STILL REMAINING IN THE PRESENT TEXT OF THE PSALTER, AS PRINTED IN THE STANDARD OF 1892.

Psalms.			
7.	*Domine, Deus meus*	*for*	*Domine Deus meus* [vv. 1, 3]
8.	*Domine, Dominus noster*	*for*	*Domine Dominus*[2] *noster* [vv. 1, 9]
13:2	mine enemies	*for*	mine enemy [A. V., v. 4]
16:9	alway,[3] 1892	*for*	always
25:17	my adversity	*for*	mine adversity [A. V.]
28:9	my strength	*for*	their strength [A. V., R. V.]
34:12	lusteth to live	*for*	listeth to live [Ps. 73:7]
35:9	And, my soul, be joyful	*for*	And my soul be joyful [A. V., v. 8]
40:6	the wondrous	*for*	thy wondrous [A. V.]
48:10	daughters of Juda	*for*	daughter of Juda [A. V.]
59:11	the people	*for*	thy people [Mün.]
63:4	the life itself	*for*	life itself [A. V.]
65:5	in thy righteousness	*for*	in righteousness [A. V.]
68:13	though ye have lain, 1765	*for*	though ye have lien [A. V.]
69:21	Thy rebuke	*for*	The rebuke
73:7	They do even what they lust	*for*	They do even what they list [S. Matt. 17 : 12]
78:55	to his mountain	*for*	to this mountain [A. V.]
81:1	Sing we merrily	*for*	Sing ye merrily [*Cantate*, V.; C., M.]
81:13	their own heart's lusts	*for*	their own heart's lust [*Cordis*; R. V.]
86:11	my heart unto thee, that I may fear	*for*	my heart unto thee, that it may fear [Ps. 35 : 9]
88.	*Domine, Deus*, 1790–1892	*for*	*Domine Deus* [A. B., 1662, Eng. Bks.]
90:12	O teach us, 1892	*for*	So[4] teach us [A. B., 1662, Eng. Bks.]
92:13	well-liking	*for*	well liking [*vide* Dan. 1 : 10]
94:18	hath slipt[5]	*for*	hath slipped
104:25	the great and wide sea	*for*	this great and wide sea [A. V.]
105:25	whose heart turned so, that they	*for*	whose heart turned, so that they [*ut*, Vulg.]
109:1	yea, the mouth	*for*	yea, and the mouth
119:127	precious stones	*for*	precious stone [Eng. Bks.]
135:6	: and in the sea	*for*	: in the sea [A. V., Ps. 69 : 35]
135:7	out of his treasures	*for*	out of his treasuries [A. V., R. V., Ps. 33 : 7]
136:13	in two parts	*for*	into parts [A. V.]
144:6	thy lightning	*for*	the lightning [A. V., R. V.]
147:2[5]	and gather together	*for*	and shall gather together [Pag., Mün.]

[1] *Vide* the preceding Table for the history of each error.
[2] *Jehova Domine noster*, Pag. O LORD our Lord, vv. 1, 9, A. V.
[3] This *change* is perhaps allowable, in order to make that spelling uniform in the Psalter.
[4] *Vide* note [1], p. 31.
[5] Perhaps also in Psalms 5:7, 21: 8, 66:12, 128:3, "thine" should read "thy;" and in Psalms 18:34, 27:6, 66:16, 132:3, "mine" should read "my."

APPENDIX II.

DOCUMENTS ILLUSTRATIVE OF THE HISTORY OF THE AMERICAN PRAYER BOOK.

1.

Alterations in the English Prayer Book Enjoined by Bishop Seabury.[1]

SAMUEL, by divine permission, Bishop of the Episcopal Church in the State of Connecticut, to the Clergy of the said Church, GREETING:

IT having pleased Almighty GOD, that the late *British* Colony of Connecticut should become a free, sovereign and independent State, as it now is, some alterations in the Liturgy and Offices of our Church are necessary to be made, to accommodate them to the civil Constitution of the country in which we live; for the peace, security and prosperity of which, both as good subjects and faithful Christians, it is our duty constantly to pray——WE, the Bishop aforesaid, have thought fit, by and with the advice and assistance of such of our Clergy as we have had opportunity of consulting, to issue this *Injunction*, hereby authorizing and requiring YOU, and every one of You, the Presbyters and Deacons of the Church above mentioned, in the celebration of Divine Service, to make the following alterations in the Liturgy and Offices of our Church, *viz.:*

I. In the suffrages after the Creed, in morning and evening Prayer, instead of *O Lord save the King*, You are to read, *O Lord save the Church;* to which the congregation are to make the accustomed response, *And mercifully hear us*, &c.

II. The prayer for the King, in the morning and evening service, to be left out; and the prayer for the Royal Family to be thus altered; *Almighty God, the fountain of all goodness, we humbly beseech thee to bless the* Governor *and* Rulers *of this State; endue them with thy Holy Spirit;*—and so on as it now stands.

III. In the Litany the 15, 16, 17, 18th petitions to be omitted, and the petition for Bishops, Priests, and Deacons, immediately to follow that for the universal Church. The 20, and 21st petitions to be thus read, *That it may please thee to endue the* Governor *and* Rulers *of this State, with grace, wisdom and understanding. That it may please thee to bless and keep the Judges and inferior Magistrates, giving them*

[1] *Vide*, page xii.

grace to execute justice and to maintain truth. To both which the usual response—*We beseech thee to hear us, good Lord,*—is to be made by the congregation.

IV. In the prayer for the whole state of Christ's Church, the part relating to Rulers and Ministers to be thus altered—*We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and grant that they, and all that are put in authority, may truly and impartially minister justice, to the punishment of wickedness and vice, and to the maintenance of true religion and virtue. Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, that they may*—and so on, as it now stands.

V. The prayers for the King that stand before the Nicene Creed in the Communion service, to be omitted.

VI. In the answer in the Catechism to the question—What is thy duty towards thy neighbor? for—*to honor and obey the King*—substitute, *to honor and obey my civil Rulers, to submit myself*, &c.

VII. That during every session of the Great and General Court, or Assembly, you do use the following collect, in its proper place, both in morning and evening prayer.

"Most gracious God, we humbly beseech thee, as for this State in "general, so especially for the great and general Court at this time assem- "bled: That thou wouldst be pleased to direct and prosper all their con- "sultations to the advancement of thy glory, the good of thy church, "the safety, honor, and the welfare of thy people; that all things may "be so ordered and settled by their endeavours, upon the best and surest "foundations, that peace and happiness, truth and justice, religion and "piety may be established among us for all generations. These and all "other necessaries for them, for us, and thy whole church, we humbly "beg in the name and mediation of Jesus Christ our most blessed Lord "and Saviour. Amen.

VIII. That you discontinue the observation of the fifth of November, the thirtieth of January, the twenty-ninth of May, and the twenty-fifth of October.

Commending you, Reverend Brethren, your congregations, and labours in the Gospel, to the grace, protection, and blessing of Almighty God, We remain your affectionate brother and servant in Christ Jesus, our Lord.

Done at New London,
Aug. 12th, 1785.[1]

2.

Alterations in the English Book prepared at Middletown, August, 1785, and which were to have been presented for action to the Convocation held at New Haven in September of the same year.[2]

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[1] Taken from the Rev. Dr. Hart's fac-simile reprint in his *Historical Sketch and Notes* to Bp. Seabury's Communion Office, 2 ed., p. 29.

[2] This document is unfortunately lost. *Vide*, page xiii.

3.

Alterations in the English Book proposed at a Convention held at Boston, September 7th, 8th, 1785.[1]

AT a Convention of Clergymen and Lay Deputies of the Episcopal Church of the States of Massachusetts, Rhode Island, and New Hampshire, held at Boston, Sept. 7 and 8, 1785.

Present.

Rev. Edward Bass, Rector of St. Paul's Church, Newburyport.

Rev. Wm. Willard Wheeler, Rector of the united Churches at Scituate, Marshfield, Braintree, and Bridgewater.

Rev. Nathaniel Fisher, Rector of St. Peter's Church, Salem.

Rev. Samuel Parker, Rector of Trinity Church, Boston.

Hon. Tristram Dalton, Esq., Deputy of St. Paul's Church, Newburyport.

Stephen Greenleaf, Esq., and Mr. Benjamin Greene, Deputies of Trinity Church, Boston.

Thomas Ivers, Esq., and Mr. James Sherman, Deputies of Christ Church, Boston.

Dr. Charles Stockbridge, Deputy of Scituate, Marshfield, and Bridgewater.

Rev. Wm. Willard Wheeler, Deputy of Braintree.

Mr. Woodward Abraham, Deputy of Marblehead.

Mr. Joshua Kingsbury, Deputy of Dedham.

Mr. Joseph Aspinwall, Deputy of Stoughton.

Mr. John Bours, Deputy of Trinity Church, Newport, Rhode Island.

Mr. John Usher, Deputy of Bristol, R. I.

Dr. Francis Borland, Deputy of Queen's Chapel, Portsmouth, N. H.

Voted, Rev. Edward Bass, President of this Convention.

Voted, Rev. Nathaniel Fisher, Secretary.

Voted, That the Clergy and Laity now assembled shall deliberate in one body, but shall vote separately, and the concurrence of both orders shall be necessary to give validity to every measure.

Voted, That the Convention take into consideration the revisal of the Liturgy and offices of the Church, as contained in the book of Common Prayer, and make such alterations as may be necessary; and that the omissions and alterations, agreed upon by a Committee of Convocation, held at Middletown, in Connecticut, August 3, 1785, as contained in paper No. 1, serve as a basis for our present proceedings.

The Convention then proceeded to a revisal of the State Prayers, in the Book of Common Prayer, and came to the following resolutions, as a substitute for the State Prayers.

That in the Suffrage after the Creed, in morning and evening prayer, instead of, "O Lord save the King," it be read, O Lord save the Church, to which the congregation are to make the accustomed response, "and mercifully hear us," &c.

That the prayer for the King, in morning and evening service, be left out; and the prayer for the Royal Family be thus altered,—Almighty God, the fountain of all goodness, we humbly beseech thee to bless the

[1] *Vide*, pp. xiii, xiv.

Governor and Council of this Commonwealth, endue them with thy Holy Spirit, and so on, as it now stands.

That in the Litany, the 15th, 16th, 17th and 18th petitions be omitted, and the petition for Bishops, Priests, and Deacons, immediately follow that for the universal Church; the 20th and 21st petition be thus read,—that it may please thee to endue the Governor and Council of this Commonwealth with grace and wisdom, and understanding; that it may please thee to bless and keep the Judges and subordinate Magistrates, giving them grace to execute justice, and to maintain truth;—to both which, the usual response, "we beseech thee to hear us, good Lord," is to be made by the congregation.

That in the prayer for the whole state of Christ's Church Militant, the part relating to Rulers and Ministers, be thus altered:—We beseech thee also to save and defend, all Christian Kings, Princes, and Governors, and grant that they, and all that are in authority, may truly and impartially minister justice to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue; give grace, O Heavenly Father, to all Bishops, Priests, and Deacons, that they may,—and so on, as it now stands.

That the prayers for the King, that stand before the Nicene Creed, in the Communion Service, be omitted.

That in the Answer in the Catechism, to the question, "What is thy duty towards thy neighbor," for, "to honor and obey the King," be substituted, to honor and obey my civil rulers, to submit myself, &c.

That during every session of the General Court, the following Collect be used in its proper place:—Most Gracious God we humbly beseech thee, as for this Commonwealth in general, so especially for the General Court at this time assembled, that thou wouldest be pleased to direct and prosper all their consultations, to the advancement of thy glory, the good of thy Church, the safety, honor and welfare of thy people; that all things may be so ordered and settled, by their endeavors, upon the best and surest foundation, that peace and happiness, truth and justice, religion and piety, may be established among us, for all generations;—these, and all other necessaries, for them, for us, and thy whole Church, we humbly beg, in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.

That the observation of 5th November, 30th January, 29th May, and 25th October, be discontinued.

In the other parts of the Liturgy and offices of the Church, they came to the following resolutions:

That in the Te Deum, the sentence following this, "when thou tookedst upon thee to deliver man," be thus altered, thou didst humble thyself to be born of a pure virgin.

That the Article in the Apostles' Creed, "He descended into Hell," be omitted.

That the Creed commonly called the Creed of St. Athanasius, be wholly disused.

That it be left discretionary with the Minister, Wardens, and Vestry, of each particular Church, or congregation, to omit or use the Nicene Creed, as they shall severally choose.

That the response after the suffrage, "give peace in our time, O Lord," be thus altered, "and make all nations to rejoice in thy loving kindness, O God."

That the Lord's Prayer after the Apostles' Creed, and also what is usually called the shorter Litany, or the petitions, "Lord have mercy upon us, Christ have mercy," &c. be omitted, or left out. That the petitions in the Litany, from, "O Christ hear us," inclusive, to the prayer beginning, "O God, merciful Father," and from the end of that prayer including the response, "O Lord arise, help us, and deliver us, for thy name's sake," as far as the suffrage, "From our enemies defend us, O Christ," exclusive, be also omitted.

That the Lord's Prayer, at the beginning of the Communion Service, be omitted; and that the Gloria Patri be repeated only at the last of the Psalms, read at morning and evening service, when more than one, or that it be repeated but once in reading the Psalms.

The Prayer for the Clergy and people, in morning and evening service, to be thus read, Almighty and everlasting God, from whom alone every good and perfect gift doth come, send down upon all Bishops and Pastors, and the congregations committed to their charge, the healthful Spirit of thy grace, &c.

That in the first warning, for the Celebration of the Holy Communion, the word "damnation," following these words, "increase your," be read, condemnation; and the two paragraphs after these words, "or else come not to that holy table," be omitted, and the following one be read, And if there be any of you, who by these means cannot quiet their own conscience, &c. The words "learned and discreet," epithets given to ministers, &c. be also omitted.

That in the Exhortation at the Communion, the paragraph concerning the danger of receiving the same unworthily, be thus altered:—So is the danger great, if we receive the same unworthily, not considering the Lord's Body, for then we are guilty of the Body and Blood of Christ our Saviour, we eat and drink judgment to ourselves, kindling God's wrath against us, and provoking him to afflict us with divers diseases, and sundry kinds of death.

That it be left discretionary with the Minister, whether the words, "The body of our Lord Jesus Christ," &c., be repeated to each communicant separately, when the bread is given, or whether it shall be repeated but once, for all then present at the Altar—and the same also at giving the cup; and if the latter is adopted, that the plural be then used, instead of the singular.

That at the Baptism of Infants, parents may be admitted Sponsors, with one or other person, if a suitable one can be procured,—if not, the parents alone, in their own persons, or by their proxies.

In the first address to the people at the Baptismal Office, the words, "All men are conceived and born of sin," be omitted, and the words, "our Saviour Christ," follow "for as much as."

That the words, "release him of his sins," in the address to the Sponsors, be omitted; that when the child or person is baptized in church, instead of repeating the Creed, the priest may say, Dost thou believe all the articles of the Christian faith, as contained in the Apostles' Creed? to which the answer shall be, I do, and, by God's help, I will instruct this child in that faith; the following question to be thus altered, Wilt thou have this child to be baptized in that faith? The usual response to follow; the last demand and response to be omitted.

That the Sign of the Cross may be omitted, if particularly desired by the Sponsors.

In the last prayer, the following alterations to be made: "That it hath pleased thee, by thy holy baptism, to regenerate this infant or person," the words, "Vulgar tongue," in the Exhortation or Charge to the Sponsors, be omitted; and the words, "if opportunity presents," be added at the end of the Charge.

At the Burial of the Dead, the Commitment of the Body to the ground, to be thus altered: For as much as it hath pleased Almighty God, to take out of this mortal life, the soul of our brother (or sister), here departed, we therefore commit his (or her) body to the ground, earth to earth, ashes to ashes, dust to dust, looking for the resurrection of the body, and the life of the world to come, through our Lord Jesus Christ, who shall change our vile body that it may be like unto his glorious Body, according to the mighty working, whereby he is able to subdue all things unto himself.

The prayer following the Lord's Prayer, to be omitted; and after the words, "beginning of the world," in the last prayer, be added this paragraph: So that we, with all those that are departed in the true faith of thy holy name, may then have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord, grant this, &c.

That the office of Churching of Women, be omitted, excepting the introduction, the latter part of which shall be read: You shall therefore join in giving hearty thanks to God; and the Collect, which shall be thus altered: O Almighty God, we give thee humble thanks, for thy great mercy vouchsafed to this woman, thy servant, who now desires to offer up her praises and thanksgivings to thee; and grant, &c.

The second paragraph in the Introduction to the Commination Service, to be thus read: instead whereof, it is thought good at this time, in the presence of you all, should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth chapter of Deuteronomy and other places of Scripture:—the remainder of this paragraph, with the Rubrick, that "the people shall answer and say, Amen," to the Curses, to be omitted.

That the Absolution, in the office of the Visitation of the Sick, be expunged, and the Absolution used in the Communion Service, be substituted in its stead, if necessary.

That the Introduction to the Marriage Service, containing the reasons why matrimony was ordained, be omitted, from the words, "holy matrimony," to "therefore, if any man can shew any just cause," &c.

That the words, "plight and give thee my troth," be altered to pledge thee my truth; that the words, "with my body I thee worship, and with all my worldly goods I thee endow," in giving the ring, be omitted.

That it be left discretionary with the Minister, whether the Collect for the day be read more than once in the morning service, and also whether the Communion Service shall be read in the Reading Desk or in the Altar.

Voted, That it be recommended to the several Churches in these States, immediately to make the omissions, and adopt the alterations contained in the printed paper No. 1, and agreed upon by this Convention, as a substitute for the State Prayers, in the Book of Common Prayer, and that the using the other alterations be postponed till after the time to which this Convention shall be adjourned, in order that it may be seen, how far the other States will conform to said alterations.

Voted, That it is the opinion of this Convention, that it is not necessary nor convenient to send a Delegate or Delegates to the General Convention, to be holden at Philadelphia on the Tuesday preceding the Feast of St. Michael, but that a copy of the proceedings of this Convention be communicated, by a Committee to be hereafter chosen, to the President or some member of said Convention, to be communicated to said Body, and also to the Bishop or Clergy of Connecticut, previous to the Convention to be held at New Haven, to be communicated to them, requesting a speedy communication of each of their proceedings to said Committee.

Voted, That said Committee furnish all the Churches in the three States not represented here, and those whose members are absent, with a copy of the alterations in the Liturgy, agreed upon by this Convention, and request of them a return of their actings thereon, to this Convention, at their adjournment.

Voted, Rev. Mr. Parker, Thomas Ivers, Esq., and Mr. Benjamin Greene, be said Committee, with a power to employ a Clerk to assist them.

Voted, That the Rev. Mr. Bass and Mr. Fisher be a Committee to form a Collect, to be inserted among the occasional prayers for the case of persons who have lost their friends, for persons sick, and for persons bound to sea, and report at the adjournment.

Voted. That this Convention be adjourned to October 26th, and in case the Committee shall not then have received the returns from the Conventions at New Haven and Philadelphia, that they be authorized to adjourn said Convention, to such future day as they shall judge best, and notify the members of the same.

In consequence of the preceding votes of Convention, attested copies of the proposed alterations in the Liturgy and Offices of the Church, were transmitted to the Churches and Clergymen.

One to the Right Rev. Bishop Seabury, New London, Con.
" Rev. Bela Hubbard, New Haven, Con.
" Rev. Benjamin Moore, New York.
" Rev. William White, D. D., Philadelphia.
" St. Paul's Church, Newburyport, Mass.
" Trinity Church, Boston, Mass.
" Christ Church, " "
" St. Peter's Church, Salem, Mass.
" United Churches at Scituate and Marshfield.
" Christ Church, Braintree, Mass.
" Church, Marblehead, Mass.
" Church, Falmouth, Mass.
" Trinity Church, Newport, R. I.
" St. Michael's Church, Bristol, R. I.
" Church, Providence, R. I.
" Church, Narragansett, R. I.
" Queen's Chapel, Portsmouth, N. H.
" Church, Claremont, N. H.
" Church, Holderness, N. H.[1]

[1] Reprinted from the Journals of Massachusetts.

4.

Alterations in the English Book agreed on in the First General Convention, 1785.[1]

ALTERATIONS agreed on and confirmed in Convention, for rendering the Liturgy conformable to the principles of the American Revolution, and the constitutions of the several states.

1st. That in the suffrages after the Creed, instead of *O Lord, save the king*, be said *O Lord, bless and preserve these United States.*

2nd. That the prayer for the Royal family, in the morning and evening service, be omitted.

3rd. That in the Litany the 15th, 16th, 17th, and 18th, petitions be omitted, and that instead of the 20th and 21st petitions, be substituted the following—*That it may please Thee to endue the Congress of these United States, and all others in authority, legislative, executive, and judicial, with grace, wisdom and understanding, to execute justice and to maintain truth.*

4th. That when the Litany is not said, the *prayer for the high court of Parliament* be thus altered—"*Most gracious God, we humbly beseech thee, as for these United States in general, so especially for their delegates in Congress, that thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour and welfare of thy people, that all things may be so ordered and settled by their endeavors upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations,*" &c. to the end: and the prayer for the king's majesty, altered as follows: viz.—

A Prayer for our Civil Rulers.

O Lord, Our heavenly Father, the high and mighty Ruler of the universe, who dost from thy Throne, behold all the Dwellers upon Earth; we most heartily beseech thee, with thy Favour to behold all in Authority, legislative, executive and judicial in these United States; and so replenish them with the Grace of thy holy Spirit, that they may alway incline to thy will and walk in thy way. Endue them plenteously with heavenly Gifts, grant them in Health and Wealth long to live and, that after this Life, they may attain everlasting Joy and Felicity, through Jesus Christ our Lord. Amen.

5th. That the 1st. Collect for the King in the Communion Service be omitted; and that the second be altered as follows—instead of "*the hearts of Kings are in thy rule and governance,*" be said—"*That the hearts of all Rulers are in thy governance,*" &c.; and instead of the words—"*heart of George thy servant,* insert,—*so to direct the Rulers of these states, that in all their thoughts, &c.*" changing the singular pronouns to the plural.[2]

7th. That in the answer in the Catechism to the question—"*What is thy duty towards thy neighbor?*" for "*to honour and obey the king,*" be substituted—"*to honour and obey my civil rulers, to submit myself, &c.*"

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[1] *Vide*, pp. xiv–xvi.

[2] No sixth paragraph appears in the MS.

8th. That instead of the observation of the 5th of November, the 30th of January, the 29th of May, and the 25th of October, the following service be used on the 4th of July, being the Anniversary of Independence.

9th. That in the Forms of Prayer to be used at Sea, in the Prayer "*O eternal God, &c.*" instead of these Words—"*unto our most gracious Sovereign Lord King George and his Kingdoms,*" be inserted the Words—"*to the United States of America,*" and that instead of the Word— "*Island*" be inserted the Word "*Country;*" and in the collect "*O Almighty God, the Sovereign Commander,*" be omitted the Words—"*the Honour of our Sovereign,*" and the Words "*the honour of our Country*" inserted.

Service for the 4th of July.

With the sentences before Morning and Evening Prayer.

The Lord has been mindful of us, and he shall bless us, he shall bless them that fear him, both small and great. O that men would therefore praise the Lord, for his goodness, and declare the wonders that he doeth for the children of men.

Hymn, instead of the Venite.

My song shall be alway of the loving kindness of the Lord: with my mouth will I ever be showing forth his truth from one generation to another. *Psal.* 89. 1.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. *Psal.* 111. 4.

Who can express the noble acts of the Lord: or show forth all his praise. *Psal.* 106. 2.

The works of the Lord are great: sought out of all them that have pleasure therein. *Psal.* 111. 2.

For he will not alway be chiding: neither keepeth he his anger for ever. *Psal.* 103. 9.

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. *Verse* 10.

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that fear him. *Verse* 11.

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him. *Verse* 11.

Thou, O God, hast proved us: thou also hast tried us, like as silver is tried. *Psal.* 66. 9.

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. *Psal.* 136. 23, 24.

Proper Psalms, 118, except. v. 10, 11, 12, 13, 22, 23, to conclude with v. 24.

1. Lesson Deut. 8. 2. Lesson Thess. 5. v. 12,—23 both inclusive.

Collect for the day.

Almighty God, who hast in all ages showed forth thy power and mercy in the wonderful preservation of thy church, and in the protection of every nation and people professing thy holy and eternal truth, and putting their sure trust in thee; we yield thee our unfeigned thanks and praise for all thy public mercies, and more especially for

that signal and wonderful manifestation of thy providence which we commemorate this day; wherefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all churches of the Saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

A Thanksgiving for the day, to be said after the General Thanksgiving.

O God, whose Name is excellent in all the earth, and thy glory above the heavens; who as on this day didst inspire and direct the hearts of our delegates in Congress, to lay the perpetual foundations of peace, liberty, and safety; we bless and adore thy glorious Majesty, for this thy loving kindness and providence. And we humbly pray that the devout sense of this signal mercy may renew and increase in us a spirit of love and thankfulness to thee its only Author, a spirit of peaceable submission to the laws and government of our country, and a spirit of fervent zeal for our holy religion, which thou hast preserved and secured to us and our posterity. May we improve these inestimable blessings for the advancement of religion, liberty, and science throughout this land, till the wilderness and solitary place be made glad through us, and the desert rejoice and blossom as the rose. This we beg through the merits of Jesus Christ our Saviour. *Amen.*[1]

5.

Alterations in the English Book proposed by the First General Convention, 1785.[2]

ALTERATIONS in the Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England, proposed and recommended to the Protestant Episcopal Church in the United States of America.

The Order for Morning and Evening service, Daily throughout the Year.

1st. The following Sentences of Scripture, are ordered to be prefixed to the usual Sentences, viz.—

The Lord is in his Holy Temple; let all the Earth keep Silence before Him. *Hab.* ii. 20.

From the Rising of the Sun to the going down of the Same, my Name shall be great among the Gentiles; and in every Place Incense shall be offered unto my Name, and a pure Offering: for my Name shall be great among the Heathen, saith the Lord of Hosts. Malachi.

Where two or three are gathered together in my Name, there am I in the midst of them. St. Matthew.

The Sacrifices of God are a broken Spirit, &c., with one or two more of the other Sentences. But this to stand next after the Sentence, "Where two or three."

2d. That the Rubric preceding the Absolution, be altered thus—"*A*

[1] Reprinted from *Fac-Similes* of *Church Documents.*

[2] *Vide*, pp. xiv–xvi.

declaration to be made by the Minister alone, standing, concerning the forgiveness of sins."

3d. That in the Lord's prayer, the word "*who*" be substituted in lieu of "*which;*" and that "*those who trespass*" stand instead of "*them that trespass.*"

4. That the "Gloria Patri" be omitted after the "*O come let us sing, &c.*" and in every other place, where, by the present Rubric it is ordered to be inserted, to "the end of the" reading psalms; when, shall be said or sung "*Gloria Patri, &c.*" or, "*Glory be to God on high, and in earth peace and good will towards men, &c.*" at the discretion of the Minister.

5th. That in the "Te Deum" instead of "*honourable*" it be "*adorable, true, and only son;*" and instead of "*didst not abhor the Virgin's womb;*" "*didst humble thyself to be born of a pure Virgin.*"

6th. That until a proper selection of Psalms be made, each Minister be allowed to use such as he may chuse.

7th. That the same liberty be allowed, respecting the lessons.

8th. That the article in "the Apostles creed" "*He descended into hell*" be omitted.

9th. That the *Athanasian* and the *Nicene* creeds be entirely omitted.

10th. That after the response "*and with thy spirit,*" all be omitted to the words "*O Lord show thy mercy upon us;*" which the *Minister shall pronounce, still kneeling.*

11th. That in the suffrage "*make thy chosen people joyful,*" the word "*chosen*" be omitted; and also the following suffrages, to "*O God, make clean our hearts within us.*"

12th. That the Rubric after these words "*and take not thy Holy Spirit from us,*" be omitted. Then the two collects to be said: in the collect for grace, the words "*be ordered,*" to be omitted; and the word "*be*" inserted, instead of "*to do alway that is.*"

13th. In the collect "*for the Clergy and People,*" read—"*Almighty and everlasting God, send down upon all Bishops and other Pastors, and the Congregations committed, &c,*" to the end.

14th. That after all the reading Psalms and not at the end of each, *Gloria Patri* or the *Gloria in Excelsis Deo* shall be used at the Discretion of the Minister.

15. That the Lord's prayer after the Litany, and the subsequent Rubric be omitted.

16th. That the short Litany be read as follows—"*Son of God, we beseech thee to hear us. Son of God, we beseech thee to hear us. O Lamb of God, that takest away the sins of the world, Grant us thy peace. O Christ, hear us. O Christ, hear us. Lord, have mercy upon us and deal not with us according to our sins, neither reward us according to our iniquities.*" After which, omit the words—"*Let us pray.*"

17th. That the *Gloria Patri*, after *O Lord arise, &c.* be omitted; as also "*Let us pray,*" after "*we put our trust in thee.*"

18th. That in the following prayer, instead of "*righteously have deserved,*" it be "*justly have deserved.*"

19th. That in the 1st. warning for the Communion, the word "*damnation,*" following these words "*increase your, &c.*" be read "*condemnation;*" and the two paragraphs after these words "*or else come not to that holy table,* be omitted; and the following one be read, *and*

if there be any of you, who by these means, cannot quiet their conscience, &c. The words "*learned and discreet,*" epithets given to the ministers, to be also omitted.

20th. In the exhortation to the communion, let it run thus—"*For as the benefit is great, &c. to drink his blood, so is the danger great, if we receive the same unworthily. Judge therefore yourselves, &c.*"

21st. That in the rubric preceding the absolution, instead of "*pronounce this absolution,*" it be—"*Then shall the minister stand up, and turning himself to the people say, &c.*"

22d. That in the baptism of infants, parents may be admitted as sponsors.

23d. That the minister, in speaking to the Sponsors, after these words "*vouchsafe to release him,*" say—"*release him from sin.*" In the second prayer, instead of "*remission of his sins,*" read—"*remission of sin.*"

24th. That the questions addressed to the sponsors, and answers, instead of the present Form, be as follows—"*the sinful desires of the flesh.*"

25th. "*Dost thou believe the articles of the christian faith, as contained in the Apostles' creed, and wilt thou endeavour to have this child instructed accordingly?*" Answer: "*I do believe them, and, by God's help, will endeavour so to do.*"

Wilt thou endeavour to have him brought up in the fear of God, and to obey God's holy will and commandments? Answer "*I will, by God's assistance.*"

26th. That the sign of the cross may be omitted, if particularly desired by the Sponsors or Parents, and the prayer to be thus altered (by the direction of a short rubric) "*We receive this child into the congregation of Christ's flock; and pray that hereafter he may never be ashamed, &c.*" to the end.

27th. That the address—"*seeing now dearly beloved, &c.*" be omitted.

28th. That the prayer after the Lord's prayer, be thus changed—"*We yield thee hearty thanks, &c.*" to "*receive this Infant as thine own child by baptism, and to incorporate him, &c.*"

29th. That in the following exhortation, the words "*to renounce the devil and all his works,*" and in the charge to the Sponsors, the words "*vulgar tongue*" be omitted.

30th. That the forms of private baptism and of confirmation, be made conformable to these alterations.

31st. That in the exhortation before matrimony, all between these words "*holy matrimony,*" and "*therefore if any man, &c.*" be omitted.

32d. That the words "*I plight thee my troth*" be omitted in both places; and also the words—"*with my body I thee worship;*" and also —"*pledged their troth either to other.*"

33d. That all after the blessing be omitted.

34th. In the burial service, instead of the two Psalms, take the following verses of both—viz. Ps. 39, Verses 6, 7, 8, 9, 12, 13, and Psalm 90, to v. 13. In the rubric, the words "*unbaptized or*" to be omitted.

For the Declaration and form of interment, beginning—"Forasmuch as, &c." insert the following—viz. "*Forasmuch as it hath pleased Almighty God, in his wise Providence, to take out of this world the soul of our deceased brother (sister) lying now before us; We therefore*

commit his (her) body to the ground, earth to earth, ashes to ashes, dust to dust; (thus at *sea—to the deep to be turned into corruption*) *looking for the general resurrection in the last day, and the life of the world to come, thro' our Lord Jesus Christ; at whose second coming in glorious Majesty, to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body, according to the mighty working, whereby he is able to subdue all things unto Himself.*"

In the sentence "*I heard a voice, &c.*" insert "*who*" for "*which.*"

The prayer following the Lord's prayer to be omitted. In the next collect, leave out the words "*as our hope is, this our brother doth.*" For "*them that,*" insert "*those who.*"

35th. In the visitation of the sick, instead of the absolution as it now stands, insert the declaration of forgiveness which is appointed for the communion service; or, either of the collects, which are taken from the Commination office, and appropriated to Ash Wednesday, may be used.

In the Psalm, omit the 3d, 6th, 8th, 9th, and 11th verses In the Commendatory prayer, for "*miserable and naughty,*" say "*vain and miserable.*" Strike out the word "*purged.*"

In the prayer "*for persons troubled in mind,*" omit all that stands between the words "*afflicted servant,*" and "*his soul is full,*" &c. and instead thereof say "*afflicted servant, whose soul is full of trouble,*" and strike out the particle "*but,*" and proceed, "*O merciful God,*" &c.

36th. A form of Prayer and visitation of Prisoners for notorious crimes, and especially persons under sentence of death, being much wanted, the form entitled "Prayers for persons under sentence of death, agreed upon in a Synod of the archbishops and bishops, and the rest of the clergy of Ireland, at Dublin, in the year 1711," as it now stands in the book of Common Prayer of the church of Ireland, is agreed upon, and ordered to be adopted, with the following alterations, viz:

For the absolution, take the same declaration of forgiveness, or either of the collects above directed for the visitation of the sick. The short collect "*O Saviour of the world,*" &c. to be left out; and for the word "*frailness,*" say "*frailty.*"

37th. In the Catechism, besides the alteration respecting the civil Powers, alter as follows: viz. "What is your name? N. M. When did you receive this name? I received it in Baptism, whereby I became a member of the christian church. What was promised for you in baptism? That I should be instructed to believe the christian faith, as contained in the Apostle's Creed, and to obey God's holy will, and keep his commandments.

Dost thou think thou art bound to believe all the articles of the christian faith, as contained in this creed, and to obey God's holy will and keep his commandments?" "Yes verily," &c.

Instead of the words "*verily, and indeed taken,*" say—"*spiritually taken.*"

Answer to Question "*How many Sacraments?*" "*Two, Baptism and the Lord's Supper.*"

38th. Instead of a particular Service for the churching of women, and psalms, the following *special prayer* is to be introduced, after the General Thanksgiving; viz. This to be said, when any woman desires to return thanks, &c. "O Almighty God, we give thee most humble

and hearty thanks, for that thou hast been graciously pleased to preserve this woman, thy servant, through the great pains and perils of childbirth. Incline her, we beseech thee, to show forth her thankfulness, for this thy great mercy, not only with her lips, but by a holy and virtuous life. Be pleased, O God, so to establish her health, that she may lead the remainder of her days to thy honour and glory, through Jesus Christ, our Lord. Amen."

39. The *Commination office* for Ash Wednesday to be discontinued, as it is considered rather as a discouragement to sincere Christians from coming to church on that day, than an encouragement, and therefore the three collects, the first beginning—"*O Lord, we beseech thee*,"—2d, "*O most mighty God*,"—3d, "*Turn us, O Good Lord*," shall be continued among the occasional prayers; and used after the collect on Ash Wednesday, and on such other occasions as the minister shall think fit.

Table of Holy Days.

The following Days are to be kept Holy by this Ch'h. Viz.

All the Sundays in the year in the Order enumerated in the Table of Proper Lessons with their respective Services.

Christmas
Circumcision
Epiphany
Easter Day, Monday and Tuesday
Ascension Day
Whitsunday, Monday and Tuesday

The following Days are to be observed as Days of Fasting Viz

Good Friday and Ashwednesday

The following Days are to be observed as Days of Thanksgiving Viz, The 4th of July in Commemoration of American independence, and the first Thursday in November as a Day of Gen'l Thanksgiving.[1]

Articles of Religion.

1. *Of Faith in the Holy Trinity.*

There is but one living, etc.[2]

6.

Alterations in the Proposed Book agreed on by the Maryland Convention, Annapolis, April 4th,[3] 1786.[4]

THE Convention then took into serious consideration the Book of Common Prayer and administration of the Sacraments, &c., as recommended by the General Convention at Philadelphia, for the future

[1] Printed from *Fac-Similes of Church Documents.*

[2] It has not been thought necessary to reprint the Articles, as the readings of the MS. which differ from the printed book have been placed within brackets in the body of this work.

[3] We happen to know the exact date of this Convention from a letter of Dr. Smith, (Feb. 25th, 1786) in which he says, "Our Convention meets the 4th of April" (Perry's *Hist. Notes and Doc.*, p. 171). In a later letter written a few days after, he observed, "We had a considerable majority of all our clergy (not many of the laity) at our Convention." (*Ibid.*, p. 190)

[4] Vide, p. xx.

use of the Protestant Episcopal Church in these United States; and although they could have wished that the book had been published time enough for every member to have had a deliberate consideration and perusal of it, before the meeting of this Convention, yet nevertheless, having examined and considered it, with all the attention and care that the time of their sitting would admit, they do approve and ratify the same, as far as their powers extend, and recommend it to the use of the several churches in this State as soon as the congregations can be supplied with a sufficient number of books —— proposing to the General Convention that shall meet in Philadelphia in June next, that in the future editions of the Common Prayer Book, the following additions, alterations or amendments be ordered, viz: that after the Apostles' Creed be added—'OR THIS,' inserting the Nicene Creed; so that both be not read on the same day. That in the first article of religion, the words 'true God' as applied to the Son, be changed into the words 'Eternal God'. That at the end of the first article, to the words 'Father and Son' be added the words 'very and eternal God', as applied to the Holy Spirit, the same being in the original article. That in the Consecration Prayer, in the Holy Sacrament, after the words 'until his coming again', and before the words 'our Saviour Jesus Christ's holy institution,' be inserted the following paragraph instead of that which now stands, viz: 'Hear us O merciful Father, we must humbly beseech thee, and of thy Almighty goodness vouchsafe so to bless and sanctify these thy creatures of bread and wine, that we receiving them according to thy Son.' And that in the baptismal office, a rubric be inserted, allowing the Minister, when many children are to be baptized at the same time, after dipping or sprinkling each child, pronouncing the words 'I baptize thee,' &c., and making the sign of the cross on the forehead, to return the child to the sponsors and say what follows for the whole number of children thus baptized, viz: 'We receive these children into the congregation of Christ's flock, and have signed them with the sign of the cross, in token,' &c."[1]

7.

Action of the New Jersey Convention with regard to the Proposed Book, May 19th, 1786.

To the General Convention of the Protestant Episcopal Church in the United States of America, to be held in the city of Philadelphia in June next.

The Memorial of the Convention of the Said Church in New Jersey, now held in the city of Perth Amboy,

Respectfully sheweth,

THAT your memorialists have unanimously approved of the alterations in the liturgy, as they appear in the New Prayer Book, to render it consistent with the American revolution, and the constitutions of the respective States as made and concluded on by the late General Convention of the said church, held at Philadelphia, in September and October last, they being satisfactory and agreeable to their wish.

[1] Notices and Journals and remains of Journals, etc., of the Diocese of Maryland. App. Journal of 1855.

They have also approved of their plan for obtaining Consecration of Bishops, and pursuant to their recommendation, have appointed a committee to correspond with the English Bishops for that purpose.

They have also with great pleasure considered their address to the Archbishops and Bishops of the Church of England, which your memorialists are of opinion was properly calculated to obtain the end proposed.

But it is with the greatest concern they are constrained to remark, that the other proceedings of the said Convention, in their opinion, have an undoubted tendency to prolong, if not entirely prevent, the obtaining of the Prayer thereof. In this opinion your memorialists conceive they are supported by the answer of the said venerable Bishops, with a copy of which they have been favored during their sitting at this place; for which reason, among others, they did not ratify, but disapproved of the other parts of the proceedings of the said General Convention.

Your memorialists do not question the right of every National or independent church to make such alterations from time to time, in the mode of its publick worship, as upon mature consideration may be found expedient; but they doubt the right of any order or orders of men, in an Episcopal Church without a bishop, to make any alterations not warranted by immediate necessity, especially such as not only go to the mode of its worship but also to its doctrines. Wherefore your memorialists cannot forbear remarking, that, in their opinion, all unnecessary alterations must be unreasonable and impolitic, and will prove highly detrimental to the Church in General.

Your memorialists cannot approve of the said late General Convention having published in the manner they have, the new Book of Common Prayer, as altered, with the psalms and kalender transposed and changed by their committee, without their revision and express approbation; but since they have done so, and if it was proper to have been considered, your memorialists have to regret that the same was not sooner published, that they might have been enabled to have declared the sentiments of their constituents as well as their own. The predjudices and prepossessions of mankind in favor of old customs, especially in religious matters are generally so strong as to require great delicacy and caution in the introduction of any alterations or innovations, although manifestly for the better; which was also one reason, why they could not at this time ratify the alterations so unnecessarily made. And they are very apprehensive that until alterations can be made consistent with the customs of the primitive church, and with the rules of the Church of England, from which it is our boast to have descended, a ratification of them would create great uneasiness in the minds of many members of the church, and in great probability cause dissensions and schisms. Although they may not disapprove of all the alterations made in the said new book, yet they have to regret the unseasonableness and irregularity of them.

Your memorialists having an anxious desire of cementing, perpetuating and extending the union so happily begun in the Church, with all deference and submission, humbly request and entreat the said General Convention now soon to meet, that they will revise the proceedings of the said late convention, and their aforesaid committee, and remove every cause that may have excited any jealousy and fear, that the Episcopal Church in the United States of America have any intention or desire

essentially to depart, either in doctrine or discipline, from the Church of England; but, on the contrary, to convince the world that it is their wish and intention to maintain the doctrines of the Gospel, as now held by the church of England, and to adhere to the liturgy of the said church, as far as shall be consistent with the American revolution and the constitutions of the respective states: thereby removing every obstacle in the way of obtaining the consecration of such, and so many persons to the Episcopal character, as shall render our ecclesiastical government complete; and secure to the Episcopalians in America, and to their descendants, a succession of that necessary order. And they will use all means in their power to promote and perpetuate harmony and unanimity among ourselves, and with the said church of England, as a mother or sister church, and with every Protestant Church in the universe.

By order of the Convention,
ABRAHAM BEACH, President.[1]

Perth Amboy, May 19, 1786.

8.

Alterations in the Proposed Book agreed on by the Pennsylvania Convention, May 27th, 1786.[2]

The Convention having examined the Book of Common Prayer, as revised and proposed by the General Convention of September and October last, instruct their deputies to the ensuing General Convention to propose the following amendments:—*First*, That in the Morning Prayer, the Nicene Creed be inserted after the Apostles' Creed, with the words, 'Or this,' between them, with a rubric, requiring that the Nicene be used on the following festivals, viz: on Christmas-day, the Epiphany, Easter-day, Ascension-day, Whitsunday, and Trinity Sunday. *Second*, That, in the Consecration Prayer, in the office of the Holy Sacrament, after the words, 'until his coming again,' and before the words, 'according to thy Son our Saviour Jesus Christ's holy institution,' be inserted the following paragraph, instead of that now used: 'Hear us, O merciful Father, we most humbly beseech thee; and of thy almighty goodness, vouchsafe so to bless and sanctify these thy creatures of bread and wine, that we receiving them.' *Third*, That, in the communion service, where the Nicene Creed stood, there be a rubric, requiring the use of one of the Creeds, as in the Morning Prayer, when the two services shall not have been used at the same time, or in connection. *Fourth*, That, in all the offices of Baptism, the articles of the Apostles' Creed be distinctly repeated, and this question and answer inserted in the baptism of infants: *Q.* Wilt thou endeavor, that the child now presented to be baptized, may be instructed in this faith? *A.* I will. *Fifth*, That, in the burial service, the beginning of the omitted prayer be retained to these words, 'Joy and felicity' with the addition of a thanksgiving to Almighty God for the good examples of all righteous persons departed, like that in the conclusion of the prayer for Christ's Church militant.

[1] From the *Reprint of the Journals of New Jersey*, New York, 1890. See some letters bearing upon the Memorial printed in the Appendix of the Said Reprint. [2] *Vide*, p. xx.

Sixth, That the first, fifth, and eleventh of the new articles be omitted, and the first, second, fourth, fifth, fourteenth, twenty-second, twenty-sixth, and thirtieth of the old Articles be retained. *Seventh*, That, the fourth article of the new be entitled 'Of the Creeds'; and the Nicene be recognized therein with the Apostles'. *Eighth*, That, the ninth of the old articles be retained as far as the word 'damnation'; and the said word to be changed to 'condemnation'. *Ninth*, That, the seventeenth of the old articles be retained, with the following alteration: omit the words, 'to life,' and these, 'secret to us' with what follows to the words, 'in due season',—inclusively; inserting instead thereof 'to admit to the inestimable privileges of the Gospel dispensation all those Gentiles, as well as Jews, who should believe in his Son Jesus Christ'. After the word 'calling' insert 'of God'. End at these words 'everlasting felicity'. *Tenth*, That, the thirty-fifth article of the old book be retained, so far as it refers to the homilies, as containing godly and wholesome doctrine. *Eleventh*, That, instead of the old thirty-seventh article, there be a new one, declaratory of our allegiance to the civil authority in these states, and the obedience due to the magistrates thereof.

9.

Alterations in the Proposed Book agreed on by the Virginia Convention, Richmond, 1786.[1]

MONDAY, MAY 29, 1786.

The Convention having met according to adjournment,

Mr. Page, from the Committee appointed to consider the report of the Select Committee, so far as relates to the Articles of Religion, reported, That they had gone through the business to them referred, and come to several resolutions thereon, which were read, and ordered to be referred to a Committee of the Whole Convention.

The Convention having, according to order, resolved itself into a Committee of the Whole Convention on the report above referred—after some time spent therein, Mr. President resumed the Chair, and the Hon. Mr. Blair reported, That the said Committee had, according to order, gone through the business to them referred, and made some amendments therein, which were read, and, when farther amended, agreed to, as followeth:—

Resolved, That the first article of Religion be agreed to.

In the second article, lines 13th and 14th, strike out the words *was never any*, and insert, *there is no*.

Resolved, That such part of the second article as relates to the books commonly called Apocrypal, ought to be expunged.

Resolved, That the third article be agreed to.

In the fourth article after the word *creed* insert, *as contained in the Book of Common Prayer recommended by the late General Convention*.

Resolved, That the fifth and sixth Articles be agreed to.

In the 7th article strike out the words *justified by faith only*, in the seventh line, and insert *thus justified by faith*.

Resolved, That the 8th, 9th, and 10th articles be agreed to.

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[1] *Vide*, p. xx.

Resolved, That the eleventh article on predestination be omitted.

Resolved, That the 12th, 13th and 14th articles be agreed to.

In the 15th article strike out the words, *as by an instrument*, in the seventh line.

Resolved, That the 18th, 19th and 20th articles be agreed to.

On a motion Resolved, That the Convention will to-morrow proceed by ballot to the appointment of deputies to the next General Convention.

On a motion Resolved, That the Committee appointed to draw up instructions for the deputies to the General Convention be directed, among other things, to instruct them to move for such alterations in the Book of Common Prayer and Articles of Religion as shall be agreed to by this Convention, as fit to be proposed to the General Convention.

Resolved, That the order of the day for the Convention to resolve itself into a Committee of the Whole Convention on the report of the Select Committee, be put off until to-morrow.

The Convention adjourned till to-morrow, 10 o'clock.

Tuesday, May 30, 1786.

On a motion, Ordered, That the thanks of this Convention be given to the late deputies who attended the General Convention held at Phila for their diligent attention to the interests of the Church, and faithfu discharge of the duties of their appointment.

Mr. Wormeley, from the Committee appointed to draw up instructions for the deputies to the next General Convention, presented a draught of such instructions, which were read, and, with some amendments, agreed to as followeth :—

Gentlemen,—You are instructed to move for such alterations in the Book of Common Prayer and Articles of Religion as shall be agreed upon by this Convention as fit to be proposed to the General Convention.

We consider the Protestant Episcopal Church in America as an incorporate Society, and therefore unity in doctrine and worship its characteristic: Conformably to this, you will not carp at expression, nor carry your objections to unessential points; guarding against schisms by all possible means, and giving our Church every benefit and strength it can acquire from union.

It is superfluous to observe to you, that the sooner our Church can have the benefit of Episcopal superintendence, the nearer it will approach to perfection; and to recommend to your attention the aid of this necessary character.

On the same day the following resolution was also adopted :—

Resolved, That the Book of Common Prayer as recommended by[1] the late General Convention be approved, ratified and used, except the rubric before the Communion Service, and such alterations of the Arts. as are referred to the consideration of the next General Convention; and that the Psalms be used as heretofore until a sufficient number of the new books can be procured.[1]

[1] Hawks's *Contributions*, Vol. I, Journals of Virginia, p. 15.

10.

Alterations in the Proposed Book agreed on by the South Carolina Convention, May 31st, 1786.[1]

The Convention resumed the consideration of the Report of the Committee for revising the Liturgy of the Church of England; which being read, is as follows:

The Committee appointed to examine the alteration of the Liturgy, as set forth by the General Convention held in Philadelphia; Report,

That the punctuation throughout be critically attended to.

The first introductory sentence to be adopted, and expunge the rest. And after reading the *first*, proceed to the Apostles' creed, and there leave out the word *again*, between the words *rose* and *from* But if the whole of the introductory sentences as they now stand, should be approved, the words, *God is*, instead of *He is*, to be used in the concluding one. At the conclusion of the address to the congregation, after the word *saying*, omit the words *after me*. The Declaration to remain as in the original absolution, only expunging the word *power*. The Lord's Prayer to be transposed after the words in the Litany, *neither reward us after our Iniquities*. The sentences after the Lord's Prayer to be expunged, except the *two first;* and the *Venite* to conclude with the *Gloria Patri*. In the *Te Deum*, instead of *pure Virgin*, read *the Blessed*, and add the word *most*, between *thy* and *precious blood*. And instead of *as our Trust*, read *for our Trust*. The *Benedictus* to be omitted. After the *Jubilate* expunge the sentences, *O Lord bless &c. &c.* and *mercifully hear, &c.* Before the Litany add to the Rubric in Italics, to correspond with our mode of praying for the sick. When the prayers of the congregation are desired for a sick person or persons, the Minister shall say, *The prayers of this Congregation are desired for, &c.* In the Litany expunge after *others in authority*, the words *Legislative, Executive and Judicial*. Instead of *women in childbirth*, read *all women through* the *Perils* of *childbirth*. Use the words *young children*, before all *sick persons;* with an asterisk * of accommodation, when any body particularly desires the prayers of the congregation, and to be printed as in the *prayer for all conditions of men*. In the last response immediately before the prayer, *We humbly beseech thee*, instead of *as we*, read, *for we do put &c.*

Evening Service. The first sentence and Belief as in the Morning Service. The *Magnificat* and *Nunc Dimittis* to be omitted. The *Gloria Patri* to be used at the conclusion of *Deus misereatur*. Then proceed to the versicles before the Lord's Prayer, *The Lord be with you*, and go on with the Lord's Prayer, &c. till you come to *bless and preserve these states*, which omit, but use all the rest, and then begin the prayers with the Collect for the Day, as in the old form, 3d Collect. The Collect in old Liturgy to be retained. Prayer for *Clergy and People*, add after Bishops, the word *Priests*. The Prayer for fair weather, to be altered as follows: *O Almighty and Merciful God, although we for our Iniquities have worthily deserved a plague of rain and waters, yet of thy bountiful goodness, send us, we beseech thee, such favourable weather*, &c.

Communion Service. Part of the Rubrick at the conclusion of

[1] *Vide*, p. xx.

this Service (as now printed) to be transposed, and make it the first rubric at the beginning of the Service. Expunge the word *and*, before *if any of the Consecrated.* In the exhortation, *Dearly beloved in the Lord*, instead of *Guilty of the blood*, &c. use a Colon after unworthily, and read thus; *for thereby we profane the Body and Blood*, &c.

PUBLIC BAPTISM. In the four petitions for the Child's sanctification, read thus: *O! merciful God grant that all carnal affections may die in this child, and that all things*, &c. The third wholly approved of. The fourth, omit the words *by our office and ministry.* These alterations will apply to Baptism of such as are of Riper Years. In the consecration of the water, instead of *therein*, read *therewith* (in Italics). In Rubrick, expunge, *and warily.*

CATECHISM. Make this alteration in explication of Lord's Prayer. Instead of words *Ghostly and Bodily*, read *dangers spiritual and temporal;* and expunge, *from our Ghostly enemy.* To preserve the analogy in the answer, *of what is the outward visible sign or form in Baptism*, read, *water wherewith*, instead of *water wherein.*

CONFIRMATION. Omit the word *Ghostly.*

MATRIMONY. After the words, *Dearly beloved* in the Exhortation, read as follows, *the holy Estate of Matrimony instituted of God, is not by any to be entered into unadvisedly or lightly, but reverently and discreetly, in the fear of God. I therefore require and charge*, &c. till you come to the word *coupled*, which read *united otherwise than God's word doth allow, their marriage is not lawful.* Expunge the Rubrick, between the mutual stipulation of the Man and Woman. For if the man with his right hand takes the woman by her right hand, they have consequently a mutual hold on each other. On putting the ring on the woman's finger, say, *with this Ring I thee wed, In the Name of the Father, and of the Son and of the Holy Ghost.*

BURIAL. That the Lesson is not printed at large; recommend that it be.

Expunge in the Interment, *lying before us.* Quere? Whether the words, *as our Hope is this our Brother doth*, is not a typographical omission.

FOURTH OF JULY. Expunge the words in the Collect, *all Churches of the Saints.*

SERVICE AT SEA. Last Collect; instead of, *in our lives*, read thus, *such as may appear by an humble, holy and obedient life, before thee all our days.*

ART. 1. Expunge the word *both*, before *visible;* ditto after *man's nature* read thus, *by humbling himself to be born of the blessed Virgin, and thereby became God and Man in one Christ.*

ART. 2. At the conclusion, omit the word *of*, and read *was never doubted in the Church.*

ART. 3. Add the words *though and*, after mankind.

ART. 16. Instead of *Christian men*, read *Christians.*

Signed, HENRY PURCELL.
Rector of St. Michael's.
EDWARD ELLINGTON.
Rector of St. James', Goose-Creek.
ROBERT SMITH.

The report being gone through, and the alterations suggested being

approved, the Deputies to the General Convention are desired to use their endeavours to get them adopted, at the next meeting, on the 3d Thursday in June.

On motion, Resolved, that the Liturgy, as altered by the Convention held at Philadelphia in September last, be used in the Protestant Episcopal Church in this State, on Sunday next, being Whitsunday.[1]

11.

Action of the New York Convention with regard to the Proposed Book, June 14th, 1786.[2]

Resolved, That (out of respect to the English Bishops and because the minds of the people are not yet sufficiently informed) the consideration of the Book of Common Prayer with the proposed alterations be deferred to a future day.[3]

12.

Alterations in the Proposed Book suggested by the English Bishops, June, 1786.

To the Committee of the General Convention at Philadelphia, The Rev. Dr. White, President, The Rev. Dr. Smith, The Rev. Mr. Provoost, The Hon. James Duane, Samuel Powell, and Richard Peters, Esqrs.

Mr. President and Gentlemen:

INFLUENCED by the same sentiments of fraternal regard, expressed by the Archbishops and Bishops in their answer to your address, we desire you to be persuaded, that if we have not yet been able to comply with your request, the delay has proceeded from no tardiness on our part. The only cause of it has been the uncertainty in which we were left by receiving your address, unaccompanied by those communications with regard to your Liturgy, Articles and Ecclesiastical Constitution, without the knowledge of which we could not presume to apply to the Legislature for such powers as were necessary to the completion of your wishes. The Journal of your Convention, and the first part of your Liturgy, did not reach us till more than two months after our receipt of your address; and we were not in possession of the remaining part of it, and of your articles, until the last day of April. The whole of your communications was then, with as little delay as possible, taken into consideration at a meeting of the Archbishops and fifteen of the Bishops, being all who were then in London and able to attend; and it was impossible not to observe with concern, that if the essential doctrines of our common faith were retained, less respect, however, was paid to our Liturgy than its own excellence, and your declared attachment to it, had led us to expect; not to mention a variety of verbal alterations, of

[1] Reprinted from the Journal as given in Dalcho's, *Historical Account of the Church in South Carolina*, Charlestown, 1820, pp. 469–470.

[2] *Vide*, p xxi. [3] Reprinted from the Journals of New York.

the necessity or propriety of which we are by no means satisfied, we saw with grief that two of the Confessions of our Christian faith, respectable for their antiquity, have been entirely laid aside; and that even in that called the Apostles' Creed, an article is omitted which was thought necessary to be inserted, with a view to a particular heresy, in a very early age of the Church, and has ever since had the venerable sanction of universal reception. Nevertheless, as a proof of the sincere desire which we feel to continue in spiritual communion with the members of your Church in America, and to complete the Orders of your Ministry, and trusting that the communications which we shall make to you, on the subject of these and some other alterations, will have their desired effect, we have, even under these circumstances, prepared a Bill for conveying to us the powers necessary for this purpose. It will in a few days be presented to Parliament, and we have the best reasons to hope that it will receive the assent of the Legislature. This Bill will enable the Archbishops and Bishops to give Episcopal consecration to the persons who shall be recommended, without requiring from them any oaths or subscriptions inconsistent with the situation in which the late Revolution has placed them; upon condition that the full satisfaction of the sufficiency of the persons recommended, which you offer to us in your address, be given to the Archbishops and Bishops. You will doubtless receive it as a mark both of our friendly disposition toward you, and of our desire to avoid all delay on this occasion, that we have taken this earliest opportunity of conveying to you this intelligence, and that we proceed (as supposing ourselves invested with that power which for your sakes we have requested) to state to you particularly the several heads upon which that satisfaction which you offer will be accepted, and the mode in which it may be given. The anxiety which is shown by the Church of England to prevent the intrusion of unqualified persons into even the inferior offices of our Ministry, confirms our own sentiments, and points it out to be our duty, very earnestly to require the most decisive proofs of the qualifications of those who may be offered for admission to that Order to which the superintendence of those offices is committed. At our several Ordinations of a Deacon and a Priest, the candidate submits himself to the examination of the Bishop as to his proficiency in learning; he gives the proper security of his soundness in the Faith by the subscriptions which are made previously necessary; he is required to bring testimonials of his virtuous conversation during the three preceding years; and that no mode of inquiry may be omitted, public notice of his offering himself to be ordained is given in the Parish church where he resides or ministers, and the people are solemnly called upon to declare if they know any impediment, for the which he ought not to be admitted. At the time of Ordination, too, the same solemn call is made on the congregation then present.

Examination, subscription, and testimonials are not indeed repeated at the consecration of an English bishop, because the person to be consecrated has added to the securities given at his former ordinations, that sanction which arises from his having constantly lived and exercised his ministry under the eyes and observation of his country. But the objects of our present consideration are very differently circumstanced; their sufficiency in learning, the soundness of their faith, and the purity of their manners, are not matters of notoriety here. Means, therefore,

must be found to satisfy the Archbishop who consecrates, and the Bishops who present them, that, in the words of our Church, "they be apt and meet for their learning and godly conversation, to exercise their ministry duly to the honour of God and the edifying of his Church, and to be wholesome examples and patterns to the flock of Christ."

With regard to the first qualification, sufficiency in good learning, we apprehend that the subjecting a person, who is to be admitted to the office of a Bishop in the Church, to that examination which is required previous to the ordination of Priests and Deacons, might lessen that reverend estimation which ought never to be separated from the Episcopal character: we therefore do not require any further satisfaction on this point, than will be given to us by the forms of testimonials in the annexed paper, fully trusting that those who sign them will be well aware, how greatly incompetence in this respect must lessen the weight and authority of the Bishop and affect the credit of the Episcopal Church.

Under the second head, that of subscription, our desire is to require that subscription only to be repeated, which you have already been called upon to make by the Tenth Article of your Ecclesiastical Constitution: but we should forget the duty which we owe to our own Church, and act inconsistently with that sincere regard which we bear to yours, if we were not explicit in declaring, that, after the disposition we have shown to comply with the prayer of your address, we think it now incumbent upon you to use your utmost exertions also for the removal of any stumbling-block of offence which may possibly prove an obstacle to the success of it. We therefore most earnestly exhort you, that previously to the time of your making such subscription, you restore to its integrity the Apostles' Creed, in which you have omitted an article, merely, as it seems, from misapprehension of the sense in which it is understood by our Church; nor can we help adding, that we hope you will think it but a decent proof of the attachment which you profess to the services of your Liturgy, to give to the other two Creeds a place in your Book of Common Prayer, even though the use of them should be left discretional. We should be inexcusable, too, if, at the time when you are requesting the establishment of Bishops in your Church, we did not strongly represent to you that the Eighth Article of your Ecclesiastical Constitution appears to us to be a degradation of the Clerical, and still more of the Episcopal character. We persuade ourselves, that in your ensuing Convention some alteration will be thought necessary in this article, before this reaches you; or, if not, that due attention will be given to it in consequence of our representation.

On the third and last head, which respects purity of manners, the reputation of the Church, both in England and America, and the interest of our common Christianity is so deeply concerned in it, that we feel it our indispensable duty to provide, on this subject, the most effectual securities. It is presumed, that the same previous public notice of the intention of the person to be consecrated, will be given in the Church where he resides in America, for the same reasons, and therefore nearly in the same form with that used in England before our Ordinations. The call upon the persons present at the time of consecration, must be deemed of little use before a congregation composed of those to whom the person to be consecrated is unknown. The testimonials signed by persons living in England admit of reference and exami-

nation, and the characters of those who give them are subject to scrutiny, and in cases of criminal deceit to punishment. In proportion as these circumstances are less applicable to testimonials from America, those testimonials must be more explicit, and supported by a greater number of signatures. We therefore think it necessary that the several persons, candidates for Episcopal consecration, should bring us, both a testimonial from the General Convention of the Protestant Episcopal Church, with as many signatures as can be obtained, and a more particular one, from the respective Conventions in those States which recommend them. It will appear from the tenor of the letters testimonial used in England, a form of which is annexed, that the ministers who sign them bear testimony to the qualifications of the candidates on their own personal knowledge. Such a testimony is not to be expected from the members of the General Convention of the Episcopal Church in America on this occasion. We think it sufficient, therefore, that they declare they know no impediment, but believe the person to be consecrated is of a virtuous life and sound faith. We have sent you such a form as appears to us proper to be used for that purpose. More specific declarations must be made by the members of the Convention in each State from which the persons offered for consecration are respectively recommended; their personal knowledge of them there can be no doubt of; we trust, therefore, they will have no objection to the adoption of the form of a testimonial which is annexed, and drawn upon the same principles, and containing the same attestations of personal knowledge with that above mentioned, as acquired previously to our Ordinations. We trust we shall receive these testimonials signed by such a majority in each Convention that recommend, as to leave no doubt of the fitness of the candidates upon the minds of those whose consciences are concerned in the consecration of them.

Thus much we have thought it right to communicate to you, without reserve, at present, intending to give you farther information as soon as we are able. In the mean time, we pray God to direct your counsels in this very weighty matter, and are,

Mr. President and gentlemen,

Your affectionate Brethren,

J. CANTUAR.
W. EBOR.

12.

Alterations in the Proposed Book adopted by the General Convention at Wilmington, October 11th, 1786.

An Act of the General Convention of Clerical and Lay Deputies of the Protestant Episcopal Church, in the States of New York, New Jersey, Pennsylvania, Delaware, and South Carolina, held at Wilmington, in the State of Delaware, on Wednesday, the 11th of October, 1786.

WHEREAS, at a General Convention of Clerical and Lay Deputies of the Protestant Episcopal Church in sundry of the United States of America, viz., New York, New Jersey, Pennsylvania, Dela-

ware, Maryland, Virginia, and South Carolina, holden at the City of Philadelphia, on the Tuesday before the Feast of St. Michael, in the year of our Lord, 1785, and divers subsequent days, it was agreed and declared, that "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England," should be continued to be used by this Church, as the same was altered by the said Convention, in a certain instrument of writing, passed by their authority, intituled "Alterations of the Liturgy of the Protestant Episcopal Church in the United States of America, in order to render the same conformable to the American Revolution and the Constitutions of the respective States." And it was further agreed and declared, that the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England, as altered by an instrument of writing passed under the authority of the aforesaid Convention, intituled, "Alterations in the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England, proposed and recommended to the Protestant Episcopal Church in the United States of America, should be used in this Church, when the same should have been ratified by the Conventions which had respectively sent deputies to the said General Convention." And thereupon the said Convention, anxious to complete their Episcopal system by means of the Church of England, did transcribe and transmit an address to the Most Reverend and Right Reverend the Archbishops of Canterbury and York, and the Bishops of the Church of England, earnestly entreating that venerable body to confer the Episcopal character on such persons as should be recommended by this Church in the several States so represented.

And whereas the Clerical and Lay Deputies of this Church have received the most friendly and affectionate letters, in answer to the said address, from the said Archbishops and Bishops, opening a fair prospect of the success of their said applications, but at the same time earnestly exhorting this Convention to use their utmost exertions for the removal of certain objections by them made, against some parts of the alterations in the Book of Common Prayer and Rites and Ceremonies of this Church last mentioned. In pursuance whereof, this present General Convention hath been called and is now assembled: and being sincerely desirous to give every satisfaction to their Lordships which will be consistent with the union and general content of the Church they represent, and declaring their steadfast resolution to maintain the same essential Articles of Faith and Discipline with the Church of England:

Now, therefore, the said Deputies do hereby determine and declare:

First,—That in the Creed commonly called the Apostles' Creed, these words, "He descended into Hell," shall be and continue a part of that Creed.

Secondly,—That the Nicene Creed shall also be inserted in the said Book of Common Prayer, immediately after the Apostles' Creed, prefaced with the Rubrick (or this).

And whereas,—In consequence of the objections expressed by their Lordships to the alterations in the Book of Common Prayer last mentioned, the Conventions in some of the States represented in this General Convention have suspended the ratification and use of the said Book

of Common Prayer, by reason whereof it will be improper that persons to be consecrated or ordained as Bishops, Priests, or Deacons respectively, should subscribe the declaration contained in the Tenth Article of the General Ecclesiastical Constitution, without some modification:

Therefore it is hereby determined and declared,

Thirdly,—That the second clause so to be subscribed by a Bishop, Priest, or Deacon of this Church, in any of the States which have not already ratified or used the last-mentioned Book of Common Prayer, shall be in the words following: "And I do solemnly engage to conform to the doctrine and worship of the Protestant Episcopal Church, according to the use of the Church of England, as the same is altered by the General Convention, in a certain instrument of writing passed by their authority, intituled, 'Alterations of the Liturgy of the Protestant Episcopal Church in the United States of America, in order to render the same conformable to the American Revolution and the Constitutions of the respective States,' until the new Book of Common Prayer, recommended by the General Convention, shall be ratified or used in the State in which I am—(Bishop, Priest, or Deacon, as the case may be)—by the authority of the Convention thereof. And I do further solemnly engage, that when the said New Book of Common Prayer shall be ratified or used by the authority of the Convention in the State for which I am consecrated a Bishop—(or ordained a Priest or Deacon)—I will conform to the doctrines and worship of the Protestant Episcopal Church, as settled and determined in the last-mentioned Book of Common Prayer and administration of the Sacraments, set forth by the General Convention of the Protestant Episcopal Church in the United States."

And it is hereby further determined and declared,

That these words in the Preface to the new proposed Book of Common Prayer, viz., "In the Creed commonly called 'the Apostles' Creed,' one clause is omitted, as being of uncertain meaning, and"—together with the note referred to in that place, be from henceforth no part of the Preface to the said proposed Book of Common Prayer.

And it is hereby further determined and declared,

That the Fourth Article of Religion in the new proposed Book of Common Prayer, be altered to render it conformable to the adoption of the Nicene Creed, as follows: "Of the Creeds. The two Creeds, namely, that commonly called the Apostles' Creed and the Nicene Creed, ought to be received and believed, because they," etc., etc.

Done in General Convention, at Wilmington, in the State of Delaware, the day and year first aforesaid.

13.

Alterations in the English Book set forth by Bishop Seabury in Convocation at Derby, September, 1786.

THE COMMUNION-OFFICE, | OR ORDER | FOR THE ADMINISTRATION | OF THE | HOLY EUCHARIST | OR | SUPPER OF THE LORD. | WITH | PRIVATE DEVOTIONS. | Recommended to the Episcopal Congregati- | ons in *Connecticut*, | By the Right Reverend | BISHOP SEABURY. | — | NEW LONDON: | Printed by T. GREEN, M,DCC,LXXXVI. |

THE COMMUNION-OFFICE.

¶ *The Exhortation.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament, (for then we spiritually eat the flesh of Christ, and drink his blood: then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily, not considering the Lord's body; for then we are guilty of the body and blood of Christ our Saviour; we kindle God's wrath against us, and bring his judgments upon us. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And, above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world, by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the cross for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us, he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then the Priest, or Deacon, shall say,*

Let us present our offerings to the Lord with reverence and Godly fear.

¶ *Then the Priest shall begin the offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion.*

IN process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had

respect unto Abel, and to his offering: but unto Cain and to his offering he had not respect. *Gen.* iv. 3, 4.

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering. *Exod.* xxv. 2.

Ye shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord your God, which he hath given you. *Deut.* xvi. 16, 17.

Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. *Psal.* xcvi. 8.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *Mat.* vi. 19, 20.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven. *Matth.* vii. 21.

Jesus sat over against the treasury, and beheld how the people cast money into it: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. *Mark* xii. 41, 42, 43, 44.

Who goeth a warfare at any time of his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great matter if we should reap your carnal things? 1 *Cor.* ix. 11.

Do ye not know, that they which minister about holy things, live of the sacrifice? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they who preach the gospel, should live of the gospel. 1 *Cor.* ix. 13, 14.

He that soweth sparingly, shall reap also sparingly: and he who soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. *Gal.* vi. 6, 7.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *Heb.* vi. 10.

To do good, and to communicate, forget not; for with such sacrifices God is well pleased. *Heb.* xiii. 16.

¶ *While the Priest distinctly pronounceth some or all of these sentences for the offertory, the Deacon, or (if no such be present) some other fit person, shall receive the devotions of the people, in a bason provided for that purpose. And when all have offered, he shall reverently bring, and deliver it to the Priest; who shall humbly present it before the Lord, and set it upon the holy table, saying,*

BLESSED be thou, O Lord God, for ever and ever. Thine, O Lord, is the greatness and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all: both riches and honour come of thee, and of thine own do we give unto thee. *Amen.*

¶ *And the Priest shall then offer up, and place the bread and wine prepared for the sacrament upon the Lord's table, putting a little pure water into the cup: and shall say,*

The Lord be with you.
Answer. And with thy spirit.
Priest. Lift up your hearts.
Answer. We lift them up unto the Lord.
Priest. Let us give thanks unto our Lord God.
Answer. It is meet and right so to do.
Priest. It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee O Lord, * [holy Father,] Almighty, everlasting God.

* *These words* (holy Father) *must be omitted on Trinity-Sunday.*

¶ *Here shall follow the proper preface, according to the time, if there be any especially appointed; or else immediately shall follow,*

Therefore with angels and archangels, *&c.*

¶ *Proper Prefaces.*

¶ *Upon Christmas-day, and seven days after.*

BECAUSE thou didst give Jesus Christ thine only Son, to be born * [as on this day] for us, who, by the operation of the Holy Ghost, was made very man, of the substance of the blessed Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with angels, *&c.*

* *During the seven days after Christmas, say,* as at this time.

¶ *Upon Easter-day, and seven days after.*

BUT chiefly are we bound to praise thee, for the glorious resurrection of thy Son Jesus Christ our Lord: For he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with angels, *&c.*

¶ *Upon Ascension-day, and seven days after.*

THROUGH thy most dearly beloved Son, Jesus Christ our Lord; who, after his most glorious resurrection, manifestly appeared to all his apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither might we also ascend, and reign with him in glory. Therefore with angels and archangels, *&c.*

¶ *Upon Whitsunday, and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise the Holy Ghost came down * [as on this day] from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the gospel unto all nations, whereby we are brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with angels, *&c.*

* *During the six days after Whitsunday, say,* as at this time.

¶ *Upon the feast of Trinity only.*

WHO art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with angels, *&c.*

¶ *After which prefaces shall follow immediately this doxology.*

THEREFORE with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

¶ *Then the Priest standing at such a part of the holy table as he may with the most ease and decency use both his hands, and shall say the prayer of consecration, as followeth.*

ALL glory be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy didst give thy only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy gospel command us to continue a perpetual memory of that his precious death and sacrifice until his coming again. For, in the night that he was betrayed (*a*) he took bread; and when he had given thanks, (*b*) he brake it, and gave to his disciples, saying, Take, eat, (*c*) THIS IS MY BODY, which is given for you: DO this in remembrance of me. Likewise after supper (*d*) he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this, for (*e*) THIS IS MY BLOOD, of the new testament, which is shed for you, and for many, for the remission of sins: DO this as oft as ye shall drink it in remembrance of me.

(*a*) *Here the Priest is to take the paten into his hands:*

(*b*) *And here to break the bread:*

(*c*) *And here to lay his hands upon all the bread.*

(*d*) *Here he is to take the cup into his hand:*

(*e*) *And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.*

The Oblation. WHEREFORE, O Lord, and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy divine majesty, with these thy holy gifts, WHICH

WE NOW OFFER UNTO THEE, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion, and precious death, his mighty resurrection, and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech thee, O merciful Father to hear us, and of thy almighty goodness vouchsafe to bless and sanctify, with thy word and Holy Spirit, these thy gifts and creatures of bread and wine, that they may become the body and blood of thy most dearly beloved Son. And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we (and all thy whole church) may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto thee, humbly beseeching thee, that we and all others who shall be partakers of this holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

The Invocation.

¶ *Let us pray for the whole state of Christ's Church.*

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy divine majesty; beseeching thee to inspire continually the universal church with the spirit of truth, unity and concord; and grant that all they who do confess thy holy name, may agree in the truth of thy holy word and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and grant that they, and all who are in authority, may truly and impartially minister justice to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy sacraments: and to all thy people give thy heavenly grace, that with meek heart, and due reverence, they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we commend especially to thy merciful goodness the congregation here assembled in thy name, to celebrate the commemoration of the most precious death and sacrifice of thy Son and our Saviour Jesus Christ. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all those who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name for all thy servants, who, having finished their course in faith, do now rest from their labours: yielding unto thee most high praise and hearty thanks, for the wonderful good-

ness and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations: most humbly beseeching thee to give us grace to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments, that at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

As our Saviour Christ hath commanded and taught us, we are bold to say,

OUR Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power and the glory, forever and ever. *Amen.*

¶ *Then shall the priest say to them that come to receive the holy communion, this invitation.*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith and take this holy sacrament to your comfort; and make your humble confession to Almighty God.

¶ *Then shall this general confession be made, by the people, along with the priest; all humbly kneeling upon their knees.*

ALMIGHTY God, Father of our Lord Jesus Christ, maker of all things, judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty; provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant, that we may ever hereafter serve and please thee, in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest, or the Bishop, (being present,) stand up, and turning himself to the people, pronounce the absolution as followeth.*

ALMIGHTY God our heavenly Father, who, of his great mercy, hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

COME unto me, all ye that labour, and are heavy laden, and I will refresh you. *Matth.* ix. 28.

Private ejaculation.

Refresh, O Lord, thy servant wearied with the burden of sin.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. *John* iii. 16.

Private ejaculation.

Lord, I believe in thy Son Jesus Christ, and let this faith purify me from all iniquity.

Hear also what St. Paul saith.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Private ejaculation.

I embrace with all thankfulness that salvation that Jesus has brought into the world.

Hear also what St. John saith.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. 1 *John* ii. 1, 2.

Private ejaculation.

Intercede for me, O blessed Jesu! that my sins may be pardoned, through the merits of thy death.

¶ *Then shall the Priest, turning him to the altar, kneel down and say, in the name of all them that shall communicate, this collect of humble access to the holy communion, as followeth.*

WE do not presume to come to this thy holy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table: But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his most sacred body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *Then shall the Bishop, if he be present, or else the Priest that celebrateth, first receive the communion in both kinds himself, and next deliver it to other Bishops, Presbyters, and Deacons, (if there be any present,) and after to the people in due order, all humbly kneeling. And when he receiveth himself, or delivereth the sacrament of the body of Christ to others, he shall say,*

THE body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life.

¶ *Here the person receiving shall say,* Amen.

¶ *And when the Priest receiveth the cup himself, or delivereth it to others, he shall say,*

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life.

¶ *Here the person receiving shall say,* Amen.

¶ *If the consecrated bread or wine be all spent before all have communicated, the Priest is to consecrate more, according to the form before prescribed, beginning at the words,* All glory be to thee, *&c., and ending with the words,* that they may become the body and blood of thy most dearly beloved Son.

¶ *When all have communicated, he that celebrates shall go to the Lord's table, and cover with a fair linen cloth that which remaineth of the consecrated elements, and then say,*

Having now received the precious body and blood of Christ, let us give thanks to our Lord God, who hath graciously vouchsafed to admit us to the participation of his holy mysteries; and let us beg of him grace to perform our vows, and to persevere in our good resolutions; that being made holy, we may obtain everlasting life, through the merits of the all sufficient sacrifice of our Lord and Saviour Jesus Christ.

Private Devotions for the Altar.

BLESSED Jesus! Saviour of the world! who hast called me to the participation of these thy holy mysteries, accept my humble approach to thy sacred table, increase my faith, settle my devotion, fix my contemplation on thy powerful mercy; and while with my mouth I receive the sacred symbols of thy body and blood, may they be the means of heavenly nourishment to prepare my body and soul for that everlasting life which thou hast purchased by thy merits, and promised to bestow on all who believe in and depend on thee. *Amen.*

Prayer to God.

O GRACIOUS and merciful God, Thou supreme Being, Father, Word and Holy Ghost, look down from heaven, the throne of thy essential glory, upon me thy unworthy creature, with the eyes of thy covenanted mercy and compassion: O Lord my God, I disclaim all merit, I renounce all righteousness of my own, either inherent in my nature, or acquired by my own industry: And I fly for refuge, for pardon and sanctification, to the righteousness of thy Christ: For his sake, for the sake of the blessed Jesus, the Son of thy covenanted love, whom Thou hast set forth to be a propitiation for fallen man, and in whom alone Thou art well pleased, have mercy upon me, receive my prayers, pardon my infirmities, strengthen my weak resolutions, guide my steps to thy holy altar, and there feed me with the meat which perisheth not, but endureth to everlasting life. *Amen.*

After Receiving.

BLESSED Jesus! Thou hast now blest me with the food of thy own merciful institution and, in humble faith of thy gracious promise, I have bowed myself at thy table, to receive the precious pledges of thy dying love; O may thy presence go with me from this happy participation of thy goodness, that when I return to the necessary labours and employments of this miserable world, I may be enabled by thy grace to obey thy commandments, and conducted by thy watchful care through all trials, till, according to thy divine wisdom, I have finished my course here with joy, that so I may depart out of this world in peace, and in a stedfast dependence on thy merits, O blessed Jesus, in whose prevailing words I shut up all my imperfect wishes, saying,

Our Father, &c. Amen.

¶ *Then the Priest shall say this collect of thanksgiving, as followeth.*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and doth assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people, and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. We now most humbly beseech thee, O heavenly Father, so to assist us with thy grace and Holy Spirit, that we may continue in that holy communion and fellowship, and do all such good works as thou hast commanded us to walk in, through Jesus Christ our Lord; to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,* Gloria in excelsis, *as followeth.*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee, for thy great glory, O Lord God, heavenly King, God the Father Almighty; and to Thee, O God, the only begotten Son Jesu Christ; and to Thee, O God, the Holy Ghost.

O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest, or Bishop, if he be present, shall let them depart, with this blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessings of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. *Amen.*

THE END.[1]

15.

Alterations proposed by the General Convention of 1826 at the instance of Bishop Hobart.

The House of Bishops, deeply solicitous to preserve unimpaired the Liturgy of the Church, and yet desirous to remove the reasons alleged from the supposed length of the service, for the omission of some of its parts, and particularly for the omission of that part of the communion office, which is commonly called the *Ante*-Communion office, do *unani-*

[1] Taken from the Rev. Dr. Hart's *Fac-simile* reprint.

mously propose to the House of Clerical and Lay Deputies, the following resolutions, to be submitted to the several State Conventions, in order to be acted upon at the next General Convention, agreeably to the Eighth Art. of the Constitution.

1. Resolved,—That in "The Order how the Psalter is appointed to be read," the following be added the fourth paragraph "or any other psalm or psalms, except in those days in which proper psalms are appointed:" so that the whole paragraph will read as follows: "The minister, instead of reading from the Psalter as divided for daily Morning and Evening Prayer may read one of the selections set out by this Church, or any other psalm or psalms, except in those days in which 'proper psalms' are appointed."

2. Resolved,—That in "The order how the rest of the holy Scripture is appointed to be read," the following be inserted after the fifth paragraph: "The minister may, at his discretion, instead of the entire lessons, read suitable portions thereof, not less than fifteen verses. And on other days than Sundays and holy days, in those places where morning and evening prayer is not daily used, he may read other portions of the Old and New Testaments, instead of the prescribed lessons; it being recommended that, unless circumstances render it inexpedient, on the stated prayer days of Wednesdays and Fridays, the lessons for those days, or for one of the intervening days be read."

The Bishops in the use of the office of Confirmation, finding that the preface is frequently not suited to the age and character of those who are presented for this holy ordinance, unanimously propose the following resolution:

3. Resolved,—That after the present preface in the office of Confirmation, the following be inserted, to be used instead of the former, at the discretion of the Bishop: "It appears from holy Scripture, that the Apostles laid their hands on those who were baptized; and this ordinance, styled by the apostle Paul, the 'laying on of hands,' and ranked by him among the principles of the doctrine of Christ, has been retained in the Church, under the name of *Confirmation;* and is very convenient, and proper to be observed, to the end that persons being sufficiently instructed in what they promised, or what was promised for them in their baptism, and being in other respects, duly qualified, may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same, and also promise, that by the grace of God, they will evermore endeavour themselves faithfully to observe such things as they, by their own confession, have assented unto."

And to correct the injurious misapprehension, as to the meaning of certain terms, in the first collect in the office of Confirmation, the Bishop *unanimously* propose the following resolution:

4. Resolved,—That after the first collect in the office of Confirmation, the following be inserted, to be used at the discretion of the Bishop, instead of the first collect, "Almighty and everliving God, who hast vouchsafed, in baptism, to regenerate these thy Servants, by water and the Holy Ghost; thus giving them a title to all the blessings of thy covenant of grace and mercy, in thy Son Jesus Christ, and now dost graciously confirm unto them, ratifying the promises then made, all their holy privileges; grant unto them, we beseech thee, O Lord, the renewing of the Holy Ghost; strengthen them with the power of this

divine Comforter; and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and fill them, O Lord, with the spirit of thy holy fear, now and forever. *Amen.*

And whereas, in the opinion of the Bishops, there is no doubt as to the obligation of ministers to say, on all Sundays and other holy days, that part of the communion office which is commonly called the ante-communion, yet as the practice of some of the clergy is not conformable to this construction of the rubric on this point, the House of Bishops propose the following resolution:

5. Resolved,—That the following be adopted as a substitute for the first sentence in the rubric, immediately after the communion office:

"On all Sundays and other holy days, shall be said, all that is appointed at the Communion, unto the end of the Gospel, concluding divine Service, in all cases when there is a Sermon or Communion, and when there is not, with the blessing."

16.

Alterations proposed by the General Convention of 1880.

Resolved, That the ratification of the Book of Common Prayer be amended so as to read as follows, and that such proposed amendment be made known to the several Diocesan Conventions, in order that it may be adopted in the next General Convention according to Article 8 of the Constitution:

THE RATIFICATION OF THE BOOK OF COMMON PRAYER.

By the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in General Convention assembled.

The General Convention of this Church, having heretofore, to wit, on the sixteenth day of October, A. D. 1789, set forth and established a book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, and thereby established the said book and declared it to be the Liturgy of this Church, and required that it be received as such by all the members of the same, and be in use from and after the first day of October, A. D. 1790; the same book is hereby ratified and confirmed, and ordered to be the use of this Church from this time forth.

But note, however, that on days other than Sunday, Christmas Day, the Epiphany, Ash-Wednesday, Good Friday, and Ascension Day, it shall suffice if the minister begin Morning or Evening Prayer at the General Confession, or the Lord's Prayer preceded by one or more of the sentences appointed at the beginning of Morning and Evening Prayer, and end after the Collect for Grace, or the Collect for Aid against Perils, with 2 Cor. xiii. 14, using so much of the Lessons appointed for the day, and so much of the Psalter, as he shall judge to be for edification.

And note also, that on any day when Morning and Evening Prayer have been duly said, or are to be said, and upon days other than those first afore mentioned, it shall suffice when need may require, if a Ser-

mon or Lecture be preceded by at least the Lord's Prayer and one or more Collects found in this book, provided that no prayers not set forth in said book, or otherwise authorized by this Church, shall be used before or after such sermon or lecture.

And note further also, that on any day the Morning Prayer, the Litany, or the Order for the Administration of the Lord's Supper, may be used as a separate and independent service, provided that no one of these services shall be disused habitually.[1]

CORRIGENDA.

Page v, line 27, for "St. Peters," read "St. Peter."
Page v, line 29, for "Britanicæ," read "Britannicæ."
Page xxxiii, add "tion" before line 16.
Page xxxiv, line 43, for "employed," read "enjoyed."
Page xxxiv, line 47, for "and Somerset," read "in Somerset."
Page 46, under Table [1877 (Eng. Bk. 1871)] in the 2d Evening Lesson for I Sunday after Easter, *dele* "1" before "John."
Page 94, *dele* note (2).
Page 217, note (3), for "colon," read "semicolon."
Page 240, line 10, for "Do7," read "Do4."
Page 268, insert "(4)" after the baptismal Formula, and add the footnote, "In the Ed. 1790 (1791) here follows the rubric: '¶ *But if they certify*,' etc., as in the Eng. Bk. and Prop. Bk.
Page 283, change note (3) so that it will read "*Sic* in the Oxford Edition of 1775 and in the Sealed and MS. Books. *Cf.* page 271."
Page 454, line 14, *for* "Relations," *read* "Relation."
Page 461, In numbering of footnote *for* "(1)" *read* "(4)."
Page 462, line 5, first column, *for* "Book" *read* "Books."
Pages 464 and 465, line 4 from bottom, *for* "has," *read* "hast."

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[1] Journal, pp. 299, 181, 188.

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